

WHOLE NO. 907.

BOSTON, SATURDAY, OCTOBER 2, 1858.

VOLUME XIX. NO. 40.

### THE DOUBLE PLOT.

Three hungry travellers found a bag of gold ;  
One ran into the town where bread was sold.  
He thought, I will poison the bread I buy,  
And seize the treasure when my comrades die.  
But they, too, thought, when back his feet have  
hied,  
We will destroy him, and the field divide.  
They killed him, and partaking of the bread,  
In a few moments all were lying dead.  
O world ! behold what ill thy goods have done !  
Thy gold has poisoned two, and murdered one.

### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

#### CHAPTER XIV. 7.

The apostles also preached the fruits of this Gospel. First, as I have shown, the pardon of sin—the greatest sin in the case of the greatest sinner; secondly, justification from all things from which we could not be justified by the law by our sins being laid on Christ, and his righteousness imputed unto us; and thus our forfeited and lost title to heaven is thereby restored; sanctification, another fruit, by God's holy and blessed Spirit, making us fit for the enjoyment of heaven of which pardon and justification enable us to cross the threshold; and, next, adoption into the family of God; and, lastly, the peace that passeth understanding—peace with God, and peace with all mankind.

And when the apostles in every city thus preached the Gospel, let us ask, in the third place, how they preached it? My answer would be, in the first place, they preached it plainly.—There is not a plainer book in the world than the Bible. On subjects beyond our reason it is impenetrably mysterious; on things that transcend the human intellect it has thoughts and expressions that no plumbline of ours can sound; but upon all that relates to our pardon, to our peace, to our progress, to our joy, to our fitness for heaven, it speaks in the plainest, the most explicit, the most unmistakable terms. The eloquence of the Savior lies in its plainness; and that sermon which tells you in the plainest terms the clearest way to heaven, is after all, the most eloquent and precious. If, in travelling to a city, you came to where the road diverged into two, what would be to you the best sign-board?—Would it be the one most beautifully illuminated, or most exquisitely written in mediaeval characters? No; it would be the sign-board that had the largest letters, the most legible, and that the blindest man could see most easily, saying, "This is the way; walk ye in it."

And what is the best sermon? The sermon that tells you in the plainest words the way by which you can get to heaven; and if it fail to do so, its eloquence is like the lightning that plays magnificently in the clouds, but that cannot warm a single hearth, or prepare a single morsel for the hungry laborer coming home from his work. What, therefore, the apostles did, when they preached the Gospel, was to preach it plainly—so clearly, so distinctly, that no man could possibly misunderstand them. And so, in preaching the truth, the best words are, after all, the words of the Bible. I do not know a miracle subsequent to the day of Pentecost, more striking or impressive than the translation of our English

Bible. With all its faults—and it is not faultless—it is one of the most majestic, impressive, and eloquent renderings of the original that I know in any language, modern or ancient. And when you open that blessed book, and read what Jesus taught, or listen to what the apostles preached, all is plain and simple. When you retire after a sermon has been preached, saying, "How grand it was!" that is a poor compliment to the preacher indeed; when you go away saying, "Well, how plainly did the preacher speak and how impossible not clearly to understand what the Gospel is!" that is the highest compliment that you can possibly pay. And that sermon that creates the admiration of the crowd, but conveys no comfort, no salvation, no instruction to the few, is a sermon good enough for colleges and schools, but not fit, in any sense or shape, for the congregation of the people of God.

The apostles preached not only, but very faithfully. Just read the sermons of Paul and of Peter, and you will see in every instance they do not first feel the pulse of the congregation, and ascertain who would like it, and who would dislike it; but they assumed that all were equally lost—that the great and the mean, the rich and the poor, needed equally a Saviour; and, with all the faithfulness of stewards and ambassadors of Christ, they proclaimed the unsearchable riches of the blessed Gospel.

We gather, in the next place—what, indeed, we so often find expressed—that they preached the Gospel boldly: they spake with all boldness. And, how remarkable! the apostle prays that he may with all boldness make known the mystery of the Gospel of Christ. And that implies that a minister of the Gospel should just preach what is true; and preach what is true with all the emphasis with which he can utter it, without caring one pin whether A will be pleased, or B offended or C be dissatisfied. We have nothing to do with the reception of the message—that rests with God; we have only to do with the faithful utterance of the message—for that we are responsible to Him. And if we speak truth why should we make apology for it? A lie needs an apology as its preface; God's truth needs no excuse for its utterance. It is what it is our duty to announce; it is what it is your unsearchable privilege to hear.

And yet one may speak boldly, and yet not speak rudely: there is a very great distinction. Some people confound rudeness with boldness, and think, in proportion as a person indulges in coarse expressions, that he abounds in boldness and faithfulness of utterance. Listen to the apostle Paul: nothing could be more courteous—the perfect gentleman, the thorough Christian, the faithful and the eloquent orator, were all combined and exhibited in one. When he spoke to a nobleman seated on the bench, he did not address him with rudeness: he said, "Most noble Festus;" and wherever he preached, he felt and exhibited what he felt, honor to whom honor is due; and that respect to those grades, divisions, and distinctions that God in his providence, has made and struck into society, is perfectly compatible with the most faithful, bold, and free utterance of the truth as it is in Christ Jesus.—Nay, the more courteous the terms, the more convincing will be the thoughts. Never does truth find admission so readily, or penetrate so

deeply, as when it is clothed in courteous, dispassionate, and plain phraseology and expression.

And, in the next place, when they preached the Gospel, they preached it rightly dividing the word of truth—that is, having a word for each; not preaching privilege to the unconverted, nor yet preaching terrors to the desponding and depressed; but having what is called a word in season for every man. That expression, "a word in season," is strikingly expressive in the original. It means, literally translated, "a word on the wheel;" and the idea involved in it is a wheel revolving rapidly, and one dropping a pinhead or a pea just at the moment that the hole on the outer ring revolves uppermost, and the pinhead or pea will fall into the hole. It says "a word thus dropped, how seasonable it is." A word in season, therefore, is just that word which the state and temperament of the individual will receive, and receiving it, find it in his heart encouragement and peace.

They preached this Gospel laboriously. Christianity is not a sinecure. The very name, a sinecure, in the Church of Christ—or, what is almost equivalent, a living for my protegee, my son,—are words that have no original in the New Testament. And, therefore, to suppose that one because he is too cowardly to be a soldier, or too stupid to be a barrister, or too lazy to be a physician, is fit enough to be a clergyman, and to have a family or a patrimonial living, is one of the greatest scandals in modern times, and inflicts the deepest disgrace upon Christianity itself. Instead of having the men that are unfit for every other profession thrust into the Church of Christ you ought in the present day to have the ablest men, the most erudite learning, the most devoted laborers, the first of the age, as the ministers of Christ, where superstition is so dense, scepticism so acute, and the education of all so qualifying them to discuss, clearly and impartially, the claims of the Gospel of Christ. Christianity is a labor—a mission; "give thyself wholly to it." Do not be a schoolmaster and a preacher, a magistrate and a minister, a politician and a pastor; but give thyself wholly to it. There is plenty to do in arranging your thoughts so as to effect the greatest good, and in gathering from this blessed Book what will convert, convince, and make wise unto everlasting life.

And, as there the apostles preached the Gospel laboriously, faithfully, plainly, and, I might add prayerfully, it becomes the people to hear that Gospel meekly; pardoning many an expression that indicates the weakness of man, but hailing the precious truth that demonstrates the presence of God—praying that a blessing may rest upon the word spoken, that prejudices which obstruct may be removed, that passions that resist may be swept away, and that every word spoken freely, and faithfully, and fully, may sink into the heart and be a seed of encouragement in duty, of comfort in trial, of progress in conformity to Christ and of fitness for the kingdom of glory.

To be continued.

### Terrific Adventure in the Mammoth Cave.

At the supposed end of what has always been considered the longest avenue of the Mammoth Cave, nine miles from its entrance, there is a pit

dark and deep and terrible, known as the Maelstrom. Tens of thousands have gazed into it with awe whilst bengal lights were thrown down it to make its fearful depths visible, but none had the daring ever to explore it.

The celebrated guide Stephen, who was deemed insensible to fear, was offered six hundred dollars by the proprietor of the Cave if he would descend to the bottom of it, but he shrank from the peril. A few years ago, a Tennessee professor, a learned and bold man, resolved to do what no one before him had dared do, and, making his arrangements with great care and precaution, he had himself lowered down by a strong rope a hundred feet, but at that point, his courage failed him, and he called aloud to be drawn out. No human power could ever have induced him to repeat the appalling experiment.

A couple of weeks ago, however, a young gentleman of Louisville, whose nerves never trembled at mortal peril, being at the Mammoth Cave with Professor Wright of our city, and others, determined, no matter what the dangers and difficulties might be, to explore the depths of the Maelstrom.

Mr. Proctor, the enterprising proprietor of the Cave, sent to Nashville and procured a long rope of great strength, expressly for the purpose.—The rope and some necessary timbers were borne by the guides and others to the proposed point of exploration. The arrangements being soon completed, the rope, with a heavy fragment of rock affixed to it, was let down and swung to and fro to dislodge any loose rocks that would be likely to fall at the touch. Several were thus dislodged, and the long continued reverberations, rising up like distant thunder from below, proclaimed the depth of the horrid chasm. Then the young hero of the occasion, with several hats thrown over his head to protect it as far as possible against any masses falling from above, and with a light in his hand and the rope fastened around his body, took his place over the awful pit and directed the half dozen men, who held the end of the rope, to let him down into the Cimmerian gloom.

We have heard from his own lips an account of his descent. Occasionally masses of earth and rock went whizzing past, but none struck him. Thirty or forty feet from the top he saw a ledge, from which, as he judged by appearances two or three avenues led off in different directions. About a hundred feet from the top a cataract from the side of the pit went rushing down the abyss, and, as he descended by the side of the falling water and in the midst of the spray he felt some apprehension that his light would be extinguished, but his care prevented this. He was landed at the bottom of the pit, a hundred and ninety feet from the top.

He found it almost perfectly circular, about eighteen feet in diameter, with a small opening at one point, leading to a fine chamber of no great extent. He found on the floor beautiful specimens of black silex of immense size, vastly larger than were ever discovered in any other part of the Mammoth Cave, and also a multitude of exquisite formations as pure and white as virgin snow. Making himself heard with great effort by his friends, he at length asked them to pull him partly up, intending to stop on the way and explore a cave that he had observed open



ing about forty feet above the bottom of the pit.

Reaching the mouth of the cave, he swung himself with much exertion into it, and, holding the end of the rope in his hand, he incautiously let it go, and it swung out apparently beyond his reach. The situation was a fearful one, and his friends above could do nothing for him. Soon, however, he made a hook of the end of his lamp and by extending himself as far over the verge as possible without falling, he succeeded in securing the rope. Fastening it to a rock, he followed the avenue one hundred and fifty or two hundred yards to a point where he found it blocked by an impassable avalanche of rock and earth.

Returning to the mouth of this avenue, he beheld an almost exactly similar mouth of another on the opposite side of the pit, but, not being able to swing himself into it, he refastened the rope around his body, suspended himself again over the abyss, and shouted to his friends to raise him to the top. The pull was an exceedingly severe one, and the rope, being ill adjusted around his body, gave him the most excruciating pain. But soon his pain was forgotten in a new and dreadful peril.

When he was 90 feet from the mouth of the pit, and 100 feet from the bottom, swaying and swinging in mid air, he heard rapid and excited words of horror and alarm above, and soon learned that the rope by which he was upheld had taken fire from the friction of the timber over which it passed.

Several moments of awful suspense to those above and still more awful to him below ensued. To them and him a fatal and instant catastrophe seemed inevitable.

But the fire was extinguished with a bottle of water belonging to himself, and then the party above, though almost exhausted by their labors, succeeded in drawing him to the top. He was as calm and self-possessed as upon his entrance into the pit, but all of his companions, overcome by fatigue, sank down upon the ground, and his friend, Professor Wright, from over exertion and excitement, fainted and remained for a time insensible.

The young adventurer left his name carved in the depths of the Maelstrom—the name of the first and only person that ever gazed upon its mysteries.—*Louisville Journal.*

### "The Bible in India."

The continent—for such it is—of British India is proposing for solution a far more difficult problem than the riddle of the Sphinx or the annual Parliamentary Budget; yet who knows what India is? Nearly two millions and a half square English miles is the area of her superficial extent.

The numberless kingdoms which of old were independent of the world and one another, have gradually, for the most part, succumbed to British rule; more complicated and discordant elements never existed than the various Indian populations now brought under our dominion. Some twenty or thirty provinces, thirteen distinguishable languages, one hundred millions of people—Hindooism, Mohammedanism, Parseism, Buddhism, and Nestorian Christianity, with all the different shades of which so-called religion is capable—caste, Koran, Veda, Shaster and Tradition, Brahmin, Pariah and Sudra, Bengali, and Hindustani, Sikh, Rohilla, Gurka, and Mahratta—infinite in peculiarity as endless in name—complete the many-lighted picture, and the confusion of the Governor-General.

Such is India in a general aspect; and it is with this medley of men, manners, and traditions, that the Government of this country have to do.

Without opening up the question of our right to put our feet in the Indian stocks, it is enough for our purpose to find that we are there, and we must make the best of it. Our position for good is one that has been now established for a long period; and for upwards of three hundred years by one power or another, attempts have been made to convert India to Christianity.

The Portuguese, the Jesuits, the Dutch, and lastly, the missionary societies of Germany,

America, and Britain, have successively occupied the field of its evangelisation, and we must admit that much of a preliminary and somewhat of a definite success has been the result. Native catechists, missionary stations, vernacular day and boarding-schools for young persons of both sexes, have been employed; printing establishments, at a great expense, have been opened and the whole of the Bible has been rendered into ten Indian languages, and, without counting the versions of Serampore, the New Testament into five others.

The fruits of this agency are said to amount to the establishment of three hundred and thirty-one native Christian churches, the members of which are admitted to communion upon the various degrees of requirement which distinguish the Church views of the different associations.—We were congratulating ourselves upon the success thus achieved; we were contrasting the old sulky, fanatical native spirit with a change for the better; we hailed the abandonment of Suttee and infanticide as the harbingers of a new and happier era; when lo! back we are sent to the Slough of Despond by a rebellion without parallel for ferocity, treachery, and every evil passion. The native spirit, in all its vengefulness, fanaticism, and suspicion, was let loose upon the land, and has convinced us, with all our appliances, how small has been our advance in the direction of the radical change of Oriental nature; that, whatever our former success, whether real or apparent, our whole system must be reorganised, and the work re-commenced.—*London Beacon.*

### A Balloonist Lost in the Sky.

A dispatch on Tuesday the 21st, announced the return to terra firma of a balloon which started on a very unexpected excursion from Riga, Michigan, on the 17th inst., carrying with it Mr. Thurston, an aeronaut, who had not been found at last accounts, but was supposed to be in the marshes near Lake St. Clair. The Detroit papers of Monday contain full particulars of the adventure of Mr. Thurston, which was a very remarkable one, and excited an intense interest in that locality. It appears that Messrs. Thurston and Banister, aeronauts, made an ascension on the morning of the 17th, on the occasion of a Sabbath School celebration at Adrian. After remaining about forty minutes in the air, they alighted in the woods in the town of Riga, about eighteen miles from Toledo. While engaged in discharging the balloon, preparatory to returning to Adrian, an accident occurred which sent Mr. Thurston on a fearful aerial excursion. It is thus explained by the *Adrian Expositor*.

"After the descent, the car was made fast, and the gas allowed to escape from the valve for nearly a half hour, when with the aid of other persons, Messrs. Thurston and Banister proceeded to detach the basket from the netting. This being accomplished, and the netting also taken from the silk, Mr. Thurston proceeded to the top end, where is the valve, and obtaining a firm hold of the silk, compressed it and seated himself astride the valve block which was inside and about thirteen inches in diameter, circular in shape, and of inch board. Thus seated, with his arms around the compressed silk, with the aid of another man, holding the balloon, he told the others to let go and let up the mouth of the balloon, which with its diameter of eighteen inches it was supposed would quickly discharge the gas.

It will be understood by our readers that Mr. Thurston was at this time on the ground, seated on the valve block, with his legs and arms enclosing the top of the balloon from which the gas had been pressed into the lower part of the balloon. Under him was the valve block, around which the entire silk of the top part of the balloon, after passing through his arms and legs, was firmly fastened. According to Mr. Thurston's order the lower part of the balloon was thrown up. In an instant the whole jumped into the air carrying Mr. Thurston with it. The assistant was holding on the silk with Mr. Thurston, merely with his hands, and after going up about ten feet let go and dropped without injury. Relieved of this weight, up went the balloon,

with Mr. Thurston, with increased velocity.

Mr. T. called out to Banister that he must follow him—that 'it would be all right.' And that was, and up to the hour which we write, 3 o'clock this afternoon, is the last which has been heard from Mr. Thurston, except that he was watched by Mr. Banister and others for an hour, when he passed out of sight, a lost speck in the sky."

The effect of this incident upon the popular mind is illustrated by the following extract from an account in the *Detroit Tribune*:

"So far as is known, there was no possible means for him to secure his descent, whether safe or otherwise. The part of the balloon filled with gas was full twelve feet above him, so that there was no chance for him to escape. He could only cling to his precarious hold and go whithersoever the currents of air should take him.

Without regulation or control of any kind the balloon continued to mount upward, sailing off in the direction of this city and Lake Erie.—The fatal ascension took place about 11 o'clock, and at a few minutes past noon it was seen in the town of Blissfield, Lenawee county, apparently full three miles high, and about the size of a star in appearance. It was still going up and on! At a quarter past 1 o'clock it was last dimly visible going in the direction of Malden, as ascertained by compass bearings taken by parties observing it.

What is his exact fate baffles conjecture; but that it is horrible, almost beyond precedent, there can be no doubt. There is one not a chance in a million for a successful escape. Whether the unfortunate man was carried up so high as to become benumbed and senseless, death ensuing—or whether he fell off at length from his tremendous altitude, to have his breath sucked from him in his fearful descent, and be sunk in the lake or dashed into a shapeless mass upon the earth, it is doubtful if any save God will ever know. The mind stands appalled in contemplating this fearful disaster, and blindly gropes in mazes of wonder at where his place of sepulture shall be. Mr. Thurston was an experienced balloonist, having built several, and this being his thirty-seventh ascension."

The Detroit papers of the 21st inst., in announcing the landing of a balloon supposed to belong to Mr. Thurston, the aeronaut, express the conviction that he has met with death in some terrible form. The Advertiser remarks,

"This afternoon we saw an individual who informed us that a balloon had been found, on Saturday afternoon, on the farm of Mr. Marks, in West Tilberry, a place situated about six miles from Baptiste Creek Station, and that he, a near neighbor of Mr. Marks, had seen it. They had then heard nothing of the ascent of Mr. Thurston, or the terrible excitement felt in regard to it. He described it as a very large balloon, widely rent in three places. We have no doubt this is the missing balloon, and from the man's account of the condition in which it was found the conviction forces itself upon us that the balloon reached such an altitude that the rarefied condition of the atmosphere caused it to burst, which leaves little room for speculation as to the fate of Thurston."

ANOTHER BALLOON ADVENTURE.—We copy from the *St. Louis Democrat* the following:

"Mr. G. W. Brooks of this city, an aeronaut of considerable distinction, was advertised to make an ascension from a spot contiguous to the Fair grounds on Friday evening, after the closing exercises of the Fair. Instead, however, of going up himself, he yielded to the solicitations of a young man who had been travelling round with him, learning the theory and practice of ballooning, and who begged that, as the evening was fine, he might be allowed to test the value of his knowledge by a little experience. The young man, whose name has escaped the recollection of our informant, made the ascension in beautiful style, in the presence of thousands of admiring and wondering people. The atmosphere was so quiet that he rose almost vertically to a great height, and then, when it was supposed that he would descend, the balloon passed into a current of air, which bore it gradually away to

the southeast, and finally carried it out of sight.

It was said that Mr. Brooks was much annoyed at his pupil for refusing to descend before striking the current of air which bore him away from the scene of the ascension. He did not return until Saturday morning about day break, and then communicated an account of his most thrilling experiences. The current of air which bore him off to the southeast carried him a distance of about twenty miles before he thought of descending. By means of his grappling irons the descent was made with safety and ease, and he found himself alighted near a farm house, the inmates of which regarded him with the greatest wonder and gratification. The balloon was made fast to a fence, and after a short conversation with the farmer and his wife, they were persuaded to make an ascension of a few hundred feet, one at a time. The balloon, relieved of all extra weight, rose readily and was easily pulled down again by means of the anchor rope.

The farmer and his wife were highly pleased with their trips, and while expressing their gratification, two of their small children, one five and the other three years of age, who had been looking on with astonishment, scrambled into the car and cried out, 'Let me go up'—'Let me go up.' The aeronaut proceeded at once to gratify them, but from some carelessness or accident, as he was letting them up, the rope slipped from his hands, and the balloon mounted upwards with the velocity of a rocket. The frantic agony of the parents and the consternation of the aeronaut may be imagined. In a minute or two the balloon had passed entirely out of sight, and was lost in the depths of the sky. Nothing could be done but to hasten back to Mr. Brooks at Centralia, and ask his advice."

The Democrat announces in a postscript that the balloon was found next morning about eight miles from Centralia, and the children were in the car, fast asleep.

A letter from Centralia, published in the *Buffalo Republic*, after narrating the escape of the balloon, gives the following particulars of the recovery:

"On Saturday morning the balloon was discovered in a tree top, about ten miles from the starting point. The machine had run all night, and from the fact that it was seen at least twenty miles from where it started, at nine in the evening, it must have sailed around in different directions during the night with its precious freight, with the intention of landing them as near home as possible. The children were found safe. The oldest, a girl, said that her brother complained of being cold, and she laid him down in the bottom of the car, and covered him with her apron, and he went to sleep, and that she did not sleep at all.

The anchor of the balloon was out and caught in a tree top, and she found by pulling on the anchor rope that she could pull the balloon down; but the tree was dead and it soon broke loose. The anchor then caught in a green tree, and she pulled the balloon down and fastened it to the branches, where it held until morning, which was then not far off. The children were then taken down alive and well. Did you ever hear the like before? What courage and firmness that little girl must have possessed! If she lives she will make a second Joan d'Arc."

### Mortality.

O why should the spirit of mortal be proud?  
Like a fast flitting meteor, a fast flying cloud,  
A flash of the lightning, a break of the wave,  
He passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,  
Be scattered around and together be laid;  
And the young and the old, the low and the high,  
Shall molder to dust, and together shall lie.

The child, that a mother attended and loved;  
The mother, that infant's affection had proved;  
The husband, that mother and infant had blessed—  
Each—all are away to their dwelling of rest.

The maid, on whose cheek, on whose brow, in  
whose eye,  
Shone beauty and pleasure, her triumphs are by,  
And the memory of those that loved her and  
praised,  
Alike from the minds of the living erased.



The hand of the king, that the scepter hath borne;  
The brow of the priest, that the miter hath worn;  
The eye of the sage, and the heart of the brave—  
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;  
The herdsman, who climbed with his goats up the steep;  
The beggar, that wandered in search of his bread—  
Have faded away like the grass that we tread.

The saint that enjoyed the communion of Heaven;  
The sinner, that dared to remain unforgiven;  
The wise and the foolish, the guilty and just—  
Have quietly mingled their bones with the dust.

So the multitude go, like the flower and the weed,  
That wither away to let others succeed;  
So the multitude come, e'en those we behold,  
To repeat every tale that oft hath been told.

For we are the same things our fathers have been;  
We see the same sights that our fathers have seen;  
We drink the same stream, and we feel the same sun,  
We run the same course that our fathers have run.

The thoughts we are thinking our fathers would think;  
From the death we are shrinking, they, too, would shrink;  
To the life we are clinging, they, too, would cling;  
But it speeds from the earth like a bird on the wing.

They loved, but their story we cannot unfold;  
They scorned, but the heart of the haughty is cold;  
They grieved, but no wail from their slumbers may come;  
They joyed, but the voice of their gladness is dumb.

They died, ay they died, and we things that are now—  
Who walk on the turf that lies over their brow;  
Who make in their dwellings a transient abode—  
Meet the changes they met on the pilgrimage road.

Yes, hope and despondency, pleasure and pain,  
Are mingled together, like sunshine and rain;  
And the smile and the tear, the song and the dirge,  
Still follow each other, like surge upon surge.

'Tis the twink of an eye, the draught of a breath,  
From the blossom of health to the paleness of death—  
From the gilded saloon to the bier and the shroud,  
O why should the spirit of mortal be proud?

### Expulsion of Christians from Fernando Po.

Fernando Po has been called the Madeira of the Gulf of Guinea. It lies off the mouths of the Niger, and on its eastern side is not more than thirty miles from the African continent. From the general unhealthiness of the river mouths on the coast, and the very convenient position occupied by the island, it has, for the last twenty-five years, been the resort of the English cruisers, where water, yams, and live stock could most readily be obtained.

It was in 1827 that the British Government formed a settlement in Fernando Po, and called it Clarence. The form of purchase of the land was gone through with two native chiefs, the work of clearing and building was commenced, and a number of liberated Africans were landed to form the early colonists. For six years the colony enjoyed a precarious existence. The British Government then sold its buildings and its landed rights to an English mercantile firm, which in 1837, a bankruptcy ensuing, was merged into the West African Company. In 1842, the houses and the chief part of the settlement became the property of the Baptist Missionary Society, and Clarence was made the centre of missionary operations in Western Africa. The purchase was not, however, finally completed till 1843. All this while the Spanish Government had been indifferent to the treaty rights, by which, in 1778, it had obtained from the monarch of Portugal the sovereignty of the island. The right of transference was gained by Portugal, from the discovery of the island, in 1471, by a Portuguese navigator. Spain valued its new possession only as it facilitated the acquisition of slaves for its western dominions. But this object was a failure, as it deserved to be. The existence of the island was forgotten, and on the formation of the colony in 1827, the British

Government seems not to have been aware of the claims of Spain.

But Rome has a watchful eye for heresy. The arrival of Baptist missionaries was a signal to revive these old obsolete rights. Spain, stimulated by the Jesuit fraternity, claimed its own, and in the year 1843, sought to impose fetters on the zeal of the admirable men who formed the pioneers in the work of evangelization. We shall not detail here the amusing story, how the emissaries of Rome soon tired of their work, longed for the plains, the rich pastures and fat flocks of Andalusia, and begged of our medical missionary certificates of health, to justify to their superiors their speedy return to the comfortable snuggeries of the monasteries of their native land. The descent of the priests was, however, a source of great perplexity and trial to the missionaries. For a time there seemed to be no alternative but the breaking up of the mission, the commencement of which had been attended by many auspicious circumstances. The orders of the Spanish authorities were peremptory, that within a year the missionaries should depart. But they held on, and finally succeeded in obtaining from the commandant, Don J. J. de Lerena, the decree, that "personal liberty, property, and religion, should be secure to every inhabitant, so long as he continued to obey the laws of the colony." One English missionary was to be allowed constantly to reside in the town.

A second expedition was sent by the Spanish Government at the end of the year 1845. Two priests and a few soldiers were left behind; but the soldiers soon died, and the priests after a few months, returned to Spain. From that time to the year 1856 the missionaries remained unmolested, though rumors often reached them of new expeditions which should finally put a stop to their Christian labors. At length, on the 14th May, 1856, a body of Spanish missionaries, under the superintendence of Signor Lanz, landed on the island, only to discover that not a single Spaniard dwelt in the entire breadth and length of Fernando Po. The commandant of this expedition possessed inferior powers to Don Lerena. His attention was called by Mr. Saker to the decree which secured to the inhabitants freedom of religious worship, and being unable to recall or set aside the law, he and his priests, to the great joy of the missionaries and their flock, soon set sail for Spain, but not without many ominous threats of a speedy return. The threat is at length fulfilled. A new Spanish "Armada" has made its descent on the peaceable Christian colony of Clarence, and its inhabitants are exposed to persecution or exile.

It may be well just to mention here the composition of the colony. From a census made on the 31st March, 1856, we find that the British residents, that is, persons recognized as British subjects, of whom only five were of English birth, numbered 105. Some of these persons came from Sierra Leone, British Akra, and Cape Coast. There were liberated Africans to the number of 238; who having been freed by the British cruisers from the hold of slave ships, deem themselves subjects of Great Britain, but whom our government most unworthily refuses to recognise. Of children of the first settlers of 1827 there were forty-three. The offspring of liberated Africans claiming the protection of England's Queen numbered 180 persons; while the residents who do not come under any of the above designations were 416 in number. The total inhabitants of the colony were, therefore, 982. Of the adults about 120 are members of the church, while it may be said that the entire population is instructed by the missionaries, and looks to them for all secular and Divine knowledge. Very few of the aborigines reside in the colony; but the number on the island is variously estimated from 15,000 to 30,000.

It was on the evening of Saturday, May 22, that the Spanish war steamer, Balboa, came to anchor in Clarence Cove. In addition to the newly-appointed Governor-General of the Spanish islands in the Gulf of Guinea, Don Carlos Chacon, and his suit, the vessel brought six Jesuits for the enlightenment of the colony. The Governor-General is also commander of the Spanish squadron, which at present is said to consist, or shortly will consist, of three other

small steamers. His duties are primarily the dispersion of the mission, and the suppression of the slave-trade. Doubtless, the first of his duties will be more rigorously pursued than the latter, as subsequent events seem to prove.

By the arrangements of a wise and gracious Providence, Mr. Saker unexpectedly arrived from Cameroons the day before the arrival of Don Carlos Chacon. The missionary brethren, Mr. Saker and Mr. Diboll, were thus able to advise together, and to afford all that counsel and support to the people which their difficult circumstances required. In the evening the people flocked to the house of God, and listened to an earnest exhortation from Mr. Saker. Taking for his text the words of the Psalmist, "Be still, and know that I am God," he urged them not to be afraid, not to add to their difficulties by any unwise language or movements, to cleave to God, sit at his feet, and take shelter under his wing. Contentment and peace flowed in upon the gathered flock.

The evening was spent by the Governor-General in close consultation with the Acting-Governor of the island, Mr. Lynslager. The history of the eventful week following we will give in the form of a diary.

Lord's day, May 23.—At the morning service the chapel was crowded with the fearful inhabitants. They listened with the deepest attention to a sermon from 1 Cor. 3:16,17, addressed to them by Mr. Saker. In the interval of worship Mr. Lynslager sought an interview with Mr. Saker. He urged strongly that nothing should be said that would excite the animosity of the Spaniards. He intimated the substance of his interview with Don Chacon the evening before. A new governor was come to change the laws, and with six Jesuits to transform the colony into a Catholic settlement. They were shocked at finding heretical ministers on the island, and at the influence the missionaries enjoyed with the entire body of the people. They were determined to put down Protestant worship instantly, and to banish the missionaries. The decree of 1843 was shown to them by Mr. Lynslager, at which they were enraged, and it was taken by the Governor-General on board his vessel for examination. Although it was intimated by Mr. Lynslager that, if their purpose was carried out, the colony would be deserted by the people for the continent, they still persist in saying that at all cost Protestant worship should be stopped.

Such were the prospects of the people when in the afternoon they again assembled for worship. With direct reference to the trials awaiting them, Mr. Saker took for his text, Heb. 11:27, "He forsook Egypt; he endured, as seeing Him who is invisible." The hour was holy and precious. The crowded assembly hung on the lips of the preacher, and then with intense emotion chanted together the forty-sixth Psalm. At the special prayer-meeting in the evening, the native brethren Fuller and Johnson took part in the service, the latter offering a prayer "the like of which is not often heard." The "building of the day" was completed by a brief and appropriate address from Isaiah 25:4. The influence of this sacred season was seen in the calm and steadfast attitude of the people during the exciting events of the week.

Monday, May 24.—About nine o'clock Mr. Saker called on the English Consul. It was now found that all the acts of Mr. Lynslager, since his assumption of the governorship of the island on the death of Captain Becroft, were illegal, and would not be recognised by the Spanish government. A tornado stayed all further proceedings this day. But in the evening the people again assembled for prayer. The entire colony seemed to be there; for many thought it the last occasion on which freedom of worship would be allowed. Again Mr. Saker addressed them. The text was Rev. 3:7. "The Lord seemed to be in the midst of the people." Every heart was calmed by the thought that none can withstand the purpose of Jesus. The keys of dominion and of safety are in his hand.

Tuesday, May 25.—A fine day; but the Spaniards made no movement. The priests, however, came on shore and went about among the people. One who speaks a little English, told them that he should soon come and baptize all

their children. Some of the people hid themselves and their children on the approach of the priests. It was rumored about that thirty-two days would be allowed for the people to remove from the island if they wished. The Spanish governor was said to have bought a house of Mr. Lynslager for 400l.

Wednesday, May 26.—Don Chacon assumes the command of the colony; but a tornado prevents the promulgation of the expected proclamation. The Spanish soldiers and sailors roam through the town, robbing the gardens of their vegetables, and the people of their fowls, ducks, yams, and all they meet with. Payment is altogether refused. "It's all ours," say they, "and in two days you all go away."

Thursday, May 27.—The expected day is come. Notice is sent round for the people to gather at Mr. Lynslager's house to hear the proclamation at noon. In the pouring rain a few only attend the summons. Mr. Saker remains at home, but Mr. Diboll is present. Amidst the thunder and lightning of the tornado the proclamation is read. The first two clauses, an illustration of the genius of Spanish rule and of Romish intolerance, run thus:—

"1. The religion of this colony is that of the Roman Catholic Church, as the only one in the kingdom of Spain, with the exclusion of any other; and no other religious professions are tolerated or allowed, but that made by the missionaries of the aforesaid Catholic religion.

"2. Those who profess any other religion which be not the Catholic, should confine their worship within their own private houses or families, and limit it to the members thereof."

The firing of cannon announced the issue of this intolerant but faithfully Romish edict. The people disperse, to meet again for prayer and counsel at Mr. Saker's house. One more meeting that evening, Mr. Diboll is informed, must be their last.

Meanwhile, Mr. Saker prepared and forwarded a most respectful letter to the Governor-General. He reminded him of the liberty granted the colony by Don Lerena in 1843, and which was confirmed in the year 1846 by the Consul-General. No breach of the laws of Spain could be, or had been, charged on the people of Clarence; yet they were now to be deprived of a freedom they highly valued. As Protestants, their religion taught them to obey the laws of their rulers, and this the teachers of the people had constantly inculcated; but now their allegiance to the law of God was set in opposition to the laws of the Queen of Spain, and in conscience they were bound to obey God rather than man. Mr. Saker further urged that the effect of this decree would be to banish the people from the island; for no other alternative would be left them, if the decree were enforced, than to seek a home where they could serve God in freedom and enjoy the liberty of worship which they had hitherto possessed. He therefore requested that there might be some delay granted in the execution of the decree, until the effect of an appeal to the Queen of Spain could be seen.

The meeting in the evening was deeply affecting. The passage of God's Word read and commented on was Acts 11.—the deliverance of Peter from the hands of his enemies. Thus closed probably the last open public service of the mission, in the island of Fernando Po.

Friday, May 28.—The Governor sends his reply. His orders, he says, are strict. He must adhere to them. It is impossible to grant the request made to him; but he will willingly forward the petition of the inhabitants to her Most Catholic Majesty. Meanwhile the established regulations must be carried out.

These documents are read in a public assembly of the people. They determine to make another effort to delay the execution of the decree. They intimate that, if some toleration be not allowed them, they must immediately remove to a distant locality; and they trust that the Governor-General will consider their circumstances, and be anxious to preserve the colony from that decay which their departure will necessarily bring upon it. The memorial is signed by the missionaries and some thirty of the people.

During the evening the missionaries and the



native assistants hold many family prayer-meetings throughout the town.

Saturday, May 29.—Arrangements are devised by Mr. Saker, in conjunction with the English Consul, to seek on the opposite coast of the continent a suitable locality for a new settlement, where under the protection of the British government, liberty of worship and freedom of conscience may be enjoyed, and the people may pursue their commerce unmolested.

Lord's-day, May 30.—Intimation is received that the Governor-general will grant no relaxation of the decree; the public practice of no other religion but the Roman Catholic can be tolerated in the dominions of the Queen of Spain; and the governor desires that he may no more be troubled with such requests.

Here the information supplied to us breaks off by the departure of the mail; except that we learn that during the morning of this holy day, according to the arrangements made on the previous day, the missionaries with their native helpers spread themselves through the town, holding from house to house family meetings for prayer and exhortation. It was also the intention of the people in the afternoon to go forth into the wilderness, and amid the ravines of the mountain, under the shadow of the gigantic palm trees of the forest, there to worship God.

The Spaniards had prepared to disperse any assembly in the town, and openly threatened to kill the people were they found breaking the law.



## ADVENT HERALD.

BOSTON, OCTOBER 2, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* July 3d.]

No. 15.

THE RESURRECTED WICKED, ARE THE DECEIVED NATIONS.

Who, then, will constitute the nations that will be in the four quarters of the earth,—the Gog and Magog, which Satan will gather to battle at the close of the millennium?

Those who claim that the millennium is a probationary period, argue this from the reason given for Satan's restraint: "that he should deceive the nations no more, till the thousand years should be fulfilled." They contend that were Satan not thus restrained, the nations would be subjected to his deceptive wiles, and hence that they are still probationers, and not resurrected saints. They also claim, that when Satan shall be "loosed for a little season" he will go out and deceive these millennial nations, and thus effect an apostasy among the saints of that period. It is important, therefore, that this reasoning be scrutinized in the light of the Scriptures.

We may not be able to determine the precise effect that Satan's unrestrained influences would have on resurrected saints, were they not kept by the mighty power of God. For there has never been a spectacle of such a trial; and hence it is useless to speculate respecting it. Angels before the throne have been approached by him; and they rebelled against the Sovereignty of heaven. He came to our first parents in their innocence, and they swerved

from their allegiance. Our entire race has been more or less under his malign influence. And the Saviour alone, of all the orders of intelligences subjected to his influences, of which we have any knowledge, when tempted by him endured the trial unscathed, and was found invulnerable. What new successes he might achieve, if never chained, even among resurrected saints, unkept from his seductions, we may never know. It is sufficient for us to know, that, the probationary period of any once victoriously terminated, they will never more be liable to fall.

We may not, however, hastily conclude that this is because of their own ability to keep themselves from falling, if re-subjected to Satan's wiles. For, if unpreserved by grace, they might be no more self-reliant, than were "the angels that kept not their first estate," or than were our first parents in Paradise. And their certain exemption from future alienation from the love and power of God, may be due entirely to God's purpose to so keep them by His mighty power, as He is able to do, that they shall never more be liable to apostasy. The Saviour's proof against Satan's temptations, is not evidence that resurrected saints would with equal success resist them; for they are created beings, and not Immanuel, while the Saviour is the Creator of all things. Yet they shall never fall—the oath and covenant of Jehovah being their everlasting guarantee.

This eternal surety, is all of grace,—even constantly and continually supplied grace,—the gift of God as much as was man's first salvation. We know that the redeemed will no longer find a law in their members, warring against the law of their mind and bringing them into subjection to sin. Their carnal natures will have been entirely eradicated. The weakness of the flesh will have been all overcome—they being recovered soul and body from all the disabilities of the fall. Nor will they ever again encounter a tempting devil, striving to seduce them from their allegiance. As God will ever more keep them from falling, so may these exemptions from the trials of their probationary state be among the means designed for their security;—as we now pray, "Lead us not into temptation, and deliver us from evil"; and it is not irrational to conclude that the restraint of Satan, from attempting on them his deceptions, is one of the assurances of their eternal rectitude.

Satan's being bound and incarcerated in the abyss, so that he shall deceive the nations no more during a given period, therefore, instead of being evidence of probation during that period, is evidence that that is not a period of trial, but of reward. It is a singular argument, that, subjection to Satan's wiles being a condition of trial, exemption from it should also be such a condition! Most illogical is it to suppose that conditions, the opposite to those of a given state, prove any likeness to that state. On the contrary, it is in accordance with the soundest logic, that, the conditions being reversed, the period of trial has been ended. All former periods of trial have been in connection with Satan's efforts to seduce; and why should there be an exception? Could it be claimed as any victory over Satan that in order to save from the broad road the majority of the adults of our race, it was first necessary to bind him? Why then was he not bound during all previous periods—if, as is claimed, the impeachment of Jehovah's government can be avoided only by God's saving the vast majority? The only logical conclusion to which we can arrive, is, that probation and temptations accompany each other: and, the temptations being ended, that the trial has terminated.

ALL ARE BLESSED AND HOLY WHO LIVE DURING THE MILLENNIUM.

This view is sustained by the expressed conditions of this period. They that have part in it are declared to be "blessed and holy"; and it is affirmed that "on such the second death hath no power"; and Satan's being bound and incarcerated, shows that the world will be entirely exempt from temptation or trial of any kind during that period. Thus it is certain that their state is perfected, and its perpetuity eternally secured. A probationary period is entirely incompatible with conditions like these.

Nor is it necessary to conclude that the nations, deceived by Satan, at the end of the millennium, have lived during that period. That none could be thus deceived who have part in the first resurrection, is certain for all those are holy, and are not exposed to the second death; to which the deceived nations are all to be consigned. As all things that offend are gathered out of this kingdom at the beginning of the millennium, the blessed and holy comprise all who live during it, and they will all live during the entire period of its continuance. The remnant of the wicked being slain with the sword that proceedeth out of the mouth of the King of kings, when the beast and false prophet are cast into the lake of fire; (Rev. 19:) and Christ at that epoch being revealed from heaven in flaming fire,

taking vengeance on all that know not God and obey not the gospel (2 Thess. 1); it follows that the only nations that are alive during the millennium, are those raised or transfigured at its commencement—both classes being alike justified, changed from corruption to incorruption, and made immortal in the likeness of Christ's glorified body. But none of these can be among the deceived of Satan, when he shall be loosed, in number "as the sand of the sea," who constitute but one great family. Their characteristics are alike; for they all submit to Satan's leadership. It is not merely a portion of them who are deceived—constituting an apostasy among these nations; but it is a gathering of their entire number. They all come up together, actuated by one spirit, around the camp of the saints, with whom they appear never to have had any affinity. Hence the conclusion is inevitable that they are the nations of the unregenerate, of every age and clime,—who have perished before the millennium: "the rest of the dead," that "lived not again until the thousand years should be fulfilled." As they were not to live again till the end of that—being till "then gathered, as prisoners are gathered in the pit," and "shut up in prison," after many days to be visited, (Isa. 24:22)—it follows that when that time shall be accomplished, they will again live.

Their living again, then, is at the very epoch when Satan is again to be loosed. Synchronous with his being loosed, they come to life: the sea gives up all its remaining dead, and death and hades deliver up the dead that are left in them—the nations of the wicked dead—and these must necessarily then appear, in the four quarters of the earth, at the very time, and in the very position in which are found the nations that Satan goes forth to deceive.

There is, then, no post-millennial apostasy among the millennial saints; no necessity during the millennium for the living of the nations who are to be deceived by Satan at its close; those only could be in the position described who are raised from the dead at that epoch; and the resurrected wicked dead must then be thus situated. Hence the conclusion is inevitable that the nations then deceived, are the "rest of the dead,"—who lived not again till then, but which do then live. Three objections are often advanced to this view, which will be here noticed. viz (1) That those deceived are denominated "nations," in a manner incompatible with their having been deceased; (2) that the resurrected wicked must have such perfect acquaintance with Satan, as to be no longer capable of being deceived by him; and (3) that such would not be permitted to come upon the renewed earth, to defile it with their presence.

None of these objections are of any weight, in the light of the scriptural declarations that have been considered.

### 1. THE TERM, "NATIONS."

This term it is claimed, implies the existence of regularly organized permanent governments. Hence it is argued that there are nations, existing as such during the millennium, which Satan is not permitted then to deceive; and that he finds such at its close, which he does deceive, whose existence it is claimed is incompatible with the view that has been advocated.

There is no warrant for restraining the term to so limited a use. The same word (*ethnos*), is rendered "Gentiles," in 93 out of the 164 instances of its use, which conveys no idea of political organization. It is rendered heathen five times, and people twice (in Acts 8:9 and Rom. 10:19); and is plainly used here in the sense of multitudes, or peoples, irrespective of their being, or not being separate—the word denoting, according to Pickering, a "class or order of men, a nation, people, race, a crowd, or multitude, any throng"—body politics.

There is nothing incompatible with Christ's presence during the millennium, in the use of the term. For "when the Son of man shall come in His glory . . . before him shall be gathered all nations" (Matt. 25:31,32). The righteous, in the new earth, are expressly denominated, "the nations of them which are saved," (Rev. 21:24); and this with great propriety, for they are "a great multitude, which no man could number, of all nations, and kindreds, and people and tongues," (Ib. 7:9). And when those unregenerate multitudes, from all kindreds and nations, shall come up in numbers as the sand of the sea, rising as they do in the parts removed from the camp of the saints, there is a manifest propriety in denominating them the "nations which are in the four quarters of the earth."

### 2. THE WICKED EASILY DECEIVED.

The supposition that Satan could not deceive those whom he had before misled, weighs nothing against the declaration that he does deceive them. It is not now found that those who have been once deceived by him, thereby became proof against future deceptions. On the contrary, the oftener he has deceived

any, the more readily do they again fall under his malign influences. Even his angels who fell with, and know him best, are in no ways guarded against his wiles. The plea, therefore, that the resurrected wicked, having been so oft deceived will never more be deceived by him, is just the opposite of past experience. And hence we may conclude, that there could be no fitter subjects than such for his renewed efforts.

### The Day of Adam's Sin and Penalty.

On another page will be found a candid and courteous article on this subject which is entitled to a respectful reply. And,

1. The primary sense of any word, is that of its first or earliest use—in distinction from its later uses. The order in which the definition of words is given in a lexicography, does not always determine their primary use. That of many words may be obsolete and therefore not now used. The notation used in designating the definitions is simply for the convenience of distinguishing one from another—the more common present use of a word being usually given first, irrespective of its primitive usage,—which is often given in brackets, as with the word "die," in connection with the designation of its origin.

The primary significance of the Hebrew word rendered "day," is Divinely explained; for, (Gen. 1:5), "God called the light day." In this use of it there is no measurement of time; but it is expressive of a state or condition of natural light, in distinction from one of natural darkness. The second use made of it, which is its first use as a measure of duration, is also Divinely explained; for, (Ib.) "The evening and the morning were the first day," &c.

The difference in these two uses of the same word is that which exists between a condition of light, irrespective of its duration, and a specific duration, irrespective of its condition—a time of darkness as well as of light, constituting a part of the last named day. In the first of it, there is no division of time, and the numerals, first, second, third &c., in connection with it, would be inapplicable. As expressive of duration, it is the earliest measure of time; and it is used because the periods, named days, are marked by a succession of periods of light or day, with intervening periods of darkness—the same as our word "month" is derived from the moon, as originally expressive of its periodic revolutions.—These are both, and they are the only, literal and primitive uses of the word. All other uses of it are figurative.—Thus it is put by a synecdoche for all the days that measure the time of any person, thing or event,—as, "in the day" i. e. the creation week, "that the Lord God made the earth and the heavens;" by a metonymy it is put for the event or events that distinguish it—as, "the day is his own," meaning that the event of the day is his; and by a metaphor it is expressive of moral or spiritual light, or of prosperity, &c.

If then day is used literally, in Gen. 2:17, and as a measure of duration, it can only indicate a period of twenty-four hours. That it is used to designate a measure of time is apparent from the phraseology, "In the day thou eatest thereof thou shalt surely die." Some specific day is thus distinguished from other days. And that it is a literal day that is thus indicated, and not a period longer than that occupied by a diurnal revolution of the earth, is incontrovertibly marked by its being designated as the day of eating. As that act was a single act that could not extend through a succession of days, but was fulfilled in a single day, therefore the day of eating could be only a literal day, and was not made up of a succession of days, like the day of creation.—And as the penalty was to be inflicted in the day of eating, there is no avoiding the conclusion that it was experienced by Adam during the diurnal revolution in which he sinned. And hence we conclude that day, as used in Gen. 2:17, is a literal day, constituted by an evening and morning, or a diurnal succession of darkness and light—its only possible meaning in that connection.

The word "day," being thus understood according to its primary and literal significance, is not incompatible with the primary and literal use of the word "die" in the same connection, the primitive sense of which is generic, expressive of any change and not specific of the dissolution of the body; which is a later use of it.

The primitive sense of the word thus rendered, is not divinely given, as is that of "day;" but as it expressed an event that was to transpire in a literal day, its divine significance is as definitely shown by the event, as it would be if otherwise enunciated; for whatever change Adam underwent in the day of sinning, as a consequence of his sin, must of necessity be recognized as the penalty that was threatened to be then inflicted.

Of our English word "die," however, Webster says of its root, that "the primary sense is to *plunge, fall, or sink*." This primary sense of the English root of die, corresponds perfectly with the event



which Adam underwent in the day of sinning, when he plunged, fell, or sunk from his original condition of holiness and immortality, to a condition of mortality and alienation from the love and life of God. "The day," therefore and "surely die," if applied to Adam according to the primitive significance of both those terms, would express only the change that befel him in the day of sinning,—the primitive significance of "die," not being expressive, as we have shown, of the dissolution of the body.

The English word "dye," which means to stain or tinge, is from the same root, and primarily signifies, as does that, according to Webster, "to throw down, to dip, to plunge." As any thing having life has died when it has undergone any radical change from one condition to another, so is anything dyed when its color is radically changed from one shade to another.

2. "He died," in Gen. 5:5, cannot be the fulfillment of the "surely die" in 2:17, for the reason that the fulfillment of the latter was explicitly limited to the day of eating: "In the day thou eatest thereof thou shalt surely die;" but the former did not transpire till Adam had lived nine hundred and thirty years—more than three hundred and forty thousand of such days. A failure in the time of fulfillment, would be as much a failure of the threatening, as would a failure of the event.

3. Whether a word is, or is not, used tropically in any specific place is to be determined solely by its connection, and not by its use elsewhere. Any word may be used tropically in any number of instances, in various places, without affording any evidence that it is not literally employed in a specific instance. And, in like manner, it may be as often used literally, without at all determining that in a specific instance it is not used as a trope. For it is to be ascertained by its use in each individual place according to the laws of trope, whether such use is literal or tropical. In the present instance, however, our brother is mistaken in supposing that "surely die" is claimed to be used "tropically," in the first two places of its use. Instead of this, the claim is that this phrase is there used *primarily*, i. e. originally according to its first or earliest intention, in contrast with later or subsequent uses of it. The very first i. e. the earliest use and therefore the primary one, as we have shown, is that employed in Gen. 2:17 and 3:4. But when man had thus fallen and become "alienated from the life of God," it was no longer possible for him again to "die" in that sense of the term. If the same word, then was to be used specifically for some other change which should subsequently befall man, it must be used in a secondary or later sense—one no less explicit than the primary one, but called secondary simply because it is thus used at a period later than that of its first use. Die, or died, is not applied to the dissolution of the body till it is used in connection with the death of Adam. Of him it is said, nine hundred and thirty years from his creation, that "He died." Whether the term had been previously used for the dissolution of the body, during that long period, we have no means of determining. We simply know that this secondary use of it, is first recorded of an event that did not occur till nearly a thousand years after that change which befel Adam in the day of sinning,—the fulfillment of the penalty according to the original use of the term.

This secondary use of it was none the less literal than was its primary one; for as its root signified to sink, plunge, or fall, a sinking of the body into dust would be as much a change, according to the literal use of the term, as was the change from a condition of incorruptibility to one of corruptibility. The only difference would be that its earliest and original use was simply generic—i. e. expressive of a radical change of any kind; while its later use was specific—i. e. expressive of a change of a given kind. And as this later use was thenceforth to be the general or more common one, it explains why, in nineteen instances, it is predicable of bodily dissolution, and in two of alienation from the life of God.

4. When Paul says, in 1 Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive," he doubtless does refer to the dissolution and resurrection of the body; and this, as our correspondent says, is proved by its being a death of which Christ was made the subject—he being the "first fruits" from it. This fact being undisputed, what is the inference from it? Our correspondent does not say that if all die in Adam the death that separates spirit and body, that they did not all die in him in any other sense; but if he does not suppose that, then we are unable to perceive what bearing Paul's use of the word has in determining in what sense Adam died in the day of sinning. We will therefore look at this.

When Adam had sunk, fallen, or plunged from his state of innocence, immortality, and enjoyment of the favor of God, to one of guilt, mortality, and disfavor, his Creator said to him, (Gen. 3:19) "Dust

thou art and unto dust shalt thou return." This subsequent condemnation was also because of his sin and the fall or plunge that he had made. And being pronounced on Adam it involved all his posterity in the same return to dust, except as God interposes in the case of the translated; but the fact that all thus die in Adam, as the consequence of that condemnation, does not in the least disprove that all also die in Adam in the sense that in him they fell, sunk or plunged into a condition of mortality and alienation from the life of God. In all the senses, therefore in which Adam was made subject to death, his posterity were subjected to the same—both to the death that he suffered in the day of eating, and to that that he died when he had lived nine hundred and thirty years. To determine, however, the meaning of the penalty first threatened Adam, it would not be necessary to show that his posterity incur the penalty with him: for it was only said to him. But as subsequent Scripture shows that they do inherit all the disabilities of the fall or plunge that Adam made, it does not derogate in the least from the primary significance of the term applied to Adam. Christ's exemption from moral defilement and pollution, however, did not leave him freed from the physical consequences of the fall; for when he took upon himself our nature, it was our fallen nature that he assumed—"God sending his own Son in the likeness of sinful flesh," when He "for sin, condemned sin in the flesh," (Rom. 8:3). And as his humanity was that which had been affected by the fall, or the death which Adam died in the day of sinning, it virtually died in Adam, made Christ subject to the same dissolution of body that the whole race are subject to, and made its transfiguration before death, or its resurrection from death, necessary to change it into that "glorious body" which is the pattern and likeness that will be inherited by all the redeemed. The resurrection of Christ therefore, was not simply his restoration to his condition of life in the flesh that he had before his crucifixion; for it changed his corruptible to a condition of incorruptibility, and invested him with that glorified and immortal humanity that was lost in Adam. In the recovery of this, as well as in the rising from the dead, must all be made alive. All lost it in Adam, and all who are Christ's will, at his coming, recover it in Christ—he being the "first fruits" of the race in this, as well as in the triumph over the grave.

5. In the fifth definition which Webster gives of day,—viz.: as "Time specified; any period of time distinguished from other time; age; time with reference to the existence of a person or thing,"—the example, "In the day thou eatest thereof thou shalt surely die," is a most appropriate illustration; for the specific day in which Adam sinned and fell, was certainly a "period of time distinguished from other time," it being one day distinguished from other days; which made the illustration perfectly appropriate. We think our correspondent must have failed to notice the part of the definition which we have italicized; for otherwise he would not through inadvertence have omitted it in his quotation. As we should use the same illustration of the same definition, without holding that Adam did not die in the day of his sin, so the great Lexicographer's use of it in the same manner, fails to convict him of dissent from the same belief. And that he held with us respecting this, we judge from our acquaintance with persons belonging to his family. If we misjudge here, an educated grandson of his, who is a constant reader of the Herald, and with whom we have conversed respecting the state of the dead, will please to correct us.

As a single day is a specific "period of time distinguished from other time," so is any number of days which measure an "age" or "the existence of a person or thing," a specific period distinguished from other periods. Thus when we say of any one, "He was a useful man in his day," which is the other illustration that Webster gives of this definition, we use the term day as expressive of the period in which the man lived, in distinction from time previous or subsequent to his; but when we thus use it, we do not use it literally, but tropically; for in such instance, day is put by a synecdoche for all the days in the life of the man referred to. In like manner when we read in Gen. 2:4, of "in the day that the Lord God made the earth and the heavens," the term is used by the same figure, the synecdoche, for the "six days" in which that work was being performed. In such use the word day is employed to express more than twenty-four hours; but, as already shown, it is not by a literal, but by a figurative use, of it. Its figurative use, however, in one connection, does not determine that it is used figuratively in another. Nor does its being used figuratively, in 1 connection, to express a period of time greater than twenty-four hours, in distinction from other periods, determine that in another connection it is not used literally to express a period of just that length in distinction from other periods. This matter is to be

determined entirely by the connection. And with the same certainty that the day in which God created the earth, and the heavens, is shown by other Scriptures to cover the six days of the creation week, and for the reason that the creation was six days in being effected, so is it as certainly demonstrable that the day in which Adam was to die was a day of 24 hours. For, he was to die in the day in which he should eat, and he could and did eat in a single day; for it was "in the cool of the day" in which he and Eve ate, that the Lord visited them, after they had sought to hide their nakedness which their fall, or plunge had exhibited themselves to be in.

As in all the instances of the use of the word day, when it distinguishes any one time or age from another, its duration is marked by the continuance of the thing or person described; and as the day of a man can include only the life of the man, and the day of creation only the period in which the creation was effected, so the day of eating can include only the period desecrated by the act of eating, which was a single day. And as the penalty was to be inflicted in that day, it cannot be understood as figuratively used, or as extended beyond a period of twenty-four hours, as our correspondent argues.

6. As we have shown that day in the specific instance, is literally employed as specific of twenty-four hours, that the event was one that was to transpire in that day, and that the event that did in that day transpire was in harmony with the primary use of the word "die," it follows that the use of these terms in other connections does not militate at all with this specific use of them in this specific connection. And hence the time there specified cannot be understood of a period exceeding a solar day, nor the change, then suffered, be made identical with the one that Adam underwent nearly a thousand years later.

#### SCRIPTURE TROPES.—Corrected.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

#### "E."—AS EDITORIALY CORRECTED.

EAR, *n.* Lit. The organ of hearing: "If the servant shall say, I will not go free, then his master . . . shall bore his ear through with an awl; and he shall serve him forever." Ex. 19:5, 6.

—A Metonymy for the faculty of hearing: "The ear trieth words, as the mouth tasteth meat," Job 34:3.

—A Synecdoche for the person who hears: "Lo mine eye hath seen all this, mine ear hath heard and understood," Job 13:1—i. e. Job had then seen and heard. "As an ear-ring of gold and an ornament of fine gold, so is a wise reprove upon an obedient ear," Prov. 25:12—i. e. to an obedient person.

—A Substitution when an act in connection with, or a condition of the ear, is put for something analogous: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears," 2 Tim. 4:6—i. e. having a constant desire or uneasy inclination to listen to new things.—It is predicted of Christ, "The Lord hath opened mine ear, and I was not rebellious," Isa. 50:5. Also "Mine ears hast thou opened" Ps. 40:6—in the Heb. "digged," i. e. bored or opened with an awl—not as a mark of infamy, but of devotion illustrative of the voluntary and faithful performance by Christ of the Father's will. Paul quotes it, "A body hast thou prepared me," Heb. 10:5—Christ having taken upon himself the form of a servant, Phil. 2:8, not to do his own will but the will of the Father that sent him—see John 6:38.

EARTH, *n.* Lit. This terraqueous habitable globe, "I have made the earth, and created man upon it," Isa. 45:12. Also the dry land, in distinction from the sea: "God called the dry land earth; and the gathering together of the water called he seas," Gen. 1:10.

—A Simile, when a comparison to it illustrates characteristics similar to those of the earth: "The measure thereof is longer than the earth," Job 11:9. "They were children of fools, yea they were viler than the earth," Job 30:8.

—A Metonymy for its inhabitants: "Is this the man that made the earth to tremble." Isa. 14:16.

—A Personification, when it is addressed as if it were endowed with intelligence: "O earth, earth, hear the word of the Lord." Jer. 22:29. "O earth, cover not thou my blood, and let my cry have no place." Job 16:18. "Hear, O heavens, and give ear O earth: for the Lord hath spoken." Isa. 1:2.

#### To Correspondents.

"A Conference of Gentile Believers." We find no signature to this article, and have no means of determining its author. Anonymous papers are not read with any interest, nor do we promise such an insertion. There are some good thoughts expressed in this article; but as a whole it is blindly written, and we do not gather what the writer is driving at.

Dear Brother:—I would call your attention to the last verse of the Book of Ezekiel, and enquire the significance of the marginal reading of the name of the city, that should be called "the Lord is there." JOHN BROOKS.

Ans.—The significance of the marginal reading is "the Lord is there," as it is given in the text.

SCIENTIFIC PARADOXES.—The water that drowns us, a fluent stream, can be walked upon as ice. The bullet which, when fired from a musket, carries death, will be harmless if ground to dust before being fired. The crystallized part of the oil of roses, so graceful in its fragrance—a solid at ordinary temperatures, though readily volatile—is a compound substance, containing exactly the same elements, and in exactly the same proportions, as the gas with which we light our streets. The tea which we daily drink with benefit and pleasure, produces palpitations, nervous tremblings, and even paralysis, if taken in excess; yet the peculiar organic agent called theine, to which tea owes its qualities, may be taken by itself (as theine, not as tea) without any appreciable effect. The water which will allay our burning thirst, augments it when congealed into snow; so that Cap. Ross declares the natives of the Arctic regions "prefer enduring the utmost extremity of thirst rather than attempt to remove it by eating snow." Yet if the snow be melted it becomes drinkable water. Nevertheless, although, if melted before entering the mouth, it assuages thirst like other water, when melted in the mouth it has the opposite effect. To render this paradox more striking, we have only to remember that ice, which melts more slowly in the mouth, is very efficient in allaying thirst.—Blackwood.

SPECIE IN THE UNITED STATES.—It is estimated the amount of specie in the United States, at the close of 1849 was one hundred and fourteen millions of dollars; coinage at the U. S. mint, since 1849, has amounted to four hundred and eighty millions of dollars; the amount of specie brought into the country by immigrants, since 1849, is estimated at one hundred millions; the amount of bullion now on hand in the country is estimated at ninety-four millions of dollars; making a total of eight hundred and eighty millions of dollars. The exports of specie (less imports) from the United States since 1849, has amounted to three hundred and eight millions of dollars; leaving the amount of five hundred millions of dollars existing at the present time in the United States, in the shape of gold and silver coin and bullion.

The product of the California mines, since their discovery, has amounted to seven hundred and thirteen millions of dollars; of the Australian, to six hundred and fifteen millions of dollars. It has been estimated by Mr. Snowdon, the director of the United States mint, that at least fourteen hundred millions of dollars have been added within the last decade, to the stock of precious metals existing in the world.

FORGIVENESS.—Near the end of the seventeenth century, a Turkish grandee in Hungary made a Christian nobleman his prisoner, and treated him with the utmost barbarity. The slave—for such he was—was yoked with an ox, and compelled to drag the plough. But the fortune of war is changing, and the Turk fell into the hands of the Hungarians, who said to their enslaved fellow-countryman, "Now take your revenge upon your enemy." This was in accordance with the customs of the age; and the Turk supposing, as a matter of course, that he would be tortured to death, had already swallowed poison. When a messenger came from his Christian slave, telling him to go in peace, for he had nothing to fear. The Moslem was so impressed with this heavenly spirit, that he proclaimed with his dying breath, "I will not die a Moslem, but I die a Christian: for there is no religion but that of Christ which teaches forgiveness of injuries."

THE AMERICAN VOCALIST, a collection of Psalmody, by Rev. D. H. Mansfield, is a work possessing much that is of sterling merit, as well as that of a lighter character; the latter portion intended more particularly for the vestry service. The fine old chorals are here, as well as the music of former days, that used to send such thrills of delight through the listening congregations in the times of Billings, Holden, and others. The work is very popular, we should judge, if we take into account the large sale it has met with since its publication, there having been, as stated, over one hundred thousand copies disposed of.



## ADVERTISEMENTS.

Every Lady should have one of

GROVER &amp; BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, . . . BOSTON.

495 BROADWAY, . . . NEW-YORK.

130 CHESTNUT-ST., . . . PHILADELPHIA.

Sept 18—1y

## Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

## As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purgatives. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

## For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

## Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

## Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

## Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practices as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promovers of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

## Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plithora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

## Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of

diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2—1y

## The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and serofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box. Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers. May 29, '58

## Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies:

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and Remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald, over their own signatures.

## The Resurrection of the Defunct Body.

BY O. R. FASSETT.

"Thou wilt have a desire to the work of thine hands," Job 14:15.

The workmanship of God, throughout the vast and boundless universe, is perfect. The sun, that glorious orb of day; the moon, and stars, the lesser lights of the heavens, that shine by night; the azure sky, that is spread out as a curtain, or tent to dwell in; the earth, upon which we dwell, all speak the wisdom, skill, and power, of the Great Architect, and supreme Creator of all things.

The workmanship of man is imperfect. It necessarily must be so; for he is limited in wisdom, skill, and power. Yet man, under the inspiration of the Almighty, which giveth him understanding, has achieved great and mighty results. The mechanism of machinery, in all departments of agriculture, the arts, trade and commerce; the facilities of intercommunication, and for the general diffusion and spread of knowledge and intelligence, are marvelous! The majestic steamboat, ploughing the waters with tons of burthen; the locomotive, scouring the earth on iron belts, as means of transit for our persons and property; the electrical wires for the sending of thought and intelligence to distant cities, and ports, over mountains, hills, and valleys; and now through seas, and in mid-ocean, as in the Atlantic Cable; thus giving us instantaneous communication with nearly all nations, and parts of our

globe; are among the wondrous triumphs of human skill and science.

Yet, who can say, that any one of these, of man's works, is perfect? Who can declare, that there can be no further improvement in them? The fact, that there is still the continual application of inventive genius to the obtaining of greater and more perfect results, attests that these his works may be improved and superceded by others more perfect still.

Who is satisfied with the present speed and safety of rail-road and steamboat travel? Who is satisfied with the present facilities for the conveying of intelligence, though done on electrical wires, with the speed of the lightnings? Our recording instruments, at least, are very imperfect. So, imperfection is stamped upon all, or the best of man's works. But not so with God's workmanship. His works are perfect in the day of their creation; and nothing can be added, or invented, to make them more so.

Consider the one great universal law of gravitation, and see how perfectly it works. It rolls our planet with its moon, with other planets and theirs, in the solar system, around the sun, as a general center, and keeps them all in their several orbits, without the least variance thousands of years! It sends our sun, with the whole solar planetary system and other suns, with theirs, in infinite space, around a greater central sun! These all flying at inconceivable velocity through boundless regions, are still all kept within their several spheres without the least variance ages on ages! The comet, too, which after an absence of a thousand years, revisits our solar system, rushes on with utmost speed, crossing the track of these worlds, and even the orbit of our own earth, startling us by its nearness; yet it passes by in trackless immensity without harm! Can any law be more perfect? On our earth it "shuts up the seas with doors;" and says to them, "hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." It regulates the flowing of streams and rivers. It binds together the particles and substance of our globe, as with a girdle of brass; and fixes man and its animal tribes to the surface, that they do not fly off into unknown regions, while the earth revolves on its axis 10,000 miles an hour, and rushes through the depths of space at the rate of 60,000 miles an hour! What can be more perfect than such a law?

It is true in respect to our earth, and the heavens attached, that they bear the marks of imperfection. This is seen in the continual change, age and decay, which is the result of imperfect law. But this was not so in the beginning. "An enemy hath done this." He has marred the once perfect and beautiful original. We read,—"In the beginning God created the heavens and the earth." "And God saw everything He had made, and behold it was very good." The perfect eye of God, saw nothing imperfect in the first creation. And so finished and complete were his works in the beginning, that He truthfully pronounces them "very good." Then the "morning stars sang together, and all the sons of God shouted for joy," as they saw the beautiful and perfect handiwork of God.

But "sin entered into the world, and death by sin."

"I fled, and cried out, Death! Hell trembled at the hideous name, and sighed, From all her caves, and back resounded, Death!"

The devil with man's apostasy and fall, brought the curse and ruin! And sin has blighted our once fair world, bringing change, decay and death. But the devil and his works are ultimately to be destroyed, and that last enemy, which is Death. Then there will be a glorious restitution of God's works to their original perfection. Earth will bloom again like Eden. Therefore "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." "Thou wilt have a desire to the work of thine hands."

Reference, however, in the text, is had to man—man in his physical organism and structure, as the workmanship of the Almighty.

The devil, sin, and the curse, have marred this beautiful handiwork, and brought it down to ruins. But God will have a "desire to the work of His hands," and not leave man forever to perish in dust. He will rear up again the fallen "temple of his body" in the last great day of resurrection!

That reference is made to man in his physical structure, is evident from the context: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost,

and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of thine hands."

The Apostle also, in harmony with this, says:—"It is sown in corruption, it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." Mark! "It," that is "sown," is thus "raised;" which can have reference alone to the body.

My subject is, therefore,—The resurrection of the defunct body. I shall consider, briefly:—

I. The resurrection probable.

II. The resurrection possible.

III. The resurrection a revealed fact.

I. The resurrection probable.

It would seem that God, who made the wondrous and beautiful structure of the human body, would not leave it forever to perish in death, but that He would "have a desire to the work of his hands," and hereafter show His re-creative energy and power in its re-erection, *anastasis*, or resurrection.

God made man originally in His own image, and after His own likeness. And what must have been the perfection of man in the day of his creation, mentally, morally and physically, we can form but little conception.

The race has greatly degenerated now, since the curse, the last 6000 years. Infirmities and diseases have multiplied, marring the once perfect and beautiful organism. But even now man bears marks of his original perfection.

First. Consider the outward or exterior man.—His erect, upright figure makes him the proper lord of creation; the large, and well developed head, and forehead, giving ample room for a large brain, endows him with superior mental power. The bright piercing eye shows intellectual ability. The lively, changing and beautiful countenance bespeaks the soul within. The well arranged body, to which are attached appropriate limbs, and these furnished with joints, to move with the utmost agility and ease according to the most perfect laws of mechanics, declare the wisdom of the first great Contriver and cause of man's physical existence. Then the anatomy and physiology of man's whole being, and all the varied functions carried on, voluntary and involuntary, so perfectly, even under present infirmity and embarrassment, impress us forcibly with the language of the Psalmist: "I am fearfully and wonderfully made."

But second, consider his inner structure. Anatomy teaches, and shows to us, 240 bones of the most perfect make and form, adapted to their several places by articulations, as the framework of man's organism. These are clothed with 440 muscles of the most beautiful form and texture, giving to the body and limbs, together with the bony system their form and shape, and all their various motions.—Then the nerves, some in ganglions, some in small fibres, some in web-like shape, distributed to every part of the body, to convey sensation; and the brain, as the great organ of the mind and will, sending along another set, as an electrical wire its mandates to any part of the body it wishes to put in motion. The heart, and arteries, sending forth the blood to every organ, and the remotest parts of the body; and the veins to carry it back, making a complete circulation of the vital fluid.

Then there are the organs of sense; first, the eye, so perfect in its organization and so adapted to the rays of light, that the images of objects are daguerreotypied on the nervous expansion at the back part of the eyeball, and the object is perceived by the brain, to which it is conveyed by the nerve. Second, the ear, is so constituted as to receive the melody of sounds—third, the nose, to receive the fragrance of sweet smells, and lastly to the mouth is given the sense of taste, so that we enjoy fruits and food which is needful for the sustenance of the body.

Then there are the vocal organs, by which thoughts generated in the mind are modulated into sounds, and these into words and language to convey to the ears of others the things we desire to communicate.

But I cannot dwell upon this interesting theme, nor enumerate the ten thousand different parts or segments which make up the human system. We here stop and exclaim with David: "Marvelous are thy works, and that my soul knoweth right well."

Now is it not probable that God will have a desire to "the work of his hands," and rear up again this wonderful and beautiful fallen tabernacle from its ruins?

Second. The universal regard shown to the bodies



of the departed dead, is another evidence of the probability of the resurrection. Nature, and instinct, both seem to teach the doctrine. Why do we not, on the death of a friend or relative, cast the dead carcass, after the spirit hath left it, to the dogs, or swine, or bury it up at once anywhere in the earth? We are horrified at the thought!

No, that body must be dressed in clean white linen, or otherwise, to our taste, and kept in our presence as long as we dare, till even corruption begins to disfigure it. Then we put it in a neat, beautiful coffin, and pay to it our last offices of respect and kindness. We pay it funeral honors. We put it upon the bier, and follow it to its final resting-place as mourners. The hearse must move slowly and carefully along, and when we have come to the open grave, it must be let down softly, silently, slowly, till it reaches the place destined for it to rest. Then, "earth to earth, ashes to ashes," the body is carefully committed, the green sod is placed over it, and we leave it amid tears, sorrow and hope! There, we say it shall rest in quiet, until "the resurrection at the last day."

The historian Rollin, in his history of the manners and customs of ancient Egypt, remarks upon this subject:—"The honors which have been paid in all ages and nations to the bodies of the dead, and the religious care which has always been taken of sepulchres, seem to insinuate a universal persuasion that bodies were lodged in sepulchres merely as a place of deposit or trust." Again, he remarks on another page: "The custom of burning dead bodies has something in it cruel and barbarous, in destroying so hastily the remains of persons once dear to us. That of interment is certainly the most ancient and religious. It restores to the earth what had been taken from it; and prepares our belief of a second restitution of the bodies, from the dust of which they were first formed."

## II. The resurrection possible.

It is possible, because God is to do this work:—"Thou wilt have a desire to the work of thine hands." Human power or agency never could effect it. With man the power to resurrect and bring forth his race from under the dominion of death is impossible. But with God all things are possible. The maker of an article is best able to repair it, or to put its several parts together, when separated. And He who first "made man of the dust of the ground, and breathed into his nostrils the breath of life," is able to recreate it from the dust, where it lies dissolved by death. He is able to take the dissolved elements and gather them together, and rear up the fallen temple. He who summoned Death to destroy and lay man in ruins, can destroy Death, and bring up the victim, scattered, torn and dissolved, and arrange all the several parts again in their places, and even in more beautiful and perfect form.

Who will question the Almighty's power to do this? Who will limit it, or His skill? Shall we say there are philosophical impossibilities in the way? Shall we present the fact of the many changes and transmutations, the dead body undergoes after decease, as difficulties to the accomplishment of this work? These might be embarrassments to human power and skill; but are there any to the Divine will and power? "Why should it be thought incredible with you, that God should raise the dead?"

There are some who believe in a Supreme Being, and yet they present a hundred difficulties in the way of the resurrection of the dead, as though it was not in the power of Omnipotence to overcome them! Alas, for human reason and unbelief! We would say to all such, as Christ did to the Sadducees on this very subject: Ye know not the Scriptures, nor the power of God! Human and even enlightened reason, is apt to stumble on the Supreme creative energy, where there is but little faith.—When Paul preached in learned Athens, the doctrine of "the resurrection of the dead, some mocked: and others said, 'We will hear thee again of this matter.'"

## III. The resurrection a revealed fact.

"Thou wilt have a desire to the work of thine hands." The doctrine is here implied; and in the context it is more fully asserted:—"Thou shalt call, and I will answer Thee." Yes, after "man dieth and wasteth away;" though "man lieth down and riseth not, till the heavens be no more;" though he be hid in the grave and kept secret; yet at the appointed and set time, God will remember him.

"If a man die, shall he live again?" The reply is, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." In another chapter of this book, the doctrine is taught,—"If I wait, the grave is mine house: I have made my bed in darkness. I have said to corruption, thou art my father: to the worm, thou art my mother, and sister; and where is now my hope?" When relatives and friends forget me in the grave, and leave me there without power to save me; and corruption is my father, that

holds me; and the worms, who feed sweetly on me, are giving me the kisses of a mother and sister, "Where is now my hope? As for my hope, who shall see it?" Can there be any, when one is thus abandoned in the grave? "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever: for I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes behold, and not another; though my reins be consumed within me!"

Can any doctrine be more definitely stated, than is the actual resurrection of the defunct body here? To this statement, the Scriptures of the Old and New Testament everywhere agree.

I will therefore quote but one other passage, and it is the language of Jesus our Saviour. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Who will say or affirm therefore, that the resurrection is not a revealed fact? So plain a matter of revelation is it, that the church in every and all ages have it incorporated in their faith; and have looked forward to it as the period of her full and eternal reward.

## IMPROVEMENT.

This subject affords great consolation and hope to the righteous. The departed righteous dead, under the dominion of death and the grave, will one day come forth to life again. "In a moment, in a twinkling of an eye, at the last trump, the dead shall be raised incorruptible." They will throw off the ceremonies of the grave, and come forth with bodies, "fashioned like unto Christ's glorified body," to die no more!

It affords solace and comfort to bereaved friends and relatives, in the time when they are called to part with those they love, by death's relentless hand. Do I address any such, who have been called to part with parents; a pious father and mother; a beloved companion—husband, or wife; near and dear brothers and sisters, or an infant child? Have you laid them away in silence? They will live again and come forth from the grave, sepulchre or tomb, to die no more! That little boy or girl of yours, that you have loved so sweetly, so affectionately, with auburn ringlets, marble white features, sparkling eye, sporting, frolicsome, playful and happy nature,—Oh, that little cherub, shall come again from the land of the enemy,—to your fond embrace, mother, if you are prepared to meet it in heaven; and to die no more.

We, too, are mortal; on that dying couch, and when the grave is to be our house, will it not be a consolation to us, that the grave will be our resting-place from toil and care, and the sorrows of a changing life, till the appointed time shall come that the grave shall give up its trust: and that while there our slumbers shall be broken by the voice of our Redeemer, calling us forth to life and immortality? Yes, this is "that blessed hope" that the gospel affords us. This is the life and immortality which it brings to light; and which is the reward of the righteous dead:—They shall come forth to life everlasting.

## The Day of Adam's Sin and Penalty.

Dear Brother:—I would offer a few thoughts upon the significance of "the day," and of "surely die," as found in the penalty of Adam's transgression. If we are to understand "the day" in its primary and literal sense to be a period of twenty-four hours, then "surely die," cannot be understood in its literal sense, or in the sense signifying the dissolving of the man; for the sequel shows, that Adam, after having sinned and after he had been driven from Eden, became the father of Cain: after which Seth was born unto him, and after which he lived eight hundred years; "and all the days of Adam were nine hundred and thirty years, and he died." 1.

Query. Is not the "He died," (in chapter 5:5) the fulfilment of the "surely die" in chap. 2:17? 2.

Also where is to be found the pertinence of understanding "surely die" in its first two instances, tropically, while it is to be understood literally, and as predicable of the natural death, in the remaining nineteen times of its occurrence in the Scriptures? 3.

Again, the apostle, in 1 Cor. 15:22 says, "For as in Adam all die, even so in Christ shall all be made alive." Now the apostle predicates this of the natural death; the dissolving of the union of the body and spirit; for in verse 20th, he is speaking of a death from which Christ had risen, and also in verse 23, he saith, "Christ the first fruits." Now

inasmuch as Christ, in whom was no sin, could not have been dead in moral defilement or pollution, he could not have been raised from the same; nor could he have been the first fruits of such a resurrection.

And it is also evident that the apostle is speaking of the natural death, from the fact that the "all," who die in Adam, are the "all," that are made alive in Christ. Yet in their own order: "Christ the first fruits; afterward they that are Christ's at his coming," and the remainder, we infer, in the end; which are doubtless the "some," who will be raised to shame and everlasting contempt. 4.

Day, in its primary sense, according to Webster; as also its first use in the Scriptures; is denominative of that part of the twenty-four hours, when it is light, Gen. 1:5, "And God called the light day; and the darkness he called night." Again, in its secondary sense, according to Webster, and in its second use in the Scriptures it signifies the time of the revolution of the earth on its axis, or twenty-four hours, example.—"The evening and the morning were the first day." Once more. We find in Gen. 2:4, that day is used to measure the whole period of time of the creation. "In the day that the Lord God made the earth and the heavens," here it is used to express the same period that is expressed in the 20th of Exodus by the "For in six days the Lord made" &c. In this sense it is defined by Webster as signifying "time specified," "age," "time with reference to the existence of a person or a thing," example.—"In the day thou eatest thereof, thou shalt surely die." It would seem that the great lexicographer holds with us in this view; for the above example is given by him. Hence we conclude the day, in the threatened penalty, may signify a period of time greater than twenty-four hours, but less than a day of Adam's probation, or the period in which Adam would have remained peccable. This might have been one thousand years; for all who have died, have died before they lived one thousand years. 5.

If it be said, that death is used frequently to represent a change or condition, less or greater than the natural death, I reply that day is used frequently to represent a period greater than twenty-four hours; and hence it would not be a greater departure from the literal sense of the text, to conclude the day to signify a period more than a day of twenty-four hours, than it would be to conclude the surely die to signify anything less than the natural death, or anything different from what is predicated of Adam, in chap. 5:6, when it is said of him, "He died." 5.

JOHANNES.

Pine Street, Elk Co., Pa.

NOTE.—For a reply to this, in sections corresponding to the Nos. at the end of the above paragraphs, see the editorial columns.

## The 1260 Days.

Respected Sir:—I embrace the present to gain information on a point which seems dark to my understanding. I have lying on the desk before me a small volume containing a sermon on the Millennium, by J. S. Tomlinson, president of the Augusta college, published by the Methodist Book Concern, Cincinnati, Ohio, in which he gives his opinion that the millennium will commence in the year of the world six thousand; and one of his reasons is as follows: p. 31.

"If therefore the little horn spoken of by Daniel, the man of sin by the apostle Paul, and the beast described in the Apocalypse, all refer to the same power, and if as I have endeavored to show that power is Roman Catholicism, then the utter destruction of this power and the introduction of the millennium will be contemporaneous events.

"If these things are so, the whole question, in reference to the time of the commencement of the millennium, is reduced to a very narrow compass; for let it be remembered, that the period during which this power shall continue from the time of its establishment, is expressly stated, by both the prophet and the apostle. If therefore the date of the establishment of this power can be accurately ascertained there would seem to be no difficulty in determining when the millennium will probably commence.

"Daniel declares that this power shall continue for a time, times and the dividing of time; and John says it will continue forty and two months. I will endeavor to show that according to the Scriptures these periods are exactly the same, and then explain what we understand to be the duration of each. It is agreed on all hands, I believe, that in the expression, forty and two months, the Jewish years are referred to, and that each day in this number of months is intended to represent a year. Now the Jewish year consisted of twelve months of thirty days each; so their year contained three hundred and sixty days, and consequently forty-two months would be equivalent to 1260 days. Now what I wish to show is, that these forty-two months, or 1260 days, are exactly the same period as that referred to by Daniel in the expression, a time, times

and the dividing of time. This is perfectly evident from the fact, that in the twelfth chapter of Revelation, both these expressions are used to designate the same period. In that chapter the church is spoken of under the similitude of a woman, and it is said in the sixth verse, that she fled into the wilderness, where she had a place prepared of God that they should feed her there a thousand two hundred and three score days, or 1260 days. In the fourteenth verse of the same chapter it is said, that to the woman were given two wings of a great eagle, that she might fly into the wilderness, where she is nourished for a time times and a half time from the face of a serpent. Here it is plain that the periods spoken of in these two verses must be precisely the same. And from this account it would appear, that, in this remarkable expression, the word time means one year, times two years, and a half time, or the dividing of a time, six months. These periods, at the rate of three hundred and sixty to a year, make precisely 1260 days.

"Sufficient has been said for the purpose of showing that the periods spoken of by Daniel and John are exactly the same. Inasmuch as one day in these prophecies signifies one year, it would seem that after the lapse of 1260 Jewish years, or 1242 of our years, from the establishment of the power of which we have spoken (the man of sin) that power will be utterly extirpated, and that the millennium will commence.

"Now if we are correct in supposing that this power is Roman Catholicism, the only question that remains to be decided is from what particular point of time we should commence the computation of the fore-mentioned period. Almost all who have written upon the subject, seem to think that the computation should commence from one of two periods, either from the year 606, when the Pope of Rome was raised to the dignity of universal bishop, or from the year 755, when he was invested with secular, as well as spiritual sovereignty by Pepin, king of France. According to the first opinion, just alluded to, the millennium should commence in the year of Christ 1848. According to the second period it will not commence till 1997. This latter opinion, if correct, would conduct us to the following very remarkable conclusion, that our Saviour was born in the year of the world 4004, and as 1997, added to this number, would make 6001, the millennium would commence, according to this computation, immediately after the ending of 6000 years from the creation of our race."

Then he adds:—"The last mentioned, or the period when the Pope of Rome was raised to the dignity of universal bishop or the year 755, is in my estimation by far the most tenable one."

Please give me your opinion of these arguments in the Herald, and oblige your humble servant,

CONOLLY. C. EDDY.

Rainersville, Ohio, Aug. 12th, 1858.

ANSWER.—The argument respecting the length of the periods referred to is not new, but is held by all Protestant Christians. That respecting the time of their commencement and end has nothing to sustain it. For, first, those periods, do not measure the duration of the Papacy, but the duration of the period in which it was to be dominant as a persecuting power, and which must have long since ended, so that those periods must have ended. And second, any attention to the subject of chronology would have taught Mr. Tomlinson that our vulgar era, instead of being correctly placed at the distance of 4004 years from creation, was in reality about one hundred years more than that from the epoch named. And hence the 6000 years must end long before the year 1997. B.

## OBITUARY.

DIED, in Brown Co., Ill., on the 30th day of Aug. GEORGE ROBERTS, aged 69 years.

He was for a long time a resident of Marblehead, Mass., and a member of the Baptist church, where his membership remained until 1840, when he united with a Baptist church then formed at Mt. Sterling, Brown Co., Ill. For the last five years he had been sorely afflicted with disease which paralyzed him, and he was helpless as an infant for the last two years. But his spiritual strength increased as his bodily faculties failed, and for the last four months of his life took but little interest in worldly things, and as death approached he was calm and resigned; ready, and anxious to go; and finally he departed this life, without a struggle, to sleep until Jesus shall wake his slumbering saints, and gather his ransomed ones out of every kingdom, nation and tribe to live and reign with him at the great restitution. He was an early settler in Illinois, having come West in 1831 or '2, and will be much missed by the old settlers in the West.

The Marblehead and Hartford papers are requested to copy.

Yours, M. WINSLOW.

Perry, Pike Co., Ill., Sept. 18th, 1858.



## ADVENT HERALD.

BOSTON, OCTOBER 2, 1858.

## ITEMS AND NEWS.

Dr. John Creswell, residing near Lockport, N. Y., has been arrested on a charge of causing the death of a patient, named Philip Hawkins, an old soldier under Wellington, by administering poison to him. There is much excitement in the community.

Geo. Penniman, of Milford, N. H., while sawing wood for the locomotive by horse power was struck in the side, by the frame breaking, penetrating to the heart, and causing instant death. His brother Robert, standing behind him, had one foot nearly cut off.

Two women were drowned in Long Pond, Concord, N. H., on Sunday the 19th ult., by the upsetting of a boat. Two men, who were their companions, clung to the boat and were saved. The parties were Irish.

The Montreal Commercial Advertiser insists that the rich nuggets found in the Chaudiere prove it to be a richer gold region than any other in America.

The Minneapolis and Cedar Valley Railroad Company contemplate the erection of a bridge across the Mississippi at Fort Snelling, on the truss principle, with a double track for cars above, while in the truss trunk will be a wagon road connecting Fort Snelling and Mendota, at an estimated cost of \$500,000.

The Wilmington (N. C.) Herald states that a disease prevails among the oysters and clams found along the coast. On opening them, the contents are found to be perfectly black and shriveled up, presenting a singular appearance. In consequence of this, the people have stopped eating them altogether.

An immense army of young grasshoppers attempted to fly across the Red river of the North about the 20th of June; but their ambition exceeded their ability, and they fell down and were drowned in the river. This has improved the fisheries on the river, and the fish now caught, it is said, are gloriously fat.

The English for Tien-tsin, frequently mentioned in the China news, is "Heavenly Ferry."

The Minnesota Indians are again giving trouble. The St. Paul Pioneer records the murder of three whites by the Sioux on the Plains, near Pembina. The Sioux killed and scalped a man within twenty feet of his own door, at St. Joseph's, in the month of July. The settlers are calling on the government for protection.

Mr. E. D. Selden, proprietor of the Brandon marble quarries in Vermont, has presented to the Congregational church of that place, a marble pulpit, valued at \$800. It is of snow-white marble, and remarkably beautiful.

James Moore, who had been arrested at Pittsburg for a robbery of the U. S. Mint at Philadelphia, jumped from the cars while being conveyed to Philadelphia, and was afterwards picked up almost insensible by the officer who had charge of him.

A widow lady named Orcutt was severely injured by being struck by a train of cars while walking on the track of the New London and Palmer Railroad, at Stafford Springs. She had her hip broken, and received internal injuries.

Up to the last accounts from New Orleans, the yellow fever was prevailing to an alarming degree. The number of deaths for eleven weeks was 2661.

The Green Bay Advocate says that the only son of the late Rev. E. Williams, and of course the next heir to the throne of France, is now engaged as a pilot on one of the Lake Winnebago steamers. He is a fine-looking young man, bears a striking resemblance to his father, but is too modest to urge his claims.

An English paper states that the Emperor Napoleon is in treaty for the purchase of the Leviathan. The price is £600,000, or about two-thirds of the sum believed to have been expended upon this mammoth failure.

A panther, which is prowling about New Boston and other towns in New Hampshire, made its appearance near Goffstown recently, and was stealthily creeping towards a little girl, when her screams attracted the attention of a passenger, who frightened the panther away. The citizens of Goffstown have clubbed together to the number of fifty, to hunt the panther.

A man was found a few days since lying within ten rods of the Joliet and Chicago Railroad, near Chicago, where he had lain for ten days, suffering from typhoid fever. He had gnawed the flesh off from both his hands!

The schooner Sarah Barton, of Plymouth, recently arrived at Salem from Para, on the 8th of September experienced a severe tempest, and was struck by lightning four times, all in the space of half an hour. The masts and rigging were greatly damaged, the deck literally covered with charred pieces of wood and chips, and all hands were more or less affected, but no one seriously hurt, and it was found on trying the pumps that she had made no water.

## Foreign News.

Hon. F. Bruce is the bearer of the treaty with the Chinese plenipotentiaries on the 26th of June.—The following are some of its stipulations: Christianity tolerated throughout the empire, and persons teaching or possessing that religion, whether Protestant or Roman Catholics, to be entitled to the protection of the Chinese authorities; diplomatic agents may reside permanently at Peking; British traders protected against excessive transit duties; tariff to be revised; new ports opened to trade, and free navigation of Yang-tse Kiang declared; British subjects may travel for pleasure or trade to all parts of the empire when provided with passports from British authorities; government to act in concert for the suppression of piracy; indemnity for losses by British subjects at Canton to be paid.

The Times says the condition of the Atlantic telegraph is unaltered. Signals continue to be received, but are too uncertain and faint to be intelligible. Occasionally a short word is given, but never anything approaching to a sentence. Experiments still made lead to the belief that the injury is near the coast, probably within two or three miles. The strong portion of the cable, manufactured expressly for the shore, is being shipped from Plymouth for Valentia, and will be substituted immediately on its arrival for the ordinary wire, which, however well adapted for undisturbed depths, is totally inadequate to resist liability to accident on a rocky coast.

A dispatch to the London papers from Plymouth,

Sept. 8th, says that the shore cable now loading there weighs eight tons to the mile. The dispatch continues:

"Had there been no failure in the working of the Atlantic wire, it is understood that the Bilboa would have proceeded to Valentia direct, and have under-run the cable until the point of connection was reached, when a very short interruption in the transmission of messages would have occurred. Now it is probable that the Bilboa will proceed to the point of junction, ten miles from the beach, and grapple for the wire. The sea there is about one hundred fathoms deep, and the time which may be occupied in securing the cable will vary from two or three days to as many weeks. In October last three weeks were necessarily consumed in recovering the shore end laid by the Niagara; in fine weather it might have been effected in three days. The same grappling apparatus will be used now as then."

The forcible abduction by the Roman Inquisition of a Jewish child at Bologna, under pretense of its having been secretly baptized by its Catholic nurse, had created a most painful sensation throughout the Jewish world. The Jews in London had taken the matter up, and had resolved to try and enlist the sympathy of the English government, and if need be, send a deputation to the Pope.

A letter from St. Petersburg says:

"The Russian government has it in contemplation to re-establish a metallic currency throughout the empire. Sixty millions of paper money have been already called in and cancelled, but it appears that a complete reform is to take place. The capital necessary for this new operation is estimated at one hundred millions of roubles, three-fourths of which, it is said, will be furnished by a direct loan. The remainder is to be completed from the depots of the precious metals in the fortresses of St. Peter and St. Paul."

Russia has got a lease for twenty-two years to come, at the fixed rate of 4,000,000l. annual payment into the Sardinian exchequer, of all that capital messuage called the town of Villafranca, with water privileges, comprising a capacious and well-sheltered harbor capable of accommodating thirty ships of the line, within ten miles of France, two miles from Nice, and in the most favorite position for becoming a small Sebastopol in the heart of the Mediterranean.

General La Marmora has just notified to the Piedmontese troops occupying the barracks round that harbor that they must henceforth evacuate the same, and return to Nice; which town taking alarm lest a quarantine or lazaretto establishment should be set up at Villafranca, so near their watering place, the worthy general tranquillised them by announcing officially "that the seaport of Villafranca is now part and portion of all the Russias, and that the new proprietors are the steam company for trade, by steamers to and from Odessa." The residence and repeated visits of the Grand Duchess Helena are now intelligible. The people of Nice are delighted at the chance of being a permanent Russian Brighton; the Sardinians chuckle at the idea of a permanent Russian fleet being always at hand to protect them against Austria or any other troublesome neighbor; and, above all, the Kremlin is, through all its domes and turrets, rejoicing in high jubilee at having got as good footing as even Constantinople for future operations in Syria, Greece and the Levant, all the while that Europe is squabbling about the paltry Principalities, and Montenegro, and other tomfooleries.

Prussia is going to put her finger in the Chinese pie. Orders have been given to the commander of the Prussian frigate Gefion, now lying in the Jahde Busen, as soon as she has been inspected by the High Admiral, Prince Adalbert, to proceed to Portsmouth, to fill up her complement of hands, whence she will sail for China and Japan, with a diplomatic agent on board. The duration of the Gefion's absence on this special service is estimated at two years.

Rumors of modifications in the ministry of Spain had again begun to be current, and several important political personages, as if anticipating a crisis, had arrived in Madrid. At Segovia the police had seized upwards of 250 muskets and other fire-arms, together with a considerable quantity ammunition. A new return relative to the Spanish navy shows that it consists of eighty-five vessels, carrying 834 guns, also a number of steamers of 4700 horse power.

Constantinople, Aug. 28. Under this date a letter in the Austrian Gazette contains the following: "The Sultan, when making his appearance in the Divan on New Year's Day, (26th) before the new hatti was read, which has not yet been published, addressed the dignitaries of his empire and the governors of the provinces assembled in the following terms: 'I have appointed you to provide for the welfare of my subjects, without distinction of oath or nationality. But I have had neglectful and un-

faithful servants. Many among them have not done their duty. I have shown you kindness and you have abused it. You have made game of my indulgence. From henceforward I will be rude and severe. Whosoever shall refuse to obey shall be chastised.'"

The Sultan will be powerfully supported by Ali Pacha, the Grand Vizier. Both rely much on the cleverness and energy of the new sheriff of Mecca, Abdallah Pacha.

The irritation against the Sultan among the inmates of the Serail is great. A palace revolution is apprehended, the consequences of which would be incalculable. What exasperates most is a rumor of a cession or sale of the island of Candia to the English at a near period. The revenue derived from Candia is specially appropriated to the maintenance of the establishment of the Sultana Valide, the Sultan's mother.

Riza Pacha is cordially co-operating with the Grand Vizier, and they are carrying everything before them.

THE LOST BALLOONIST.—No tidings of the fate of Mr. Ira Thurston, the unfortunate aeronaut, have yet rewarded the search of his friends, who do not now expect to find alive him. Mr. B. has returned to Detroit from the search, almost despairing of finding his lost companion. The Tribune of the 23d ult. says:

"Mr. Bannister, his companion, returned this afternoon, and can bring only the worst tidings. The balloon he identified, and sent the silk of which it was composed to this city last night. He himself remained to search for his friend. To-day he comes back despairingly. He states that the balloon valve on which Thurston sat is torn out from the silk of the balloon three quarters of the way around, indicating unerringly that the weight of the unfortunate man was too great for the strength of the sides, and that the silk gave way, when he must have dropped off. His only remaining chance would be to cling to the smooth material of which the balloon was made, and he could not have sustained himself in that manner. When this occurred we can only conjecture, but that it must have been within an hour after he started seems highly probable. The balloon was seen for nearly two hours with a glass, but it must be remembered that this great body, full sixty feet high, was only the size of a man's hand when thus visible, and it would be utterly impossible to see the ill-fated man if he had dropped off. Mr. Bannister feels quite positive that he must have fell before reaching Canada at all."

It is very remarkable if the stories relative to a man having been seen on the balloon are false. Their circumstantial nature will be seen by the following from the reporter of the Detroit Free Press, who visited the locality where the balloon was found:

"Many of the inhabitants had seen the balloon as it passed up the lake shore. Several of them asserted that the balloon passed them within two hundred feet of the ground, and that they distinctly saw Mr. Thurston clinging to it. One man said that Mr. Thurston had a handkerchief tied around his head, and that as he passed he drew up his feet several times and let them down, as though they were tired or cramped. All united in the statement that he was hanging to the balloon, although they saw nothing strange in the perilous position he maintained, from ignorance of the manner of conducting such matters."

This adventure of Mr. Thurston's has recalled a similar one which occurred in 1855. Timothy Winchester made an ascent from Norfolk, Ohio, in August of that year, starting in good spirits and amid the cheers of a large concourse of people, since which time he has not been heard from.

Shall we find nothing in the true Church of God which would seem to indicate a proneness to substitute some object in the experience of the believer for Christ? Verily, we think so. To adduce an example, alas! too common.—When the act of faith is substituted for the object of faith, what is this but the hewing out of a broken cistern? Whatever I put in Christ's place, necessarily becomes a substitute for Christ. If I look to my faith for comfort, and peace, and evidence, instead of my faith looking to Christ for these, I exchange the fountain for the cistern. We are now touching upon a truth of vital moment. Jesus is the fountain of all life, light, grace and love to the believer. Faith is but the channel through which these blessings are received. And yet, who has not detected in his heart a tendency to look to faith for the evidence of his Christianity, instead of to Christ? Thus making the act of believing a substitute for the object in which we believe. You have long been pleading, as your reason for the unsettled and unhappy state of your mind, the weakness of your faith. What, I ask, is this but the making a saviour of your faith? It was not faith that died for you—it is not faith that saves you. It is Christ, and Christ alone.—Dr. Octavius Winslow.

MARRIED, by Elder S. W. Thurber, at the Advent chapel in Cabot, Vt., Sunday evening, Sept. 19, Mr. RICHARD G. KIMBALL, of Cabot, to Miss PAULINE O. BENTON, of Marshfield, Vt.

By licence, in Barnston, C. E., July 26th, by Rev. Mr. Campbell, Mr. VALOROUS TRUETT, of Lawrence, Mass., to Miss CAROLINE HOLLISTER, of the first named place.

## APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19th ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President.

F. GUNNER, }  
A. PEARCE, } Secretaries.

N. B.—Persons designing to attend this conference, and desiring our hospitalities, are requested to inform the Pastor of the church, G. W. Burnham, as to how many from their respective places may be expected whether, they will be accompanied by ladies—stating the number, also about the time of their arrival. By complying with this request, our friends will enable us to arrange with less confusion for their accommodation. An early attention to the above is desired. On arriving at Worcester it will be as well to come directly to the chapel on Thomas St. Or if any wish, they can previously call on either of the following members of the committee of arrangements:—J. W. Heath, 236 Main St. J. A. Trowbridge, 265 Main St. G. W. Burnham, 37 Salem St. G. W. BURNHAM,

Pastor of the church in Worcester.

Worcester, Sept. 27th, 1858.

If the Lord permit, a Conference will be held in Brunswick, Me., in the yellow school-house, about 2 1-2 miles from the village, on the Bath road, commencing Thursday evening, Oct. 14, at 7 o'clock, and continue over the Sabbath. We hope to see a good gathering of the friends in that region. Come, beloved, in the name of the Lord, and let us make one effort more to save sinners and cheer each other on in our pilgrimage to the better land. Those coming from abroad will please call on Bro. Thomas M. Storer. R. R. YORK, I. C. WELLCOME.

Yarmouth, Me. September, 1858.

I will preach in South Troy Vt., Sept. 29th and 30th; at Claremont, N. H., Oct. 8th, North Springfield Vt. Sunday 10th. L. D. THOMPSON.

NEW HAMPSHIRE STATE CONFERENCE.—The State conference is to be held at Lake Village to commence Thursday, Oct. 7th, at 2 o'clock P. M., and continue over the Sabbath. A general attendance of brethren, and especially of brethren in the ministry, is desired. The friends at Lake Village will make provision for all who may need. T. M. PREBLE, Clerk of the Conference.

I expect to preach in the Read meeting-house, Richmond Me., the second Sunday in October. I. C. WELLCOME.

Elder G. W. Burnham's P. O. address is Worcester, Ms.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

A. Wood—Sent your note to J. Wolstenholme, Providence, R. I., the manufacturer of "Pearson's American Stoves."

I. C. Young, 25 cts. for G. to 144, sent back Nos. Herald is paid to No. 893—July 1st, 1858.

N. W. Spencer—The letter and money were received, and the books sent Aug. 20th. Also wrote you a letter by mail.

N. French—Sent Salve the 28th.

To Aid this Office.—F. Beckwith.....\$20.00

## RECEIPTS.

UP TO TUESDAY, SEPTEMBER 28th.

The No. appended to each name is that of the Herald to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

I. Wight 921—2 Nos. missing; Wm Watson 912, Wm Colton 921, A B Howard 914, G Bates 919, Wm Lowell 930, S B Page 919, Mrs S Lloyd 919, J H Baker 893—each \$1.

M M Christie 958, P Dickinson 919, H Smoyer 931, J Shearer 976 and 25 cts on G to 148; H D Wolf 901, E W Mead 958, V Truell 906, Ellen Lucas 957, O Grinnell 928, M E Bishop 948—we are out of 2 of Bro. B's reply, but send what we have—each \$2.

J Cowee 945—\$3.

M L Jackson on acc't, 75 cts.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1-2 KNEELAND-STREET. (UP STAIRS,) BOSTON, MASSACHUSETTS,

in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

TERMS.—\$1 for six months, or \$2 per year in advance. \$1.13 " " " \$2.25 per year, at its close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a-year, in addition to the above: i. e. \$1 will pay for twenty-three numbers, or \$2.25 a-year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay two cents postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a-year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.



# ADVENTIST LITERARY HERALD.

MILLENNIUM.

WHOLE NO. 908.

BOSTON, SATURDAY, OCTOBER 9, 1858.

VOLUME XIX. NO. 41.

## Original. JESUS MY HOPE.

Though in distress,  
And griefs oppress,  
And none redress  
This broken heart,  
I do not fear,  
Since Thou art near,  
My voice to hear,  
And take my part.  
Me Thou didst love,  
Which made Thee move  
Down from above,  
My soul to save;  
And I am thine,  
And Thou art mine,  
And I shall shine  
Beyond the grave.  
Thee I will serve,  
Nor from Thee swerve,  
Thou dost deserve  
My soul entire,  
Thee I will praise,  
My voice I'll raise  
In endless lays,  
And never tire.

R. H.

## Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

### CHAPTER XV.

I have mentioned before, in the course of our expositions of the interesting book we are now reading, that it constitutes a section of ecclesiastical history, not liable to infirmities of a human historian, but inspired as a record of facts as they actually occurred, in order to teach the Church, in all its ages, difficulties, perplexities, and trials, what best becomes it to do. We have in this interesting book the first section of ecclesiastical history; not written by Eusebius among the ancients, or by Milner and Mosheim among the moderns—men more or less actuated by party feeling, and liable to error,—but written by an inspired historian, and so guided and governed by God's Holy Spirit that he records only fact and utters only truth.

In this chapter we have the first account of the earliest—what shall I call it?—general assembly, or convocation, or synod, if you like, or presbytery, if you prefer it, in the whole history of the visible Church of the Lord Jesus Christ. And I only wish that all convocations, synods, general assemblies, or presbyteries, had been equally enlightened, equally peaceful, equally practical, in the conclusions to which they have come.

It appears that the origin of this convocation, or synod, or by whatever name it may be called, was that certain Pharisees, converted to the Gospel, apparently true Christians, yet entertained the notion (showing that they had never got rid of the old leaven), that unless persons should be initiated into Judaism by its initiatory rite, in addition to being baptized into Christianity by its preliminary sacrament, it was utterly impossible that they could be saved. If these men had said, "This rite is expedient," people could have submitted to it. Better bear a difficulty than originate a division. But when they said, "To conform to certain requirements of the Levitical law"—which has passed away—"is essential to your everlasting well-being," then they introduced into the ground of our acceptance before God, into our title-deeds of heaven, a new

element which Christ has not taught, and which Christianity does not demand. The difference lies in this: To say that such a usage may be expedient, is one thing; but to say that Christ's righteousness, that Christ's sacrifice, is so imperfect, that there must be superadded to it something else, whatever that something else may be, is to dishonor the Lord of glory, and to place in jeopardy the salvation of precious souls.

Well, when this was stated in these strong terms, "Paul and Barnabas," it is said, "had no small dissension and disputation with them;" and very justly so. If a person should say to me, Episcopacy is the best form of government, and Presbytery a bad one; I do not think it worth while to keep up the conversation, and enter into discussion with him; because, after all, the best way to prove which Church is the best is by showing which Church can do the greatest good, and be crowned with the richest and the most fragrant fruits of usefulness. But when the question is, whether a man is justified by works or by Christ, then no dissension can be too decided, no controversy can be more dutiful. We must sacrifice the peace we prefer, for the sake of the truth through which we are sanctified and saved.

It seems at last they determined that Paul and Barnabas should go up to Jerusalem, which was the mother Church. How strange this sounds to a Romanist!—not go up to Rome, where the cardinals and bishops met to discuss the trumpety dispute whether the Virgin Mary was immaculate or not; for the primacy of Peter, and the supremacy of the Church of Rome, was a thing not then known. It was left to be discovered by the ingenious wits of schoolmen and controversialists of that stamp. But they went up to that Church which was the mother church—the church of Jerusalem. And they met again, not to discuss a stupid question about the immaculate conception of Mary, but to discuss a vital question relating to the salvation of souls.

I know not at this moment a more pitiful spectacle upon earth than that some forty cardinals, some hundred Romish bishops, should all meet at Rome, to discuss the monstrous question whether the Virgin Mary was as sinless in thought, in principle, in passion, in feeling, as the Son of God himself. They believe that she is so; and having come to that conclusion, they go and pronounce upon it! What a humiliating spectacle!

The best way to ascertain if the Virgin Mary be what these cardinals and bishops already assert she is—immaculate, that is absolutely sinless—is to ascertain how she is represented in the Bible.

Now, I venture to assert, what I am perfectly competent to prove, having really closely looked into it, that not only in God's word, but in the writings of the first four centuries of the Christian church, Mary—the Virgin Mary—is referred to again and again as having on one occasion acted with extreme passion and bad temper, and indicated that she was a saint indeed by grace, but a sinner just like us by nature. Take Mary's own words; what does she say?—"My soul doth magnify"—not myself, but—"the Lord; and my spirit doth rejoice"—not in myself, as immaculate, but—"in God my Savior." Now, who needs a Savior? Not an immaculate

person; there is nothing in an immaculate person to be saved from; and the person that glorifies a Savior, laid herself low at his feet, as a poor, guilty, and miserable sinner. And, therefore, the best way for the cardinals, and bishops, and Pío Nono, if they do not think their own judgment more infallible than that of the apostles, is not to ask the English church, or the Scotch church, or any other church, but ask Mary what she thinks of herself. And oh! while they are enthroning her as the Queen of heaven, she is found in the Bible prostrate before the throne, saying, "My soul rejoices as a sinner in God my Savior." And if you want, in the next place, to ascertain whether Mary was sinless by her conduct, examine it. Take the second chapter of John's Gospel: what a striking fact have you there! Mary came and said, "They have no wine;" and Jesus instantly replied, "Woman, what have I to do with thee?" Now, you ask, what does that expression mean, "What have I to do with thee?" Does that mean rebuke?—What is a rebuke? A rebuke is a reproof administered only to the person who has erred. And if it be a rebuke, then unquestionably it is the declaration that Mary erred, in temper at least. It is very remarkable that the writer of the first four centuries who refers to that chapter—Augustine and Chrysostom, these two, I know, in more places than one, say that Mary, on that occasion, was rebuked sharply for her pride and her indiscretion. She thought "As I am a relative of these people, and I do not like that they should not be able to furnish a splendid wedding-feast, I should like, therefore that you would work a miracle, to give us a display of wine which does not belong to our circumstances in life, and which will make us appear very great people before those who come."

Now, I do not put my own construction upon it, but the construction of almost all the writers of the first four centuries, who say that Mary was rebuked sharply for pride and interference. But, if she was sinless, she never could have thus sinned. The Son of God was sinless; he never said an indiscreet word, did an indiscreet deed, or thought a proud or a domineering thought. And perhaps the best way, after all, is to say that the church of Rome is the best judge herself. In that chapter, as you have heard it explained I dare say before, the words which our Lord addressed to Mary are, *Ti soi kai emoi?* This is the Greek. Well, these very Greek words occur twelve times in the Septuagint and Greek New Testament together. Now in eleven instances, the church of Rome, in her own version, has translated them exactly as we do—"What have I to do with thee?" but in the twelfth instance, and that instance in this passage in the second chapter of John, referring to the Virgin Mary, she changes the translation, and translates the Greek words in this way, "What is to thee and to me?"—a translation that conveys no meaning. Is it uncharitable to suspect that she felt that the words rebuked the indiscretion of Mary; and in order to save a favorite dogma, and leave the evidence that the pope and the cardinals and bishops are infallible she has made the words mean nothing at all, in order that people might not infer that Mary was a sinner by nature, a saint by grace?

To be continued.

## The Comet.

"Who is this that cometh from the North?" may well be asked by every one that turns his eyes, every fair evening, towards that quarter of the heavens, as soon as the deepening twilight brings out the planetary hosts. There, amid the old, familiar stars that nightly beam upon us in their steady splendor, a fiery stranger flaunts before our vision his "banner with its strange device;" not, however, soaring upward with the exulting spirit of excelsior, but headlong rushing, falling like Lucifer, never more to rise. No wonder such an apparition has frightened primitive races in all ages, perplexing monarchs with fears of change, but proving quite as unwelcome to their subjects. Even to the present day many accomplished scientific men fail to regard a comet with the same equanimity which they ordinarily bring to the study of the heavens. Though the economy of other planetary bodies is quite as inexplicable, yet they are regarded as natural and this as exceptional; they are recognized as "parts of one stupendous whole," while this is felt to be something outside, unnecessary, and of bad omen. So much, because our little science has not yet grasped what it stigmatizes as "irregularities," and cannot reduce to a law. It is different somewhat from others apparent in the heavens. But if ages of enlightenment had to pass away before man could comprehend the systematic motion of his own blood, we may yet remain content with our ignorance of these sublime messengers that thread the conceivable universe on their errands of Divine appointment.

The present comet, Donati's, was discovered last June. It is now every night increasing in brilliancy, but will reach its ultimatum brightness in the first week of October. The tail is probably the most beautiful which has ever been beheld by the majority of observers. Whoever looks carefully at it, will distinguish pulsations of light running along it from the nucleus to the extremity, having a waving effect. The action seems much like that of some streamers in the Aurora Borealis, only fainter. Thus the celestial stranger appears to the naked eye; what the astronomers tell us, is a very different matter. They say that the nucleus is about three thousand miles in diameter—larger than our moon, but not quite the size of the planet Mercury. Thus it is a small body, and in a contact with the Earth, would have the worst of it, even allowing it respectable solidity, which many astronomers do not allow. But all speculations of encounter, or even of a "brush," are out of the question, as the comet was found on the 13th to be upwards of 120,000,000 miles off, and at its nearest approach, on the 9th or 10th of October will still be distant about 52,000,000 miles. Sept. 30 it passes its perihelion when its velocity will be more than thirty-five miles a second, which is an inconceivable rate for a rotund body of three thousand miles in diameter.

But while we are upon striking figures, it would not do to forget the extent of tail with which the astronomers credit the new comet, viz. 15,000,000 of miles. Why, that refulgent train could be wrapped round and round this earth—like the folds of delicate muslin round a Moslem's turban—no less than six hundred times before the end would be reached. What is it made



of, so cohesive that it ever clings to its nucleus, and so gauzy that the stars are seen through its thickest part? Is it an emanation from the nucleus, or is it an accompaniment, having a similar origin? Is the nucleus itself vaporous or solid, really fiery or merely phosphorescent, or from other cause, without heat?

We leave these mysterious questions to the philosophers. And we only drop another, a shade more practical, viz:

When will this comet come again? When first discovered, its orbit was thought to identify it as the comet of 1827, thus establishing its return once in every thirty-one years. But this is now acknowledged to have been an error. The English astronomer, Hind, says, in a recent communication to the London Times, that "the path of the comet appears to be very well represented by a parabolic orbit, and consequently, it is not likely to revisit these parts of space for a few hundred years." That cuts us off from the chance of welcoming its return, and clearly presents the stranger as among those things to which we must shortly bid an eternal farewell. But an American astronomer, ever more reliable, has calculated the elements of the comet, and come to the conclusion that "several thousands of years must elapse before it again visits our system." Perhaps when it was here last, Abraham was dwelling in the plain of Mamre, or perchance, even Father Adam had not yet ended his nine hundred and thirty years.

When it comes again, who shall say whether it will be greeted by any of Adam's race, but may not rather come trailing in upon "a new heavens and a new earth?" *Boston Journal.*

Aye! And will it not? And even then will it not be greeted by Adam's race—Resurrected and glorified?

### A Solemn Interrogation.

"Who may abide the day of his coming? and who shall stand when he appeareth?"

1. Shall the infidel—he who has "rejected the counsel of God against himself," against argument and entreaty, and appeal, and perhaps assuming a bolder port and form of impiety, has taken upon him the inspiration of an imposture and a lie—shall he stand? No; for it is pronounced, "He that believed not, is condemned already." "He that believeth not shall be damned."

2. Shall the sensualist—he who has degraded the high and immortal gift of reason for the vulgarities of animal appetite, herding with the drunken, with the gluttonous or with the lewd, and thus "glorifying in his shame"—shall he stand? No; for it is pronounced of all such, "They shall in no wise enter into the kingdom of God."

3. Shall the worldling—he who has concentrated his activities and desires on that which perishes in the using, prostrating his faculties and his powers in idolatrous service to mammon—shall he stand? No; for it is pronounced, "Whosoever would be the friend of the world is an enemy of God."

4. Shall the pharisee—he "who being ignorant of God's righteousness, has gone about to establish his own righteousness," and who, repudiating the grand evangelical principles of the gospel, has believed that by the merit of his own penances and works, he can establish a claim to acceptance before the heart-searching God—shall he stand? No; for it is pronounced, "Whosoever exalteth himself shall be abased;" and that "the hail shall sweep away the refuge of lies and the waters shall overflow the hiding-place."

5. Shall the hypocrite—he who assumed the "form of godliness," while he knew that he had not the power, and who, deluding his fellow-men with a falsehood, will pass into eternity with a "lie in his right hand," as though he could deceive and delude the omniscient One—shall he stand? No; for it is pronounced that God abhors the sacrifice, when men draw nigh unto him with their lips, when their hearts are far from him, and that into the New Jerusalem "there shall in no wise enter anything which defileth, neither whatsoever worketh abomination or maketh a lie."

"Who may abide the day of his coming? or who shall stand when he appeareth?" Breth-

ren, none but those who have repented towards God, and who have believed on the Lord Jesus Christ; none but those who have been justified by the blood of the atonement and sanctified by the influence of the Spirit. As to all beside—and still it is a solemn and heart-searching truth in all—that if they be found in any of the classes which have been enumerated, or in any other classes which embody especial forms of the penitent and unbelieving sin, they will amid the burning grandeur and tremendous development of the two worlds presented before and around the tribunal of the great and resistless Judge, themselves have to cry out, in the last accents of despair, "Rocks and mountains, fall on us and hide us from the face of him that sitteth upon the throne, and from the Lamb, for the great day of his wrath is come; and who shall be able to stand?"

"When thou, my righteous Judge shall come, To bring thy ransomed people home, Shall I among them stand? Shall such a worthless worm as I, Who sometimes am afraid to die, Be found at thy right hand?"

*James Parsons.*

### "The Lord Thinketh for me."

Few men have known how to make nature minister to faith, and thanksgiving, and joy, better than Luther. Once on a journey, says Miclelet, (who has written one of the best biographies of him, because it is, as far as possible, an autobiography,) while he was passing a fine, rich grainfield, he broke into a kind of rapturous thanksgiving of God, saying, "O how good art thou to us, unthankful and evil!" etc. When seated at his table one day, he noticed the keen and eager looks with which his children were eyeing a dish of sliced and sweetened peaches on the table, (a thing to make a boy's mouth water or a man's either,) and said, "See now, I pray you, the assurance of hope set forth in the longing looks of these dear children!"

Seeing one of his boys ordering about a powerful dog, and handling him as dogs will let nobody but boys handle them, Luther said, "That boy shows faith in God's dominion over the creatures, and see him exercise it over an animal ten times as strong as himself. And how patiently the dog bears his little orders and buffetings!"

But the most beautiful incident of the kind related of this great-minded and simple hearted man, (at least so it seems to us,) is the following:

Looking out of his window one summer evening, he saw, on a tree at hand, a little bird making his brief and easy dispositions for a night's rest. "Look," said he, "how that little fellow preaches faith to us all! He takes hold of his twig, tucks his head under his wing, and goes to sleep, leaving God to think for him!"

It was indeed a beautiful, most beautiful thought. And how happy beyond all riches and greatness, is the mind which receives such impressions from nature, which can see and hear the great God in such a little thing as a bird going to roost on the twig of a tree!

How wonderful and blessed that talisman which can thus turn the material into the spiritual, the earthly into the heavenly, the little into the great the sublime, the divine! "I have meat to eat," said the Savior, "which ye know not of." And he who has this "mind that was in Christ," can say, "I have teachers, preachers, counselors, books, companions which ye know not of." To such a mind the world is a great library, every leaf of which is fraught with delight and wisdom—a boundless vista of pictures, every glance at which reveals some matchless touch of the Divine Artist—of him who paints as man never painted. We have vainly sought through the bewildering alcoves of the Bodleian, and the priceless art-treasures of the Louvre, for such thoughts and emotions as have come to us unbidden in a simple forest walk, a little coasting voyage of an afternoon among the sporades of Long Island Sound, or a look at the heavens.

It was a beautiful thought of Luther's. But it was not original with him. Some three thousand years before his time, a suffering soul had

found comfort in the thought "The Lord thinketh for me." "I am poor and needy, but the Lord thinketh for me"—(Ps. 40:17)—"thinketh upon me,"—as our translator renders it; but let any one look at the Hebrew preposition and compare its sense in Ps. 124: 1, 51: 10, 118: 6, and Isa. 6: 8, and he will see that in those as well as in other instances, it means for, in behalf of.

The word translated thinketh, signifies also, to contrive, devise, plan, invent, to weave a curious texture, to compose a song or strain of music.

"The Lord contrives, ponders, plans for me." The infinite mind, the almighty hand is at work "for me." The condescending goodness of God, the security of the believer, the certainty that "all things shall work together for good," that through life's dark warp of "many sorrows," divine skill will draw such bright threads of love and wisdom, as to make the whole pattern at last an object for angels to gaze at, "an eternal excellency," a display forever of "the manifold wisdom of God"—all this is included and assured in that, "The Lord thinketh for me." All tormenting care, all doubt of a happy issue, vanish when faith can say, "The Lord thinketh for me!"

### Secession from Rome.

An item has recently gone the rounds of the press setting forth that Father Chiniquy, a Roman Catholic priest, had abjured (at Kankakee, Illinois,) his allegiance to the Papal See. Father Chiniquy is a French Canadian, and is a man of candor, ability, and irreproachable morals.

A few years ago he was to the French population of Canada what Father Mathew was to the Irish. He was the eloquent advocate of temperance. He visited all the towns and villages of Lower Canada, preaching abstinence from all intoxicating beverages, and was the means of rescuing thousands from the drunkard's fate. His influence became immense, for he had healed many a heartbroken family.

In process of time he removed to a French settlement in Northern Illinois, and there became the parish Priest. Bishop O'Regan visited him and demanded the church edifice and lands to be placed under his (the Bishop's) protection, according to the regulations of Rome. Chiniquy replied that the property belonged to his people and it would be for them to say whether it should be thus transferred or not. Bishop O'Regan stated that he (the Bishop) had not only the right to the church edifice, but to the house in which the Priest resided.

Father Chiniquy, at this juncture, answered that the house was his own, and that he was an American citizen, knew all his rights, and should protect them. This was the opening of a controversy, which commenced more than two years ago. The writings of Pere Chiniquy profoundly moved many of his old admirers in Canada, and won new friends among those of an opposite faith; for the latter saw that his written replies contained not only strong reasoning, but evidence of a search after truth at the fountain head—the Bible. He was not driven from his position. He continued to labor and preach among his people. He was evidently growing in his conviction of the justness of the principles which he defended. Recently his efforts for the diffusion of the Scriptures, and the bold stand he had taken called down more severely than before the denunciation of his superiors.

On the 22d ult., in a crowded assembly which convened in the Court House at Kankakee, he announced definitely his determination to withdraw from the Roman Catholic Church, and to form a new ecclesiastical body, which he proposed to call the "New Christian Catholic Church." About one hundred persons, it is said, have followed him in this movement, and doubtless, from his former relations and influence his action will have an important bearing on the religious welfare of Lower Canada. Unlike Ronge, who a few years ago attempted a reform in Roman Catholic Germany, this man appears to be a sincere and earnest searcher of the Bible, and desires it to be open to the people.

Exalt the Lord our God.

### Nature our Teacher.

God has given us, two volumes to instruct us, the volume of nature, and the volume of revelation; and so we have what is styled natural and revealed religion. Revealed, is the Bible, and the Spirit leading us into its truths; natural, that which we acquire from our own consciousness, or from nature all about us. On many points, "even nature itself" teaches man. On the face of the heavens Jehovah hath written in broad and full characters of light that "God is love," that "God is good"—on the conscience, and on all external nature, living characters stand out proclaiming "there is a God."

But not on all points of duty and interest to us, does nature speak so intelligently. Often her ideas require a fuller explanation. We look out upon winter's cold dreary landscape, and what a winding-sheet of death enwraps the world in its fleecy mantle! Shall this shroud be torn away, and spring, summer, autumn, again clothe the vale and mountain-brow with life and song? Aye, yes! Upon the unrobed tree, green foliage shall gather in summer glory—the seed thou plantest, God shall give it a beautiful live body! Nature teacheth us, as a schoolmaster, to bring us to Christ.

"Each flower a sweet evangel seemed,  
And spoke of life beyond the tomb."

Nature teacheth us much; but on the resurrection of the human body to an immortality of incorruptible glory, we need Paul's inspired word—"This mortal shall put on immortality, this corruptible shall put on incorruption." We need, to make our faith perfect, as standing in the power of God, the assurances of the Messiah, resurgam, "I shall rise again." O, this, beyond the language of all flowers, unspeakably, meets our sighings and unutterable groanings for the house that is from heaven. We will be glad that in some things nature teacheth us; but unspeakably joyful, that of a life beyond the grave, revelation assures the believer.—*Morning Star.*

### Bible Classes—Their Importance.

Innumerable and excellent as are the gifts which come down to us from the Father of Lights; the most precious and most comprehensive gift of God to man is that of his written word. A revelation of the mind and will of the true God, touching the duties, the hopes and the destinies of his rational and responsible creatures, throws all other distinctions among men into utter insignificance. Accordingly, the progress which a nation has made in knowledge and in piety, may be determined with absolute accuracy by the hold which the recorded word of God has taken on the national mind and heart. In those periods in the history of the world, when religion has prospered and prevailed, the Bible has been held in the highest estimation, and studied with the utmost diligence and zeal. The most illustrious of the church fathers, Origen and Jerome, Chrysostom and Augustine, were noted for their profound and prayerful study of the oracles of God.—The prodigious labors and learning of Origen, in collating the Scriptures, are known to all students of church history. Jerome's translation is the authorized version of the Romish church the world over. Many of the most eloquent discourses of the "Golden mouthed" are detailed expositions of the Scripture; not to mention unnumbered citations from the inspired word scattered throughout the multifarious writings of Augustine, controversial and practical. His exposition of the Psalms is justly reckoned among the most valuable of his writings.

The reformers made Scripture their watchword and weapon. It was the Bible that first led Luther into open day; that Bible he afterwards translated and left as a monument of his learning, patriotism, and piety, to his countrymen. Luther's Bible bears the same relation to the German that King James' version bears to the English-speaking population, wherever found; the fountain and repository of their religious doctrine; the noblest monument and representative of national speech; the purest conservator and exponent of their national unity.—Calvin it is known, professed a reverence for the word of God,



a sense of its preciousness and glory, a knowledge of its treasures, a tact in its exposition, and a power in its defence, which distinguished him among the mighty men of the Reformation.

As a spiritual relish for the word of God is among the first and surest signs of a mind renewed by heavenly grace, so a desire to impart its glorious truths and precious consolations, is among the most essential elements of a divine call to the gospel ministry. The great business of a minister of Christ is to second, to unfold, and to apply the word of God. It and it alone is the instrument of sanctification. In his intercessory prayer for His disciples, our Lord says, "sanctify them by thy truth," "thy word is truth." The glory of God is directly connected with the diffusion of the truth. He has exalted His word above all his name; and he has united the dispensation of His grace with the progress of His word. It is not enough, to secure our utmost efficiency and success as Christian ministers that the Gospel be preached with purity and simplicity and heartiness. It is not enough that the Bible be expounded in order formally and publicly. It must be taught familiarly and habitually to the young in Bible classes. The advantages of this mode of instruction are manifold, and to one who has not seen them, astonishing. Not only does instruction prepare the younger members of a congregation to listen with intelligence and interest to the more general and difficult discussions of the pulpit. Not only does it attach the children of the church to their pastor, but it is directly blessed of God to the true and saving conversion of many.

### "Lay by Me till Morning."

A week ago last Sabbath evening, at the young men's prayer meeting in the Rev. Dr. Brainerd's church, in this city, a stranger arose, and begged the privilege to speak, announcing himself as captain of a vessel now in port, and a professor of the religion of Christ. "I wish," says he, "to warn the impenitent here that delays are dangerous. It is not safe to put off until to-morrow what ought to be done this day. It was my lot, when sailing, to fall in with that ill-fated steamer, the Central America. The night was closing in, the sea rolling high, but I hailed the crippled steamer, and asked if they needed help. 'I am in a sinking condition,' cried Captain Herndon. 'Had you not better send your passengers on board now?' I replied, 'Will you not lay by me until morning?' responded Cap. H. 'I will try,' replied I; 'but had you not better send your passengers on board?' 'Lay by me till morning,' again said Captain Herndon. I made the effort to lie by him; but at night, with such a sea rolling, no vessel could control its position, and I never saw the steamer more. In one hour and a half after the captain said 'Lay by me till morning,' the vessel with its living freight went down, and he himself with a great majority of his passengers and crew were confined in the deep. So much for procrastination. But for this delay, the entire crew and passengers of the Central America might have been saved. Sinners, when urged to immediate repentance, don't say to beseeching friends, to offered mercy, to a striving Spirit, 'Not now, lay by me longer still, till I have a convenient time.' This night you may sink in the waves of perdition."—*American Presbyterian*.

### System.

Every man will be wiser, better, and very much happier, as he cherishes in himself the spirit of system, and strives to exhibit it in all the departments of his existence; and as this spirit is cherished and exhibited, the world at large will have its happiness immeasurably increased by the increased wisdom and goodness of its inhabitants.

Irreligion is almost always the offspring of waywardness, inconsiderateness, the want of large observation, or deep serious reflection. All comprehensive, connected, systematic thought, carries man to religion, and he lives in an atmosphere of religion, just as he feels himself to live in the presence of an infinite system, to which he must conform his own. If he only strives to

put his human system in harmony with the superhuman, he will not be far from some religion. He will hardly be far from the religion of Jesus Christ. At least between system and Christianity there will be found, as has been already suggested, many ties. A view of system teaches us, like the Gospel, both the intimate connexion between all the parts of duration, between the present life, and the past and future eternity; it teaches us also to take, so far as we can, all agencies into account; and therefore, at least, urges upon man the solemn consideration, whether or not immortal spiritual agencies are at work upon him, or have any real existence or operation in regard to him.—*Boone*.

### Mahometan Fanaticism.

The Beyrout correspondent of the Daily News says there is a subject which has gradually forced itself upon the attention of all European residents in Turkey—I mean the return to their ancient bigotry, and their hatred of Christianity, by all those who profess Mahometanism. In this part of Syria, where Christians are in a very decided majority over Mussulmans, we do not perceive it so much; but even here—more especially among the Osmanli Turks, who come from Constantinople or Smyrna in government employment—we see day by day that the followers of the Prophet withdraw themselves more and more from all intercourse with either Christians or others, and blame openly those of their own creed who formerly made it fashionable to break down the wall of separation. This is not a move which can date further back than two years ago; and many of the more intelligent Turks, whilst lamenting that it should ever have arisen, do nevertheless admit that it is on the increase, and that it will soon be as rare as it was 30 years ago to see a Mussulman on good or friendly terms with any one who does not believe in the Koran. There is also an evident uneasy restless spirit visible amongst the lower orders of this creed, and a looking forward amongst them to a day when they can take up the sword against all unbelievers. In Syria—or in this part of it at any rate—the Christian population so greatly outnumber the Mussulman, that there is nothing to be afraid of; but I have more than once heard it hinted—and this, too, by men not at all given to believe in ghosts—that it would not be surprising if some day a very general rising of Mahometans was to take place all over Turkey. Although any thing but an alarmist, I would strongly advise more than the usual number of men of war to be kept in these seas, for it would need but the slightest spark to light a flame of fanaticism in Turkey and Asia Minor, to which the horrors of the Indian mutiny would be as nothing. The advice is disinterested, for, as I said before, in Syria we have nothing to fear, being surrounded by an armed Christian population.

### Burning of the Austria.

"The Austria is one of the four which constitute the newly established line of steamships between New York and Hamburg, and which are called respectively the Austria, the Saxonia, the Borussia and the Hammonia. She is an iron propeller, built after the Clyde model, in 1857, by J. Caird & Co. of Greenock, rating A 1. 2500 tons register."

This fine ship, crowded with passengers, on the passage from Europe to America, was burned at sea, Sept. 13, in lat. 45. 01 and lon. 41 30.

It is the old humiliating story, to a sad degree—serious danger at the outset, no doubt, but eclipsed by failing presence of mind in the captain, absence of discipline, general panic. These swift succeeding agencies outburnt the flames, and wrapped the six hundred unfortunate creatures, unused to peril and speaking different languages, in an abyss of horrors, from which no facilities of escape could have rescued many. It was all in vain that eight good life-boats were on board, and other means were at hand for sustaining nearly every one in safety for a few hours. One boat is dropped down and crushed by the screw; another is swamped as soon as it touches water, from the excessive number of persons in it; the

captain goes down in another, which is swamped, he disappearing beneath the waves; another gets off, but in clearing her of water ten men were drowned; and so goes the whole narrative. The captain, on whom everything depends in such a crisis, makes his first appearance on the burning deck crying "we are all lost." The officers assume not the least show of authority. The men, of course think only of themselves. All guidance of the ship being abandoned, she swings head to the wind like a vane, and the flames cover the whole after part of the deck. The agonized passengers see only death by fire or death by water, and who in that alternative could hesitate? The scenes which must have ensued baffle the imagination of those of us—nearly all, thank Heaven—who have been spared the awful experience of any similar catastrophe.

But it is not for us, especially at the present time, to mete out blame towards any connected with the ill-fated steamer. The account given of the manner in which the fire originated seems probable, and certainly indicated gross carelessness.

Halifax, Sept. 27. The barque Lotus, from Liverpool, arrived in this harbor yesterday (Sunday) afternoon, with twelve of the sixty-seven surviving passengers of the steamship Austria.

#### CHARLES BREW'S STATEMENT.

Took passage at Southampton, 4th inst., in the steamship Austria, Capt. Heydtmann, which left Hamburg on the 2d inst. Sailed at 5, evening. In consequence of the weather being a little misty, the vessel was anchored between Isle of Wight and mainland. Sailed again at 4 o'clock the following morning. In weighing anchor an unfortunate accident occurred, by which one of the crew lost his life. Owing to some mismanagement, the anchor ran out, whirling the capstan round with terrific force, hurling the men in all directions; two were severely injured, one was thrown overboard, and it is supposed he was instantly killed, as he never rose to the surface.

From the time the ship was laid on her course we experienced strong westerly winds.

12th—The weather was more favorable.

13th—Eleven knots had been attained: all in high hopes of reaching New York by the 18th. A little after 2 P. M. I was on the quarter deck; saw a dense volume of smoke burst from the after entrance of the steerage. Some women ran aft, exclaiming "The ship is on fire! what will become of us?"

The ship was instantly put at half speed, at which she continued until the magazine exploded, from which I infer the engineers were instantly suffocated.

I only walked from where I was on the quarter deck to the waist of the ship, when I saw flames breaking through the lights amidships. As the ship was head to the wind, the fire traveled aft with fearful rapidity. Went to the man at the wheel, and told him to put the vessel side to the wind. He hesitated. As he was a native of Hamburg, got a German gentleman to speak to him.

At this saw some persons letting down the boat from the port side of the quarter deck; what became of her I do not know, but think she was crushed under the screw.

Went with some others to get out the boat from the starboard side of the quarter deck. The moment we laid hands on the ropes, so many crowded into it that we could not lift it off the blocks. Left it for a few moments until the people got out; then returned and put it over the side of the ship. They all rushed in again. It descended with violence into the water and was swamped, and all the people were washed out but three, who held on. We let down a rope and pulled up one, who proved to be the steward; another in the act of being hauled up, was strangled by the rope. The fire came on too fiercely to attempt to get up the third.

All the first cabin passengers were on the poop, with the exception of a few gentlemen, who must have smothered in the smoking room. Many of the second cabin passengers were also on the poop, but a number of them got shut into their cabin by the fire; some of them were pulled up through the ventilator, but the greater number could not be extricated. The last woman drawn up said

there were six already suffocated.

Now perceived that the ship had got her head to the wind again, so that the flames came over the quarter deck. In consequence of the crowd, could not get to the wheel-house to ascertain the reason, but was informed that the helmsman had deserted his post, and the vessel was so left to herself, headed to the wind.

At this time the scene on the quarter-deck was indescribable, and truly heart rending. Passengers were rushing to and fro, husbands seeking wives, wives in search of husbands, relatives looking after relatives, mothers lamenting their children, some wholly paralyzed by fear, others crying to be saved, but few perfectly calm and collected. The flames pressed so closely upon them that many jumped into the sea. Relatives clasped in each other's arms, leaped over and met a watery grave. Two girls, supposed sisters, jumped over and sank kissing each other. A missionary and wife leaped into the sea together, and the stewardess and assistant steward, arm in arm followed.

One Hungarian gentleman, with seven fine children, (four girls,) made his wife jump in, then blessed the six oldest children, made them jump in one after the other, and followed them, with an infant in his own arms.

About this time I was standing outside the bulwarks, holding on by the davits, leaning out to avoid the flames, which were leaping towards me. Saw a swamped boat under me, spinning by a rope still attached to the ship. As the oars were tied in her, thought if I got to her I would be enabled to save myself and some others. Let myself down by the rope, passing over a man who was clinging to it, but who refused to come with me. Took out my penknife to cut the tackle, when the large blade broke; then severed it with the small blade. The ship passed ahead. As I approached the screw, found the boat drawn towards it; tried to keep the boat off, but the screw caught and capsized her over me. Dived away from the ship, and came to the surface near the boat, which was keel uppermost. Got on her, and by pressing on one side, with assistance of a wave, she righted, but was still swamped. The oars had been knocked out by the screw. The only thing I could find in her to paddle with was some laths nailed together as sheathing for sides. When I looked around, the ship was a quarter of a mile from me. Could see ladies and gentlemen jumping off the poop into the water in twos and threes—some ladies in flames.

Several hesitated to leap from the burning ship until the last moment, as the light was 22 feet, and only at length when compelled to throw themselves off to avoid the more painful death.

In half an hour not a soul was to be seen on the poop. Pulled after the ship; picked up a German who was swimming strongly. Got him beside me on the boat and paddled after the ship with laths.

Saw a vessel under sail approaching; she reached the steamer about 5 P. M. We continued pulling towards them, and about half-past 7 o'clock, after being about five hours in the water, got within hail of the sailing vessel, which put off a boat and took us on board. She proved to be the French barque Maurice, Captain Ernest Renaud, of Nantes, bound from Newfoundland for the Isle of Bourbon, with fish. She had up to that time, rescued forty passengers of the burning steamer, chiefly taken off the bowsprit, but a few were picked up floating around.

About 8 P. M., one of the metallic boats came up with about twenty-three persons, including 1st and 3d officers. Afterwards three or four men were picked up floating on a piece of broken boat. The 2d officer was taken up, having been swimming, with nothing to float upon, six hours. The 2d and 3d officers were severely burned. One male passenger was burned frightfully, and some other male passengers slightly.

There were but six women saved; three of them were burned—one of them in a shocking manner.

Capt. Renaud acted with the utmost kindness; gave clothes as far he could furnish them to the suffering passengers; acted as nurse, doctor and surgeon to the burned people; dressing the wounds of the females with a delicacy and ten-



derness that evinced a benevolent and amiable disposition.

I did not see an officer of the ship during the fire, and am certain there was not one of them or of the crew on the poop, except the man at the wheel for a short time.

Understood that when the Captain heard of the fire, he rushed on deck without any cap, and when he saw the flames, exclaimed—"We are all lost!" He tried to get out a boat, which when let down, was swamped, and he, whether accidentally or not I do not know, fell into the sea, and was soon left far behind. The fourth officer was in this boat; he cut loose from the davits; she was carried under the screw and smashed. Several with her were drowned, but three or four men escaped on the fragment of the boat and were picked up by the Maurice, as before stated.

About the same time, one metallic lifeboat was let down from the port bow and swamped, but got cleared away with about thirty-three persons in her, including the third and first officers and several women. The men in this boat capsized her two or three times trying to clear her of water. Ten persons were thus drowned, including some women. They afterwards bailed her out with life preservers cut in two, and pulled to the Maurice, having picked up two or three passengers before reaching the barque.

Altogether there were sixty-seven taken in during the night.

A Norwegian barque came up with the steamer the next morning. A boat from her was observed going around the burning ship, and they may have picked up a few persons, but only a very few. The Maurice had no communication with her.

About seven o'clock the Maurice sailed for Fayal to deposit the rescued passengers. About two o'clock the same afternoon she fell in with the barque Lotus, Capt. Trefry, of Yarmouth, Nova Scotia, from Liverpool for Halifax. As I was anxious to get on British territory, Capt. Trefry kindly gave me a passage. He was also anxious to take all the American citizens among the survivors, but there was such a rush of foreigners into the boats that only one load of eleven could be got off, and even several of them were foreigners.

The fire is known to have arisen from the very culpable negligence of some of the crew. The captain and Surgeon considered it expedient to fumigate the steerage with burning tar, which operation was to be performed by the Boatswain under the superintendence of the fourth officer. The Boatswain heated the end of a chain to dip in tar to produce smoke. The end became too hot to hold, and he let it drop upon the deck, to which it set fire. The tar also upset, and immediately all about was in flames. A feeble attempt was made to extinguish the fire, but it was without effect. There was nothing at hand to meet such an emergency.

The rescued passengers saved nothing but the clothes on their backs, and even the greater part of these were torn and otherwise lost. Six hundred souls were supposed to be on board, many of whom were women and children.



## ADVENT HERALD.

BOSTON, OCTOBER 9, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A discussion of this question, between the Rev.

Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* July 3d.]

### No. 16.

MATERIALITY IS NOT AFFECTED BY, BUT BECAUSE OF SIN.

The other objection, that God would not permit the renewed earth to be defiled by the coming up of the wicked upon it, is no more valid than the others. For sin is not material, but moral, and does not defile material objects: it is the immaterial that it pollutes. Satan's entrance into Eden did not affect the adaptation of the paradise earth to its designed ends. And had our first parents, like the "Second Adam," come off victorious over his assaults, the material earth would have been left uncontaminated by him. When man sinned, then God cursed the earth for man's sake—not because the earth, but because man was defiled. The sovereign to whom God had given the dominion of the earth, having apostatized, it was fitting that God should show his displeasure of his vicegerent's act, by subjecting the whole dominion to the blight of the curse. But had the head of the new creation withstood the adversary, this earth,—though demons, in number like the leaves of the forest, might have trodden its surface in their assaults on the integrity of man—would have remained as uncorrupted as when the morning stars sang together over its virgin purity and it received the benedictions of its Maker.

Hence it is perfectly apparent, that, the blessed and holy heirs of the redeemed creation remaining loyal to their new allegiance, the entrance upon the earth of those who have no right or title to it, to be banished shortly thence, will not contaminate the materiality which they may tread upon.

THE LOST SHOULD HAVE ONE LOOK AT PARADISE RESTORED.

Here we are met with the inquiry, why, a thousand years after "the redemption of the purchased possession" (Eph. 1:14), Satan and his hosts should be permitted to have entrance upon it, and to molest the saints?

That God has revealed the fact of their entrance upon it, is a sufficient proof that it is to be so, even if a reason for His so doing might not be readily obvious. There is however as manifest a propriety in the reunion of the spirits that have sinned with the material organizations in which they sinned, as there is in the resurrection of the justified. As they must come forth "to shame and everlasting contempt," it is necessary that there should be a place for their resurrection; and what place more proper than on that globe in which their dust was deposited,—to be ashes under the feet of the saints (Mal. 4:3) during this millennium.

That the righteous should have priority in the resurrection, is in accordance with scripture and sound reason; that their resurrection should precede that of the wicked a sufficient length of time, for the kingdom to become their familiar home, and that the wicked should have a view of it in all its transcendent glory, so as to realize the value of the inheritance they have forever forfeited, are also in harmony with an appropriate arrangement of events.

As Satan was permitted to enter Eden, and there came off victorious, so when he comes up onto the new earth, and there finds his resurrected subjects, in number like the sand of the sea, he may, not unlikely, be so infatuated as to suppose,—and the resurrected wicked may, not unlikely, participate in the infatuation,—that they may now dispossess the rightful heirs, and themselves take possession of the kingdom. Infatuated with this, or with some kindred thought, they go up on the breadth of the earth and compass the camp of the saints and the beloved city. And that it is the new earth which they tread, is shown by the beloved city's being located upon it: For that descends from heaven only upon the new earth (Rev. 21:10).

That the saints are cognizant of the effort Satan designs to make, is evident from their being, at this time, so encamped that Satan and his hosts can encompass them. Otherwise, as their dominion is under the whole heaven, they might have been dispersed over all parts of the earth; but now they may have been so temporarily gathered in the city of the Great King—the capital of this dominion, that the resurrection of the wicked may transpire on the earth without molesting them, and that they may be secure from his intended assault.

However this may be, they are encamped together; and Satan at the head of the legions of darkness compasses them about, expecting doubtless, an easy

victory. The saints, however, are in no peril; for they know the power of their Deliverer. And there is to be no assault on them; for fire comes down from heaven and discomfits them. The flame devours them; they are "driven from light into darkness, and chased out of the world," (Job 18:18); and "the devil that deceived them," and every one "not found written in the book of life," are "cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever."

Never again do the wicked have access to the new earth. The last reference to them in the scriptures, places them "without," not on the earth, but without the city and without any means of access to it: "For, without are dogs and sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie." Rev. 22:15. Where the locality of this "without" is, has not been revealed. We only know that it is in "outer darkness," where "there shall be weeping and gnashing of teeth," Matt. 22:13—he that is unjust being unjust still, and he that is filthy being filthy still. Rev. 22:11.

The saints, in this discomfiture of the wicked, will have had proof of their own eternal security; and never more will the host of Satan encompass them. Satan's "little season," for which he was to be loosed, being ended, he will be bound under chains of darkness for ever. His coming up with the resurrected wicked, will be only an incident in the future experience of the redeemed,—an event that will mark the end of the millennial period, but will not interrupt their continued possession of the kingdom; for "the righteous shall inherit the land, and dwell therein for ever," (Psa. 37:29).—"whose kingdom is an everlasting kingdom." Dan. 7:27: "In the days of these kings shall the Lord of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2:44.

For the foregoing reasons, we conclude that the Millennium predicted in the 20th of Rev. will not precede Christ's personal and visible advent.

### PARALLEL SCRIPTURES.

That the synchronous reign of righteousness brought to view in parallel scriptures, also will not precede it, is an unavoidable conclusion. The argument, however, is not complete without a reference to the more prominent of them.

No Scripture is more often quoted in proof of the world's conversion prior to the advent, than the second Psalm: "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession" (v. 8). The verse immediately following, however, is indicative of any thing but the conversion of the heathen: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This simile illustrates their irreparable ruin,—as one "breaketh a potter's vessel, that cannot be made whole again," Jer. 19:11. And when Christ shall "rule them with a rod of iron," He "treadeth the winepress of the fierceness and wrath of Almighty God," Rev. 19:15, which, as we have seen, is at his coming prior to the millennium—after which the uttermost parts of the earth will be in possession of his resurrected saints.

The 2d. Chap. of Isaiah, is another favorite scripture of the post millennialists—predicting that "It shall come to pass in the last, or at the end of the days, that the mountain of the Lord's house shall be established the chief of the mountains, and shall have precedence over the hills, and all nations shall flow unto it." (v. 2)

This mountain, which is to be thus exalted, is expressly announced as the one on which the Lord's house was built,—viz. Mount Moriah, which the Lord chose above all the places of the earth to put his name there. At the time of Isaiah, it had been greatly forsaken for the mountains and hills round about where idolatrous sacrifices were offered. The prophet Micah foretold that this mountain should be ploughed as a field; which was fulfilled after the destruction of Jerusalem by the Romans. But as "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," (Luke 21:24,) and which extend to the end of the world, and second advent, it follows that the restoration of that sacred locality to its original superiority over all other eminences, will not be till the times of the restitution of all things, at the revelation of Jesus Christ.

In the 11th of Isaiah, we also read of a period when "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the

asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." vs. 6-10. This period, however, is to be ushered in when Christ "shall smite the earth with the rod of his mouth, and with the breath of his lips shall He slay the wicked" v. 4. It has been already shown that this will be when He "shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of the Lord Jesus Christ, when He shall come to be glorified in His saints," 1 Thess. 1:7-9. "And it shall come to pass in that day," Isaiah declares (11:11) "that the Lord shall set his hand the second time, to recover the remnant of his people which shall be left, from" all lands;—those that sleep with him being resurrected, and the pious living being changed at that epoch.

The 35th chapter of Isaiah is nearly parallel with the 11th. But the restitution is here clearly brought to view,—till which time heaven is to receive Christ; and that Christ's presence ushers in this epoch, is expressly affirmed: for (v. 2) "they shall see the glory of the Lord, and the excellency of our God"; and, (v. 10) the ransomed of the Lord shall then "return and come to Zion with songs and everlasting joy upon their heads."

In the 55th chapter of Isaiah is brought to view a glimpse of the future glory; but it is at the reversion of the curse, when (v. 13), "instead of the thorn shall come up the fir tree, and instead of the brier the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

In the closing part of the 60th of Isaiah, the same period is brought to view; but it is ushered in by the destruction of all the unregenerate. "For (v. 12) the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted." And after that destruction, it is promised: (vs. 18-21) "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Thus this reign is an eternal reign of the righteous and hence must follow Christ's coming.

In the 65th of Isaiah is another of these glimpses of glory. But it is when (v. 17) the Lord shall "create new heavens and a new earth, and the former shall not be remembered nor come into mind"; and when (v. 18), the saints are commanded to be "glad and rejoice for ever in that which" is then created. For (v. 20) "there shall be no more thence an infant of days, nor an old man that hath not filled his days." As there will be thence no more births, neither can there be any more deaths; for the child shall so die, as to be there as if he was full of years, and the sinner, though full of years, will be accursed and never enter there.

The 14th of Zechariah is also sometimes referred to as incompatible with the pre-millennial advent—although it is expressly affirmed (v. 5) that "The Lord my God shall come, and all the saints with thee"; that (v. 9) "the Lord shall be King over all the earth: in that day there shall be one Lord, and His name one"; and that (v. 11) "there shall be no more utter destruction, but Jerusalem shall be safely inhabited."

### THE HERALD.

SPECIAL NOTICE TO OUR AGENTS AND PATRONS.

Being about to close up the accounts of this office for the year 1858, both for books and papers, I call the special attention of all interested to the following

### STATEMENT.

Between this and the first of January, 1859, I wish to get a settlement with every subscriber of the *Advent Herald*, as also with all agents and others indebted for books at this office, so as to open new books and begin anew.

On, and after January, 1859, I shall be under the necessity of conducting the business of this office on the cash system; unless those now indebted shall pay their dues. In this case, no paper will be sent to any except those who shall pay for it in advance.

It may be proper in this place to give a word of information, about the office affairs.

1. There are now on our Ledger about one hundred and fifty accounts, which amount to \$1501.93.



These are all due, and some of them have been due for one or more years.

2. There is a list of over three hundred non-paying subscribers, which were cut off two years ago, from whom there is now due over \$2000. Every effort that a Christian could make, has been made, without success, to collect it.

3. There is another list, to add to the above, of about the same amount, to whom bills will be sent without delay; but with what success we may not now determine.

4. There is yet another class of subscribers and patrons, to whom we owe many thanks. They have been faithful, true and prompt. Some of them always pay in advance according to our terms; while others endeavor to keep about even.

5. On the first of January, 1859, the office will be liable for the payment of about \$2000. This must be paid. It cannot be put off. No excuse of poverty or misfortune, will be received. My dependence is solely on those who are justly indebted to the office, to meet this claim in addition to the weekly expenses of the office up to that time.

Here are five facts, to which I call the attention of all who are concerned, either financially, or who are otherwise interested in the support and continuance of the Herald.

It is needless for me to add that I cannot conduct my business in the way I have done longer than the first of January next. Those indebted must pay before that time, or we see not how we can meet our bills.

In this view of the matter, let all friends of the cause of the glorious Advent of our King act, and ACT NOW!

#### EXPLANATION.

Some explanations may be given, which will throw light on the present condition of the office.

The Herald is not alone in this matter. Other papers are placed in trial and embarrassing circumstances. Very few religious papers are well sustained. Let me give a specimen from one or two of them to their "Subscribers in arrears."

"We would request all our subscribers who are indebted to us, to settle their accounts immediately. In looking over our books, we find that only about one third of the subscribers have as yet paid their subscription for the present year, while another third have not paid us anything for a number of years.—This should not be so—the trifle we charge for the paper can be paid by the poorest without any inconvenience to themselves—one dollar, where paid in advance, or one dollar and fifty cents, when paid during the course of the subscription year, is certainly no object to the subscriber, when to us it is everything, in fact the existence of the paper depends upon it."

Another talks as follows:

"We do not wish to scold, but we think that the neglect of some of our subscribers would justify us in talking to them pretty sharply. Many who receive the paper weekly have not paid a penny for it within the last two years, and many more have not yet paid for the present volume. Now friends, this should not be. We have to pay our printers in cash every week, and our bills to our paper maker and others must be met punctually. In order to enable us to do this, we must receive the money due the establishment. So please pay up—pay up at once. A dollar for each of you is but little, but that sum from a thousand would be a great sum for us. Let us have the money without delay."

These are earnest appeals of publishers for their just dues. And they are a specimen of all who print and publish on the trust system. These delinquents in most cases care as much about a dun, as they would a fifth wheel to a coach. We cannot hope for the payment of our just dues, from those who have no conscience or honor to be prompt and faithful in small matters.

Hence we have at last come to the conclusion, as expressed above, to adopt the advance system, if we fall this time to collect our dues. We have been advised to this, by many friends, who have, also, offered to help us in any deficiencies, at first arising from it.

We now appeal to each of our subscribers, whether this is not the best way? Will you not, kind patrons, approve it and practise it? Let each one now, resolve that they will, and we shall be sustained.

OTHER DIFFICULTIES are thrown in the way of our success; among which we may name the following.

First. In the advocacy of the personal reign of our Savior, we have to meet the indifference of some and the opposition of others, among the popular sects. There is a settled and determined opposition on the part of many, who use their influence to cut off our subscription, when in their power.

Second. We also have to meet the active opposition of rival parties and interests, that have come up among ourselves. No labor or pains is spared by such to weaken the influence, and diminish the sub-

scription of the Herald. And many such have no doubt thought, with their change of views and policy, that they were "doing God service." I have perfect knowledge of the fact that there have been influences East and West, working against this office without any just grounds—influences which could not be met without an unpleasant controversy, which I have chosen to avoid. There is, however, an overruling Providence, in which we may trust, and not be afraid. And God may raise up those of whom we now have no knowledge, ultimately, to repair the loss.

This course of things has been going on from the beginning. Every year has witnessed rival interests of some kind, that have severely tried and embarrassed us in our work.

But this has not been peculiar to our enterprise. Every reform has not only had its conservative instrumentalities, but its ultra elements, continually rising out of the masses. Even the late movement of the Spiritualists feels this evil, and one of their leading editors and publishers held forth on the subject last week, in the following strain:

"A reckless indiscretion on the part of friends, also, has seemed to pervade the spiritual fraternity with regard to encouraging into being new periodicals having no real basis of success, and soon leaving them to languish and die out. Many good and earnest men have been peculiarly ruined, their ardor quenched, their good feelings for the cause and for those they supposed to be constant friends of themselves and their enterprise, have been soured, and the cause and the humanity have suffered loss through this misdirected zeal to do good. The cause has had no need of these publishing enterprises, since the columns of the older papers are open to the expression of every phase of thought on the subject; but the effect upon these pioneers has been to withdraw support from them, and to cripple their energies."

Third. A difference of views on the state of the dead, has affected us to some extent. To show the state of feeling on this subject, I will give two extracts of letters, from ministers who are friendly to the Herald. One says:

"I should do more for the Herald, but believing as I do that dead men are dead, and believing that immortality is the province of the spiritualism Universalism, Catholic purgatory, praying to saints, &c., you must not expect me, dear brother, while I respect you, and your views, viewing them as I do to be error, i. e. in regard to the state of the dead and future punishment, to interest myself in the Herald as I do in papers which advocate what I sincerely and firmly believe to be Bible."

Another writes:

"I have been to most of the families in my field of labor, to get them to take the Herald, but I found most of the old Adventists in the belief of the unconscious state and destruction of the wicked, and they wanted a paper that would advocate that view."

One of these brethren is opposed to our view, and the other is in favor of it. One has no interest to get subscribers, and does little or nothing for us; and the other has an interest, and would do something, but his way is hedged up, by these opposing views. Yet it should be said, in justice to many holding differing views that they not only take the Herald, but give it their liberal support, believing it to be the best paper that is published on the Advent question.

It is well known to all that I have never believed or taught the unconscious state of the dead, or the extinction of the being of the wicked. I took my position against these doctrines, with Father Miller, on their introduction by Dea. French and Eld. Storrs. I then apprehended what has since followed, from the promulgation of these doctrines; yet though differing entirely from those who preached them, the largest liberty was given in discussion and the circulation of their publications, which was industriously improved. The ultra class often made it a test, while the more conservative used their influence for harmony and union.

We of the Herald, in the meantime refrained from its discussion, except when called out by such of our patrons, as were opposed to our views. Our columns have always been open to our brethren who differ from us on this question; so that those who wish to hear on both sides, have no just occasion to complain or withhold their support.

Fourth. Another difficulty in sustaining ourselves at this time, has arisen out of the late financial crisis. Many of our patrons are poor, as to this world's goods; but they are of the industrious class. Some of this class have been thrown out of employ, and are obliged to stop the paper, or stop payment. Others in better circumstances, have been embarrassed, and have to curtail their expenses; and the first thing with some of these is, "stop my paper."

Fifth. Another difficulty, is the want of a more lively and effective faith in the near coming of the Lord. The disappointments of the past have made some feel less interest in the great cause. But the chief cause of our lack of interest is our moral and spiritual state. We do not love our Savior and his

\* Our brother well knows that we do not hold the common view of the immortality of the soul. The evils of which he complains, cannot in justice be said to result from the scriptural views of the soul, or spirit, which we hold.

near coming, as in time past. Many, like the church of Ephesus, have "left their first love."

Sixth. Others have gone into, and after the world. They have given up their entireness of consecration to the cause. They do little, and give but little for it.

Seventh. And yet others have lost their interest in the distinctive question, of the Lord's speedy coming. These in some instances have united with the denominations of their choice, and many of them, not all, have ceased to patronize the Herald and the cause generally.

Such, kind friends and patrons, are some of the causes of our present embarrassment in sustaining the publication department of the Advent cause.

The question now presses itself upon us, as to what shall be done. What shall we do in this case? Shall we sit down in discouragement and abandon the best of causes? Can we do it? Could we abandon this cause, and feel that we were doing God service in the act? Would it be possible for any of us, who have been enlightened on the subject, to do so? It seems to me impossible.

#### OUR WORK NOT YET DONE.

The speedy coming of Christ is a subject that must henceforth interest the Christian ministry and church till he shall appear in his glory. This subject cannot sleep,—it will not sleep. The watchmen, that God has placed on the walls of Jerusalem, will never hold their peace till Jerusalem is made a praise in the earth. And blessed are those servants whom when their Lord cometh, he shall find giving meat in due season. To leave this work now, would be to leave it unfinished. It would be running well for a season, and then fainting by the way, and turning back from God and the truth. It would be like Israel going to Kadesh Barnea, on the borders of the promised land, and then giving heed to the evil spies, and turning back to the wilderness to perish!

We are now living in the last times. We can have no doubt on this subject. The "second woe" of the sixth trumpet of the Apocalypse is past, and behold the "third woe" cometh quickly. The world is ripening fast for the last judgment. Christendom is preparing for the seduction and deception of the last and worst development of Antichrist and out of the midst of this evil will the sheep of Christ be gathered. The little flock is to be nourished; and our work is, as stewards and servants of the Lord, to teach, or give seasonable and proper food to the Lord's waiting family. If we neglect this most responsible charge, and prove unfaithful to our calling, we shall perish ourselves, and drag into destruction many of those committed to our care.

It is under the premonition of such times that the apostle says, "continue thou in the things thou hast heard." He speaks to each individual as if all depended on the conduct of one. And it is under this state of things, that our Saviour says, "Be watchful and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember, therefore, how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

But we have another motive in our work, besides the times of peril, which is full of animating brightness and glory. The coming and kingdom of our Saviour, the Messiah. The reward will then be given—a crown of glory to the faithful, dominion and royalty awaits all who love his appearing.—And why should we not be longing for it? Why should we not, when he says, "surely I come quickly," be replying, "Amen! Even so, come Lord Jesus." O why not? Is he not our true, our only and our beloved Lord? Has he not ransomed us with his blood? Surely the bride must desire the presence of her Lord, and the faithful steward will long to give account of his stewardship. The time is near when the bride and bridegroom will meet: when the Master and steward will meet and settle the great account. The question of questions with us, therefore, should be, am I ready?

Besides the great work of personal preparation, we are called to the work of proclaiming the speedy coming of Christ to others, that they may prepare for the judgment.

The special work that is to be continued, is, 1.—Preaching the gospel of the kingdom. 2. That the hour of his judgment is come. 3. The kingdom of heaven is at hand; together with all the doctrines of grace.

It is to be continued by the Pulpit, the Press, and by individual effort. Papers, books and tracts on this great question, should be scattered everywhere. We are to give "line upon line, here a little and there a little," until the Archangel's trump shall sound.

Instead, therefore, of letting the Herald languish, die, we should rally, and double its subscription.—Instead of suffering our books and tracts to lie idle on the shelf, they should be scattered to the widest ex-

tent possible, followed by our prayers, and watered with our tears.

I know some have become disheartened, and are saying, What can we do? Our numbers are few, at most. These are divided, and scattered. Questions of strife have been introduced among us.—"Alas, and how shall we do?" So few are we and feeble. But such should remember that the church have "invisible allies;" 2 Kings 6:15—17. We have only to open our eyes and see that there are more for us, always, in a good cause, than there are against us.

But suppose we do stand comparatively alone.—We have no reason to be cast down and faint-hearted. We are not weak, though few, if God be with us. There is nothing too great to be done by a little company, if they only have Christ on their side. Away with the idea that numbers have power!—Cast away the old, vulgar error, that majorities alone have strength. Get hold; get a fast hold of the great fact that minorities always move the world.

Think of the little flock that our Lord left behind him, and the one hundred and twenty names in Jerusalem, who met for prayer in the upper chamber, before going forth to assault the heathen world.

Look at twelve fishermen, and their mighty work, all achieved without the help of the popular will, but in the face of a world of Jews and Gentiles in arms.

Look at Luther. He stands alone, and yet he stands his ground. He arrests public attention; gathers crowds to hear him, who receive his teachings; and is made a blessing to tens of thousands.

Look at George Whitefield, who started in life with everything against him. He has neither family or place, nor wealth, nor high connexions on his side. His views are decidedly opposed to the customs of the times. He stands in opposition to the tide of public taste, and the religion of the great body of the clergy. He is isolated, and to all human appearance is alone. And yet he stands his ground, and triumphs over all.

Look at Mr. Miller, "an old farmer," without reputation as a teacher, unused to public speaking, and alone in his views. For sometime he had no one to take him by the hand, or to say a word of encouragement to him, as to the subject of his great mission. He stood on the Bible, and by the word of God he triumphed. God gave him victory in every place, in which he had a chance to wield the "sword of the Spirit."

Let us, then, adhere firmly to our position. Let not the trials of our condition dishearten us. Let not the temptations of older and popular sects, with their wealth and ease, tempt us to turn aside from a suffering cause. But let us "abide in the ship;" for in so doing, though we may have to live and sacrifice for others, yet the crown of glory will be the more glorious.

As to myself personally, I have but little concern about the place I occupy in this great work. I only wish to know my place, and its duties, and have grace and wisdom to perform them aright, for the good of the church and the glory of God.

In a labor of about nineteen years in the Advent cause, it would not be strange if I had erred both as to policy in action, for the general cause, as well as in the more private duties of my station; though I have always acted in the counsel of my associates.—I never sought the position I have occupied—I have no wish to retain it longer. It has been one of unceasing labor, care and consuming anxiety. I have known no other work, or interest, than that of the Advent cause, from the beginning. I know no other now. But there are doubtless those who can more efficiently do the work that I have been accustomed to do; and to such I am ready to resign.

Being confined to my room by sickness during the last general conference, I was unable to consult with my brethren on the best course to be pursued for the future. So I have had but little knowledge of their plans, or arrangements, save that the adjourned meeting, to be held in Worcester, Mass., Nov. 2d, 1858, (one month hence) is designed to make arrangements for the better organization of the body, and the establishment of a system to carry on with more efficiency our general work.

Having confidence in my brethren in all things, I shall cheerfully resign all to their wisdom and direction.

And here let me say to all the brethren, both in the ministry and membership, that they ought by all means to attend the adjourned meeting at Worcester. It will be the most important meeting that we have ever had. It will involve our best and most important interests as a people. Let all who can be there; and be there to pray and act, in all that is important to be done.

I have many other things to say, which I must defer to another time. Very truly, your brother in the hope of the coming kingdom.

J. V. HINES.

Boston, Oct. 2d, 1858.



## ADVERTISEMENTS.

Every Lady should have one of

GROVER &amp; BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, . . . BOSTON.

495 BROADWAY, . . . NEW-YORK.

130 CHESTNUT-ST., . . PHILADELPHIA.

Sept 18-ly

## Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

## As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

## For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

## Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

## Dysentery—Diarrhoea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

## Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practices as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotics of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

## Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plethora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

## Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs—Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of

diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2-ly

## The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers. May 29, '58

## Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald, over their own signatures.

## Light Given.

SIR:—I have been a subscriber to your paper for nearly two years, and only for the reason of its liberality in publishing the various opinions of different authors, on the Scriptures. But as I am not called upon to write, but only to preach the gospel, at present, and would not now, were it not that I wanted to send in my subscription money, and thought it would be better than sending blank paper.

And first, and meekly, I would say, God has called me to the work of Reformation, Restitution, Restoration, and to be a witness for his truth; and also against the errors of the church (apostate;) and second, all the various names by which the different denominations distinguish themselves from each other, (which of itself is one great error,) are to be merged into one, viz., The church of the Kingdom of Jesus Christ. These facts the Holy Spirit will develop in good time.

I make no claims to Scholarship, and have not had, even, a primary tuition, but do most reverently, and on the promise of his Son Jesus, claim the inspiration of God. Therefore what I speak in the capacity of a witness, after the order of Melchizedec, will be the oracles of God. But these assertions amount to nothing with men, any further than the Spirit of God may give conviction of the truth to those that hear or read with an unbiased mind, and in search of the right way. Therefore I will reason as well as proclaim.

And first, on the Sabbath day. The majority of

professing Christians claim that the Sabbath was changed to the first day of the week, and keep it partly as such, and there are a respectable number who keep the seventh day, as God commanded Moses, and also a few that claim, that there is no Sabbath; and what makes this difference of opinion among Christians is, the want of that Spirit which would "lead and guide them into all truth;" and the New Testament being silent of any positive commandment to keep any day, as a Sabbath day, and why is it silent? It is because God gave a law to Israel, to keep the seventh day once, and it was not necessary to repeat it to Christian Israel, only by His example, and that example we have in Christ, and also the apostles and the church, so far as the only reliable record (the Bible) gives any account of it. And first, Matt. 12. Here Christ acknowledges the Sabbath, while the Pharisees accuse him of breaking it, because he plucked the ears of corn. But he taught them, that it was no violation of the Sabbath to pluck anything to satisfy the wants of the stomach, or to do other good acts of mercy to yourself or others; and further He said, that He was the Lord of the Sabbath. Why? Because He made it, in the beginning, and He honored it in the end, (i. e. the beginning of the end.)

Again, Mark 6. "And when the Sabbath day was come, he began to teach in the synagogue."—Here again he reverences the Sabbath, and in his teaching says nothing about the Sabbath being changed.

Again, Luke 4:16. "And he came to Nazareth, (where he was brought up) and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Here again we learn, that he was in the practice of keeping every successive Sabbath to teach them the Scriptures. But he did not tell them that the Sabbath day was, or would be changed.

Again, Luke 23:56. "And they, (the women,) returned from the sepulchre, and prepared spices and ointments; and rested on the Sabbath day, according to the commandment." Now if those women whom he had lived with, and they followed him from the cradle to the grave, kept the Sabbath, and knew no better, and Christ in all his teachings, taught them no better, it is better evidence in favor of the seventh day Sabbath, than if he had told them they should keep it.

Again, what do the Acts of the Apostles teach, after Christ had ascended to heaven? See Acts 16:18. Paul and Silas and Timotheus went on the Sabbath day to a river-side, where prayer was wont to be made, and spake to the women they found there. So those Apostles and the unconverted women were keeping the Sabbath day as a day of rest—the Apostles for prayer, and the women for recreation.

I will now notice what Paul's practice was in this respect. See Acts 18:4. "And he (Paul) reasoned with the Jews and Greeks in the synagogue, every Sabbath day," (that is, while he was in Corinth.) But he taught them nothing about the Sabbath being changed.

Again, Acts 17:2. Paul while in Thessalonica, went as his manner was, three successive Sabbaths, and preached Christ unto them.—So Paul and the disciples honored the Sabbath day, among the Gentiles; and if the Sabbath was changed, or done away, there was the place to establish such a doctrine.

I will now call attention to a text quoted from Col. 2:16, in the Herald of Aug. 28th. In answer to "Light Wanted," the writer says that Paul means by this passage, that the Colossians are under no obligation to keep the Sabbath, &c., for they were only a shadow of things to come, and the shadow having answered the end for which it was given, are no more in force. Now I say, the writer is in error; but I will reason with him. Paul says, "Let no man judge you," (i. e.) condemn you, and try to persuade you that they are no longer in force, or ought no longer to be observed, that is to say you may eat meat, you may take a little wine, you may keep a holy day or the feast of the new moon, or the Sabbath, for, "they are a shadow of things to come." Now if they are a type of things yet to come, we should observe them. If they fore-shadow the feast that we shall have, when we drink and eat anew, in our Father's kingdom in that Holy day, where there is no more sin, and if the new moon is a type of the time when our world shall be made new, and all things else, and the seventh-day Sabbath represents. "There remaineth therefore a rest to the people of God; for if Jesus had given them rest, then would he not have spoken of another day." Why, I ask again, should we not observe them?

Now because Jesus rose on the first day of the week, or because the Holy Ghost was given on the day of Pentecost, is no evidence that the Sabbath was changed, but rather the opposite; and first, God the Father so ordered, that Christ should rise on that day so as not to disturb the solemnity of

the Sabbath day; that he should even keep it as a day of rest in the grave. The same reason holds good in the other case; and because the disciples met together on the first day of the week (in the evening) is no argument that the Sabbath was changed, but the contrary. They done it only in honor of his resurrection; and to have an evening prayer-meeting, and take up, or make a contribution for the saints, who were persecuted by their enemies.—And the reason why they met in the evening is because they had to attend to their usual daily labor, which was six days in the week; and they rested on the Sabbath day. If they had kept the first day as a Sabbath, they would have been persecuted for it, and they would have recorded it in the Acts of the Apostles.

Therefore, I say, keep the Sabbath day.

The assertion that we cannot keep the Sabbath in all parts of the world at one time, is mere sophistry. God intended that wherever the sun set on the evening of sixth day, the Sabbath should begin, which would make one hour difference in time for every one thousand miles, and every nation could have from two to twenty-four hours out of the seventh day to keep as a Sabbath day.

N. T. JAMES, "Witness."

New Albany, Ind. Sept. 5th, 1858.

REMARKS.—As we recognize no inspiration outside of the Bible, any claim to it, gives no support to arguments advanced. Nor do we find anything in these arguments that requires any particular reply—nothing new being here advanced. That the first day could not be kept till the resurrection, needs no argument. That the apostles should improve the times of synagogue worship to preach to the Jews' preaching as they did every day, was natural; but that Sunday is properly, and ever has been the Christian Sabbath, is indisputably a matter of history.

## A Spiritual Barometer

OR THE STATE OF TWO RELIGIOUS PROFESSORS CONTRASTED  
To be read from the middle.

70. SALVATION. "To them who" "seek for glory, honor, immortality,—eternal life," at the resurrection of the dead.

Dismissal from the body, and entrance into Paradise.

60. All ready, and desiring to depart and be at rest.

Patience under accumulated trials,—glorying in the cross.

50. Dying daily;—following hard after Christ; zealous for souls.

Delighting in the house of prayer;—the soul filled with love.

40. Frequently at the Lord's table; and melted down.

A delight in the people of God; and looking to Christ.

30. More searching the Scriptures;—a love for the word of God.

Vain company wholly shunned; obscene words dropped wholly.

20. Evangelical light breaking into the dark recesses of the soul.

Retirement for meditation and prayer.

10. Concern about the future;—eternal life looks blessed.

Display of the mercies, and judgments of God.

Carelessness about religion, and its claims.

0. Did run well for a while;—but who did hinder them?

Secret prayer entirely dispensed with;—can't get time, &c.

Family prayer, once a day,—in the evening after work.

10. Prayer entirely dropped;—vain conversation loved.

More conformity to the world;—in parade and dress.

20. A growing love for vain, and former associates gratified.

Frequent parties of pleasure formed;—amusements, &c.

30. The menagerie, museum, theatre, rather than the house of prayer.

A little sweet wine, and other spirits taken occasionally.

40. The Bible and house of God entirely forsaken.

An inordinate love for light literature; romances, novels.

50. Deistical company prized;—desecration of the Sabbath.

Balls, drunkenness, adultery, blasphemy, lewd songs.

60. Jesting about holy things; sitting in the seat of the scorner.

Loathsome disease, death, and entrance into gehenna.

70. PERDITION. "But unto them, that" "do not obey the truth," "indignation and wrath, tribu-



lation and anguish," at the second resurrection of the dead.

The foregoing must be read from the middle each way. It is a fact consistent with the attributes of God, and is thus inculcated in the great plan of redemption, that men have during the period of probation, the right and power to choose, or refuse; to obey God, or disobey him. And it became a law in that plan that, "ye are servants unto him to whom ye yield yourselves servants to obey; whether it be of sin unto death, or of righteousness unto life"—man having the power of yielding to the commands of God, or to the instigations of Satan. This being so it has become a fact notorious in all ages of the world, that some have yielded themselves to God for a while, and then have turned away from Him, and yielded themselves as the ministers and messengers of Satan. We see this exemplified in the history of the Jewish nation: and again in the churches gathered in Galatia; and in several instances the apostles complained of those converted, being turned away from them. All they of Asia, says Paul, he turned away from me. But while this is so, it is but just to believe, that God has for those who have been made partakers of the heavenly calling, a more peculiar regard than for those who never had been submissive to his will. This we see illustrated by the strenuous efforts made by the prophets to bring back revolted Israel to their duty, and their God; and again in the parable of the prodigal son, and lost piece of silver, and lost sheep. But because God is thus commiserate, it does not follow that all professors will finally be saved, or because they once knew God, and were born again, are elected and predestinated to inherit eternal life!—Because Christ evidently referred to this class of professors when he affirmed that "many I say unto you in that day shall say unto me, Lord, Lord, open unto us."—Then shall they begin to say, "We have ate and drank in thy presence, and thou hast taught in our streets, and in thy name we have cast out devils, and in thy name done many wonderful works."—To this class he will say, "I never knew you; depart from me, ye that work iniquity." And thus in numberless instances, doubtless, will the "children of the kingdom be cast into outer darkness," while those whom those professors rejected and despised will be made heirs of eternal life. Professors of religion, then, of all others, should live carefully and watchfully, lest, as Satan beguiled Eve, they too may fail of the grace of God at the last, and like the rich man lift up their eyes when they find themselves in everlasting torment: and then, alas! too late to find repentance. May God save those who have begun well from apostasy and ruin. Amen.

J. H. CLARK.

Allenstown, N. H.

#### Rejoinder.

Dear Bro. :—In the Herald of Sept. 25th, I find my queries, with answers appended, at the close of which you say, "If any portion of our answer seems illogical, insufficient or irrelevant, we shall be gratified by any logical correction of the same." I have no time nor wish to enter a lengthy controversy. But I wish to say a few words more. They may or may not seem logical to you. In your answer to my first query, and then through your whole article, you seek to escape the real issue, by using the term "go away into everlasting punishment," as though we who believe in the utter destruction of the wicked, do not believe it. I protest against such an insinuation. It is well known to you that we use the same term, and that without limit, believing it means eternal punishment, and that that punishment is eternal death. We know you try to argue that we use it illogically, and we do not object to your efforts. But we do object to your seeking to make us use that term the same as "endless misery" which was in the question we asked. We never object to the term "everlasting punishment," but endeavor to enforce it, and all other Scriptural terms implying "wrath to come" on the wicked. We also tell them what you say the dying man wished his brother had told him, that they are going to eternal perdition if they don't repent, and as you say we should, show him "that which is clearly enunciated in the words indicated by Infinite Wisdom." Thus you are relieved from the fear that Christians may not have all the truth to be sanctified through. What you say of "self-congratulation," "judging others," and deciding what would be right for God to do with the wicked, is well said. But when you think I have witnessed and mourned over such cases as your poor drunkard, you mistake. I have mourned over many wretched sinners, but not heard any plead as he did. I have, however, seen hundreds brought to Christ for pardon and salvation, under the preaching of the gospel in connection with such threatenings as "Infinite Wisdom" has given, which we teach and apply as teaching utter destruction, who have grown old or

hardened in sin under the teachings of endless misery. If you are at a loss to see how such implication of the faith of many of your patrons "can mar the love and union of any," you must wait to see the result. A mere record of facts, or a hard argument on facts, would not do it. But when a class of men have been over the road, dug and studied, and examined every point in these theories, and after careful, prayerful and long study find what they believe to be the truth, against all their former ideas, and yield to it, then find it unlocks numerous difficulties of sceptics, reaches the hearts of thousands of the infidel class, and brings them to Christ, solves many seeming contradictions of Scripture, and makes it more sweet, they will not long unite in labor with those who make such use of a drunkard's rambling statements.

Yours in love of truth, I. C. WELLCOME.

We are still unwilling to believe that our narrating the confession of an apparently honest, but misguided man, whom we casually fell in with, will give any offense to any patron of the Herald. They have known it too long not to know that it is out-spoken, and never deals in insinuations. They know that the statement made was a truthful one, and they take no exception to any one's telling them the truth. They are too liberal, candid and intelligent for that; and we think our brother must have derived his impressions from those not among its patrons. We always like to put the best construction possible on every one's motives and principles, until tangible evidence shows that we have over-estimated.

#### Letter from C. R. Clough.

Dear Bro. Himes :—For several years I was a professed follower of Christ, a believer and advocate of the faith of the Advent church; but I, like to many, lost sight of the cross, and became a wanderer from the fold of Christ; but in all my wanderings in the enemies' land I have never lost my esteem for the doctrine or the glad news of the kingdom at hand.

Three years ago I removed from Barnston, C. E., to this place. Fifteen months ago I became seriously alarmed for my perilous condition. There being a society of Methodists in this place, I sought for council and help in their midst. At first they appeared rejoiced to render me assistance; but as soon as they discovered that I adhered to the principles of the Advent faith they attempted to dissuade me from what they considered to be such corrupt and dangerous principles; but finding that they could not accomplish anything, either in argument or entreaties, they summoned one of their ministers from the city of Green Bay. His text was 2 Pet. 3:10. He attempted, although in a broken manner, to break down and make a total annihilation of what he styled Millerism. But the amount of what he knew was that they believed in the definite time for Christ's second advent, the sleep of the dead, the annihilation of the wicked, and the literal reign of Christ upon the earth a thousand years, upon which he made, as some styled it, a flourishing oration, and closed by styling the Millerites Antichrist, and advising his beloved flock to beware of such doctrine, which was as corrupt as the Alkoran. He also harped loudly upon the making of robes in forty-three. Thus you can readily judge the amount of help I received from that source. Since then, I have been groping my way in the dark. Although I am away in the western wilds, and scarcely any one to advise and help me except the blessed word of God, yet I have become determined to appeal to God and the church for help. Therefore I would solicit an interest in the prayers of all true Adventists that I may be immediately brought from darkness into gospel light and the liberty of the sons of God. Let us be careful how we offend those that are enquiring the way to Zion.

I am yours praying for redemption.

Lawrence, Brown Co., Wis. Aug. 29th, 1858.

NOTE.—It should be understood by all that Mr. Miller always disbelieved the "unconscious state of the dead" and "annihilation of the wicked." He also rejected the idea of an earthly and carnal reign in the flesh. He held to the literal and personal reign of Christ and his resurrected saints in the new earth, as Christ and the apostles taught. The charges of materialism, and a sensual reign, worse and more corrupt than that of Mahomet, are wrong. If our brother will give us the address of this "false accuser," we will send him Mr. Miller's works, free.

#### Conference Reports.

The western central quarterly conference met at the place of the grove-meeting in Rome, near Chandler's Mills, Belgrade, Me., Sept. 18th, at 8 o'clock A. M., and organized by choice of I. Wight, chairman, and I. C. Wellcome, Scribe.

As there was no special business to bring before the conference the time was spent by Brn. Dudley, Smith, Wellcome, Sevey, Wight, Haggett, and Partridge, in interesting remarks on the importance of system and united effort in promoting the cause of

our soon-coming King. There were but few brethren from the various societies and no regular reports made, as we hope there will be hereafter. There was a good delegation, however, from Livermore.

1st. It was voted to record the names of the ministers connected with the conference, which were as follows: N. Smith, H. B. Sevey, I. C. Wellcome, E. M. Haggett, D. M. Hanscomb.

2d. Voted, that a quarterly conference shall act as a committee of the whole on any business that properly comes before it.

Voted, that the next quarterly conference be held at South Livermore the first Thursday in Jan., 1859, at two o'clock P. M., to which time and place the conference then adjourned.

I. C. WELLCOME, Scribe.

Richmond, Me., Sept. 21st, 1858.

P. S. The grove-meeting connected with our conference, was quite interesting, notwithstanding a heavy rain on the first day prevented the people coming together, and the second day it was too cold to occupy the grove, and we were obliged to hold our meetings in a school-house near by. The evenings we occupied in three school districts, and the meetings were well attended by attentive hearers. On the last day the congregation was quite large, considering the circumstances. The word preached, the exhortations following, each day accompanied by earnest prayer, and joyful songs of praise, seemed to strengthen and cheer the hearts of the saints, and enlisted the attention of others. We trust the effort was not in vain, and that the seed sown will produce some good fruit to God's glory. New acquaintances were formed between believers in the coming kingdom, which will not be forgotten. Impressions were made on the hearts of sinners which we hope will lead them to Christ and his kingdom, and we parted, feeling that the kindred tie was strengthened, and confidently believing that we should soon meet each other in the coming kingdom of God. The Lord's supper was administered to a goodly number of believers at the close of our last service in the grove, which was a season of much interest.

Our friends in the place will receive our thanks for their kindness to those from abroad. I. C. W.

#### I'll go to Jesus.

I'll go to Jesus when sorrows rise,  
I'll come and plead with thee;  
At thy command the darkness flies,  
I'll ever trust in thee.

We'll come to thee, our Saviour kind,  
When other hopes are fled;  
Sure trust and hope in thee we find—  
In thee our living Head.

When the last trump shall read the sky,  
Bid noise and tumult cease,  
May I to thee for refuge fly,  
In heaven's eternal peace.

When heaven and earth shall pass away,  
And sinners hear their doom,  
For refuge 'neath thy balmy wing,  
Saviour, to thee I'll come.

M. J. W.

#### The Millennium.

BY REV. J. LITCH.

Is the world to be converted?

The present prevailing sentiment is, that it is to be entirely evangelized and converted to Christ.—This doctrine is heard from almost every pulpit and platform and in almost every prayer-meeting. A sentiment so universal surely ought to be sustained by some Scriptural authority; and not a show only but by a sound and thorough Scriptural argument. A doctrine so often asserted and earnestly advocated should be placed beyond the reach of sound criticism and boldly should its advocates meet every assault upon it.

It is an easy matter to pray that the heathen may be given to Christ for his inheritance and the uttermost parts of the earth for his possession, and to assume that it is the conversion of all the heathen world that the 2d Psalm promises; but it is quite a different affair to prove by a careful criticism of the text in the light of the context, that any such doctrine is true.

Let not the reader be alarmed as though the writer were an infidel monster, about to assail the fabric of Christianity, because he ventures to make such a suggestion. But rather let him read the entire Psalm for himself, and he will see that it is a prediction of a violent resistance to Christ and a promise of his final conquest of his foes, not by means of their conversion, but by breaking them with a rod of iron and dashing them in pieces like a potter's vessel. The second Psalm is the last refuge of the doctrine of the world's conversion, with a careful student of the Bible and one who means to adhere to it.

The following conversation between a *Millenist*, or advocate of a millennium by the conversion of the world before the coming of Christ, and an *Ad-*

*ventist*, an advocate of the doctrine of the personal coming of Christ at the day of judgment, to restore and reign over the whole world forever, will set the subject in a clear light before the reader.

M. What do you think of this remarkable revival of religion now in progress; does it not seem clear that the Lord is about to fulfil his ancient promise, that they shall be converted and all shall know the Lord from the least to the greatest?

A. That it is a very extraordinary work of grace, is true; and one in which every child of God ought to rejoice, and labor to advance it. But as to the result which you suggest, I cannot say that I have any very sanguine hopes, because I do not find in the Scriptures any such ancient promise as you suggest, that the world shall ever be converted.

M. What! Do you mean to be understood to deny that there is any promise in the Bible that all shall know the Lord "from the least unto the greatest?"

A. I do not wish to be understood to deny that such language is found in the 31st chapter of Jeremiah; but I do deny the correctness of your appropriation of it to the whole human race.

M. Does not all mean the whole? They shall all know me, from the least of them to the greatest of them. Can anything be more explicit? And that it is a promise of their conversion is clear from the promise, "I will forgive their iniquity, and I will remember their sin no more."

A. I do not dispute but that all means the whole of that to which it is applied. But it would be a very loose mode of reasoning to apply the word all to every object in the universe, while it was only used in reference to human beings; nor yet to all nations, while the subject is one particular nation. Now is this the case with the text in hand; it is a promise made to a particular race, the Jews, embracing the house of Israel and the house of Judah, the ten tribes and the two tribes. "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah." Under that new covenant they shall not teach every man his "neighbor and every man his brother saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them."

Now either that new covenant is the gospel or it is yet future. That it is not the gospel is manifest from the fact that no such result has been realized to the Jews under its benign influence; for they are yet as a nation and race under the divine displeasure and chastisement, and need and receive instruction. It must, therefore, be in futurity; and when the throne of David shall be given to Christ that he may "reign over the house of Jacob forever;" and it will be at his second coming, not before. For until the "times of the Gentiles" end, Jerusalem and the Jews remain under the wrath of the Almighty for their sins, in a state of desolation and dispersion. After these times end, our Lord is to come, Luke 21:20—27. The all, in the text, is not, therefore, all mankind, but all the descendants of Jacob who shall have part in the everlasting kingdom of Christ.

To be continued.

Bro. M. L. Jackson writes from Milesburg Pa., Sept. 20th, 1858 :—

The cause of Messiah in this section is in a prosperous condition. Our grove and camp-meetings have closed. The interest manifested was of a healthy character. The number of conversions not as great as on some former occasions.

The late action of the State Conference, and the subsequent action of the several churches in the state, on the subjects of church union, church order, and a formula of doctrine, is awakening a new interest among the membership, and gives promise of imparting a stability of character hitherto unknown to us as a people. May the Lord now send prosperity.

#### OBITUARY.

DIED, in Marshfield, Vt., Sept. 11th, 1858, Bro. WALTER BENTON, aged 66 years.

Bro. Benton had been a professor of religion for many years. He attended the protracted meeting held at the Advent chapel in Cabot last winter, and found himself in a low state of mind. He at that time renewed covenant with God, and was much refreshed in spirit. He united with the Advent church in Cabot last April, and remained a worthy member until death. He was an affectionate husband and a kind father. He leaves a wife and four children to mourn his loss.

His funeral services were held at the chapel in Marshfield, on Monday, the 13th ult. A large congregation were present, and listened with interest to a discourse from the writer, founded upon the resurrection.

S. W. THURBER.



## ADVENT HERALD.

BOSTON, OCTOBER 9, 1858.

## ITEMS AND NEWS.

In Brookline, near this city, Sept. 27, Mr. E. Dana, while passing through Clyde street, found a dead serpent of enormous size, and brought it in his wagon to the village. It measured eight feet and nine inches in length, and girthed eleven inches in the largest part. It proved to be a young anaconda, and is probably one of the two that recently escaped at Salem, the other having been recovered. The boa probably died of starvation and cold, as there were no bruises or wounds upon it, and the body was lean and emaciated.

Mr. Daniel Wood, four miles south of Mosinee, informs the editor of the Wausau "Wisconsin" that he has killed seven bears within the past two weeks in his immediate vicinity, and all within half a mile square.

At Gardiner, Me., a Mr. Richardson, while driving his oxen, carelessly stepped before them, was knocked down, and one of the oxen trod upon his head just behind his ear, inflicting an injury from which he died.

A bloody duel took place recently near Memphis, Tenn., between Mr. Waters, of Virginia, and Dr. J. E. Nagle. They fired two rounds with pistols, both being wounded at each fire. They then, by agreement, resorted to revolvers, and continued the fight. Mr. Waters was riddled at every shot, and it is said died the next night. Dr. Nagle was so badly wounded that his recovery is thought impossible.

A tremendous hurricane swept through the upper valley of the Connecticut, in the vicinity of Fairlee, Orford, Bradford and Newbury, Vt., on Thursday the 23d ult., doing a large amount of damage. Forests by the acre were torn up by the roots, fences prostrated, barns unroofed, and much damage done to such of the crops as were not harvested.

The Detroit Advertiser relates that a little girl about two years of age, who had crawled upon the track of the Detroit and Toledo Railroad at Trenton, was saved from destruction by an approaching train, by a dog, a playmate of the child, which caught the child by its dress and dragged it from the track into the ditch, where it held it until the train passed by.

The planet Venus was visible on Thursday the 30th ult. in New York, in the full blaze of the sun, and hundreds of people gathered in the Park to observe the rare spectacle.

The name Mary, by a decree of Pio Nono, can no longer be given to children, on pain of excommunication. His Infallibility reserves it, hereafter, exclusively for the Virgin of immaculate conception! We may now indulge the hope that Irish servant girls will not monopolize one of the sweetest names in existence.

The tract of country where it was conjectured Mr. Thurston, the lost balloonist, might be found, has been thoroughly searched without discovering the slightest clue to his fate. Mr. Bannister now thinks that the violent motion of the balloon, swaying to and fro in the air, and its great elevation (three miles) caused the unfortunate man to resign his hold and drop to the earth, in which case he must have been dashed into such minute particles as to leave but few traces. Mr. T. leaves a daughter of eighteen years, unprovided for.

Mr. John Daly and wife, of Fitchburg, Mass., went to bed drunk, Monday night, the 27th ult., leaving a lighted candle in such close proximity to the bed as to set it on fire. The inebriates were soon aroused by the flames, and escaped from their shanty, which was also on fire, by jumping out of a window. They were so stupefied by liquor, that they left two little girls, one 2-1-2 and the other four years of age, to perish in the flames.

That was a beautiful idea expressed by a Christian lady on her death-bed, in reply to a remark of her brother who was taking leave of her to return to his distant residence, that he should probably never again meet her in the land of the living. She answered: "Brother, I trust we shall meet in the land of the living. We are now in the land of the dying."

From the returns of the census of Texas, now nearly completed, it is ascertained that its population will not fall short of 450,000.

As Mrs. Marshall, of Tallahatchee county, Miss., was riding home in her carriage during a violent storm, a large tree was blown down and fell directly across the carriage, between her and the driver, literally smashing the body of the carriage to atoms, and yet neither she nor the driver were injured. The fright made Mrs. Marshall sick and turned her hair gray.

I would call special attention to a statement in another column, in reference to the affairs of the Advent Herald office. Brethren will see that my liabilities are such, that I cannot meet them, unless those who owe for books and on the paper immediately send in their dues.

I shall be much gratified, at the present time, to hear from the tried and faithful friends of the cause, and to receive from them any counsel or advice in reference to the best course of action for the future, that I may thus gain information as to what sympathy and encouragement I may expect in my future labors. Being at home for the present, I shall be able to give such communications my immediate attention. Those who may address me particularly on the subjects here indicated, can, if they choose, say "Personal," on the envelope. Let me hear from all such without delay, and oblige yours, truly,

Boston, Oct. 4, 1858. J. V. HIMES.

THE APPROACHING CONFERENCE AT WORCESTER, MASS.—Beloved Brethren: The time of this meeting is now drawing nigh. Only a few weeks will pass, and it will be here, and we who are interested must be there, and be there to act for the good of the Advent cause. I fear that there is too much indifference about this meeting. I hope our friends will not wake up too late. They may rely upon it, that the expected meeting will tend to make a great change in our affairs, for good or evil. Let all who can, be there. Let no church be without a representative. Come from the east and the west, and the north and the south. Let us for once unite all the strength and wisdom we have to build up the cause of the coming Redeemer. J. V. HIMES.

THE COMMITTEE who issued a circular to the ministers and churches, in compliance with a vote of the 19th Annual Conference, wish to say, that they have in response received a number of cheering communications in reference to the delegated meeting at Worcester.

They hope to hear from others soon, as the time of the session is at hand. For the Committee,  
J. PEARSON, JR.

Newburyport, Oct. 2d, 1858.

## To Correspondents.

G. W. Lewis. We shall be obliged to use the round note. The price will be about 50 cts.

L. B. The New Music Book, having been placed in the hands of a committee, we cannot now determine the time of its publication. It will no doubt be delayed beyond the time that we promised it, when we expected to get it out. Due notice will be given of its progress, and completion.

NEW SUBSCRIBERS.—Everybody is hoping the fall business will be spirited. We hope so too. Those who wish it to be spirited with us can greatly contribute towards it by assisting in the circulation of our paper.

INQUIRY.—Did not God set his hand the first time to recover his people when he sent Moses into Egypt and the second time when he sent his Son at his first Advent? If so, why apply Isaiah 11th to the future?  
D. W. S.

ANS.—As vs. 6-9, of the 11th of Isa., must certainly refer to the times of the restitution, it necessarily follows that "in that day," of vs. 10 and 11, must synchronize with the ushering in of that epoch. Therefore the "second time" when God gathers his people, can be understood only of the epoch of the resurrection. Respecting this, the declaration of the scripture is plain and explicit; but it does not determine what may be the first time in contrast with it—whether their restoration from Egypt, or from Babylon, or all previous times of the restoration.—We think if it does not cover all, that it certainly embraces the recovery from Babylon.

AN ANGRY SULTAN.—Foreign papers contain accounts of an entirely new revelation of character on the part of Abdul Medjid, the Sultan of Turkey. At a council held at the Porte for reading the new manifesto on measures of economy, the high functionaries were thunderstruck by the fierce demeanor of the Sultan, who presided. When the reading was over, his anger burst out. He charged the ministers, especially those nearly related to him, with being the enemies of his throne, and with scheming to work his ruin. His brother-in-law, the Minister of Marine, endeavored to reply, but was silenced by invectives fiercer still. The son of Redschid Pasha, the Sultan's son-in-law, had his own misdeeds and his father's poured upon his head at the same time. All in fact took their turn in the Imperial reproaches, retreated from the council-board, and on the next day found themselves officially dismissed from their posts.

WATER. Potatoes contain 75 per cent. (by weight) and turnips no less than 90 per cent. of water. A beefsteak, though pressed between blotting paper, yields nearly four-fifths of its weight of water. Of the human frame, bones included, only about one-fourth is solid matter (chiefly carbon and nitrogen,) the rest is water. If a man weighing one hundred and forty pounds was squeezed flat under a hydraulic press, one hundred and five pounds of water would run out, and only thirty-five pounds of dry residue remain. A man is, therefore, chemically speaking, forty-five lbs. of carbon and nitrogen diffused through six buckets of water. Berzelius, indeed, in recording the fact, justly remarks that the "living organism is to be regarded as a mass diffused in water;" and Dalton, by a series of experiments tried on his own person, found that of the food with which we daily repair this water-built fabric, five-sixths are also water.

THE MIDNIGHT CRY.—This little work is by Castle Churchhill, of New Hartford, Butler Co., Iowa. It may be had of him, or of Enos Churchill, Courtland Station, De Kalbe Co. Ill., by sending seven cents in stamps, or at \$5. per 100. This work is published by the author, and he does not wish his brethren to be held accountable for his views. Any who may wish it, will send as above.

During our visit to Lowell we were shown through the Laboratory of our celebrated countryman, Dr. J. C. Ayer. Scarcely could we have believed what is seen there without proof beyond disputing.

They consume a barrel of solid Pills, about 30,000 doses, and three barrels of Cherry Pectoral, 120,000 doses per diem. To what an inconceivable amount of human suffering does this point! 170,000 doses a day!! Fifty millions of doses a year!!!

What acres and thousands of acres of sick beds does this spread before the imagination! And what sympathies and woe! True, not all of this is taken by the very sick, but alas, much of it is. This Cherry Drop and this sugared Pill are to be the companions of pain and anguish and sinking sorrow—the inheritance our mother Eve bequeathed to the whole family of man. Here the infant darling has been touched too early by the blight that withers half our race. Its little lungs are affected and only watching and waiting shall tell which way its breath shall turn. This red drop on its table is the talisman on which just bursting into womanhood is stricken also. Affection's most assiduous care skills not, she is still fading away. The wan messenger comes nearer and nearer every week. This little medicament shall go there, their last, perhaps their only hope. The strong man has planted in his vitals this same disease.—This red Drop by his side is helping him wrestle with the inexorable enemy; the wife of his bosom, and the cherubs of his heart are waiting in sick sorrow and fear lest the rod on which they lean in this world, be broken.

O Doctor! Spare no skill, nor cost, nor toil to give the perishing sick the best that human art can give. [Galveston Texas News.]

Broadway, New York, Sept. 22, 1858.

Robert Carter and Brothers have now ready a new story by a popular writer. "The Julia," by the author of "Vera," and "Nellie of Truro." 12mo. \$1.00.

The Sheepfold and the Common; or, the Evangelical Rambler. Illustrated with sixteen fine plates. Royal 12mo. \$1.25.

Light for the Line; or, the Story of Thomas Ward. By the author of the "Life of Vicars," "English Hearts and Hands," &c. 18mo. 25 cents.

Sunday Afternoons in the Nursery. By the author of "Ministering Children." Square, 12 fine cuts. 50 cents.

Sidney Grey. A story for boys. By the author of "Mia and Charlie." 16mo. 75 cents.

The Voice of Christian Life in Song in many Lands and Ages. 16mo. 75 cents.

Christian Hope. By the Rev. Angell James. 16mo. 75 cents.

The Pilgrim's Progress. By John Bunyan.—Quarto, with twenty large Plates, from designs by Thomas. Beautifully coloured. Bound in ornamental cloth, gilt edges, \$2.00.

A curious and beautiful Edition, particularly calculated to arrest the attention of young people.

Caird's Sermons. 12mo. \$1.00.

Memories of my Life Work. Mrs. H. B. Cooke. 12mo. \$1.00.

The Indian Rebellion; its Causes and Results. By the Rev. Dr. Duff. 75 cents.

London Lectures for 1858. 12mo. \$1.00.

The A. L. O. E. Library. 6 vols. 18mo. in a neat box. \$3.00.

Containing—The Claremont Tales, The Adopted Son,

The Young Pilgrim, The Giant Killer and Sequel,

The Needle and Rat, Flora and other Tales,

The volumes sold separately at 50 cents each.

RECENT ISSUES.

Ministering Children. Illustrated with twenty beautiful plates. 12mo. \$1.00.

Memories of Gennesaret. By Rev. J. R. Macduff, D. D., author of "Morning and Night Watches," \$1.00.

The Bow in the Cloud. By the Author of "Morning and Night Watches," 40 cents.

English Hearts and English Hands. By the author of the "Life of Captain Vicars," 75 cents.

Ryle on Matthew and Mark. Each, \$1.00.

Sprague's Annals. 4 vols. 8vo. \$10.00.

Mosheim's Church History, 3 vols. \$5.00.

Hymns of the Church Militant. By Miss Warner, \$1.00.

Life of Captain Hammond, \$1.00.

The Shadow on the Hearth, 75 cents.

Life of General Havelock, 75 cents.

Bonar's Land of Promise, 1.25.

NEARLY READY.

Sprague's Annals, Vol. V.—Episcopalians.

Lays of the Holy Land. Illustrated.

The Proverbs of Solomon. Illustrated.

The Earnest Christian. A Memoir of Mrs. Jukes.

The Beautiful Home. A book for Children.

Leighton's whole Works. 8vo.

Note. We shall be happy to supply orders for any of the above books.

Elder W. B. Davis, having removed from North Benton to Warren, N. H., and become pastor in charge of the church at South Benton and Warren Summit, his Post-office address is Warren, N. H.

## APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19th ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President.

F. GUNNER, } Secretaries.  
A. PEARCE, }

N. B.—Persons designing to attend this conference, and desiring our hospitalities, are requested to inform the Pastor of the church, G. W. Burnham, as to how many from their respective places may be expected, whether they will be accompanied by ladies—stating the number, also about the time of their arrival. By complying with this request, our friends will enable us to arrange with less confusion for their accommodation. An early attention to the above is desired. On arriving at Worcester it will be as well to come directly to the chapel on Thomas St. Or if any wish, they can previously call on either of the following members of the committee of arrangements:—J. W. Heath, 236 Main St. J. A. Trowbridge, 265 Main St. G. W. Burnham, 37 Salem St.

G. W. BURNHAM,  
Pastor of the church in Worcester.

Worcester, Sept. 27th, 1858.

If the Lord permit, a Conference will be held in Brunswick, Me., in the yellow school-house, about 2 1-2 miles from the village, on the Bath road, commencing Thursday evening, Oct. 14, at 7 o'clock, and continuing over the Sabbath. We hope to see a good gathering of the friends in that region. Come, beloved, in the name of the Lord, and let us make one effort more to save sinners and cheer each other on in our pilgrimage to the better land. Those coming from abroad will please call on Bro. Thomas M. Storer.

R. R. YORK, I. C. WELLCOME.

Yarmouth, Me. September, 1858.

I will preach in South Troy Vt., Sept. 29th and 30th; at Claremont, N. H., Oct. 8th, North Springfield Vt. Sunday 10th.

L. D. THOMPSON.

I expect to preach in the Read meeting-house, Richmond Me., the second Sunday in October.

I. C. WELLCOME.

## BUSINESS DEPARTMENT.

## RECEIPTS.

UP TO TUESDAY, OCTOBER 5TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

S Clark 900, E Peck 899, G Loomis 932, I Yemans 843, F Schellinger 925, N Peck, sent the book—25 cts. due for postage, which we had to prepay—each \$1.

J W Tobias 958, J F Brayton 919, M Reynolds 919, J Fitchett 949, L L Leavitt 923, J Perkins 1023, A Rockwell 924—each \$2.

S Floyd, 3 cts., 953—\$3.

O Macomber 963, J Gill 1060—each \$5.

Mary Pitt, 20 francs, 984.

To Aid this Office.—Mrs S S Howe \$3.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1-2 KNEELAND-STREET, (UP STAIRS,) BOSTON, MASSACHUSETTS,

in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

TERMS—\$1 for six months, or \$2 per year in advance.

\$1.13 " " " \$2.25 per year, at its close.

\$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents.

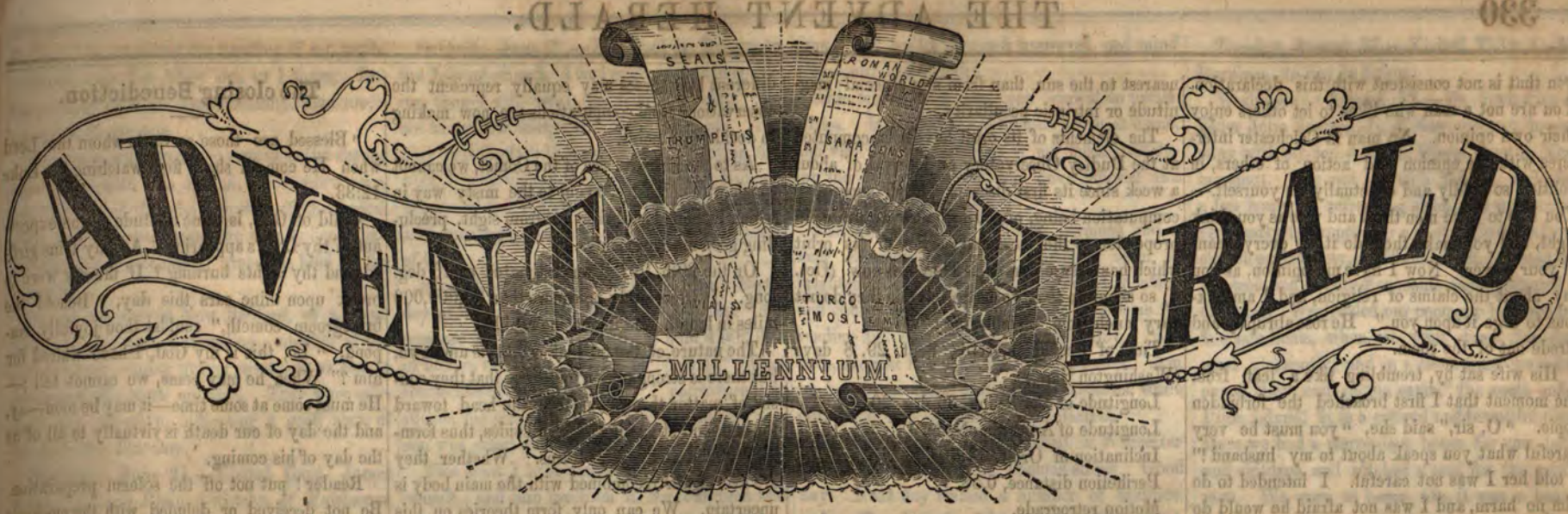
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a-year, in addition to the above: i. e. \$1 will pay for twenty-three numbers, or \$2.25 a-year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay two cents postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a-year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.





WHOLE NO. 909.

BOSTON, SATURDAY, OCTOBER 16, 1858.

VOLUME XIX, NO. 42.

Original.

### WHAT THOU DOEST.

What thou doest quickly do.  
Time is short and swiftly flying;  
Not a moment waits for you,  
Never to thy call replying.  
Gone forever is each day,  
Whether spent in work or play.  
Up to duty while thy strength  
Fails thee not and health is thine;  
Age and night will come at length,  
And the day no more will shine.  
Youth and health and vigor gone,  
Canst thou work when night comes on?  
Trifle not the hours away,  
Life is earnest, life is short;  
Should the beings of a day,  
Spend that day in idle sport?  
Forth to duty, labor go,  
Thou shalt reap if thou wilt sow.  
If there were no other life  
Seen beyond this fleeting one,  
Then in pleasure or in strife  
We might live till it was done;  
Eat and drink till it was o'er,  
Then lie down to rise no more.  
But we die to live again—  
Of the future this we learn:  
Dust with dust shall not remain,  
Back from earth we must return.  
What we do must now be done,  
There no work can be begun.

I. I. LESLIE.

### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

#### CHAPTER XV.

This ancient council, however, met for a far more important purpose. Let us notice who met. When councils meet in Rome, they take care to exclude those vulgar, coarse, unenlightened, rude persons called the "laity." But when the primitive church called together a council, they thought that the laity were at least as good as bishops and presbyters; for you find it actually stated that the first party named is the laity—namely, the church—in the 4th verse: "They were received of the church"—that is, the company of the people—"the apostles"—the second party—"and the elders," or presbyters—the third party. So that the laity are actually put before the other two, as if to show that there might be difference in order, but not difference essential.

Well, when they came together, "certain of the Pharisees said it was needful to circumcise." The apostles and elders came together to consider this matter. And when there had been much disputing, it is quite true that Peter stood up first. But if Peter had been pope, he would not have troubled his brethren for their opinion on this occasion, but would have pronounced, ex cathedra, that such and such was the case.

But in this presbytery, all that Peter did was simply to speak first. And if you ask why he was always first to speak, first to strike—and, alas! once first to run away—it was the precipitancy of his temper and his character that you notice throughout the whole New Testament. And there is no evidence that Peter was primus, but the very reverse. If there was a primate at all, it was unquestionably James of Jerusalem who wound up the debate, and gave his opinion on the subject. "Peter rose up and said, Men and brethren, ye know." Now, if Peter had

been pope, he would have said, "You know quite well that I am infallible; that I have been constituted to pluck up, and to root out, and build up; and that the keys of heaven have been given to me, and that what I bind on earth shall be bound in heaven; and as this, therefore, is the fact, I shall be happy to hear your opinion, but mine must rule." But, instead of that, Peter speaks like a rational man, basing his conclusion upon facts; and says, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe." That is fact. Very well. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." "Now," argues Peter—and he argues with all the tact of a master logician—"now therefore, if this be fact, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" If God has accepted them, you cannot make them more acceptable; if God has taken them to himself as sons, though Gentiles, why should you state that they should be circumcised, in order that they may be made Jews? They cannot be more accepted than accepted; they cannot be nearer than sons. "And we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Very well, then, what is the use of this proposal of yours, that they should be circumcised? Why do you insist upon adding to that which is sufficient, something that by implication shows that it is not sufficient?

When Peter had made this very sound speech we read that "the multitude kept silence." They did not make a noise, as they often do in Exeter Hall, and shout, and give plaudits; but the multitude in these days had more good sense—they kept silence. They were too much occupied and absorbed with the precious thought they had heard to give any demonstration. "And they gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." Well, after these three had spoken, James answered. James was as our brethren of the church of England would say, bishop of Jerusalem. It does not matter which he was; he was a faithful preacher of the truth. And he rose up and said, "Men and brethren, hearken unto me"—he asked their attention. "Simeon hath declared"—that is, Peter—"how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets." And then he says, "Known unto God are all his works. Wherefore my sentence is"—not, decision is, but my opinion is, my judgment—"wherefore my judgment is, that we trouble not them which from among the Gentiles are turned to God"—that we do not plague them with questions with which they have no sympathy. Leave this matter alone; it is unimportant, immaterial, and really of no consequence. But what we write unto them is, that they abstain from idolatry, from the vile practices which constituted a portion of Gentile worship; and also from things strangled, in which the blood is necessarily contained, and from blood that has been shed from animals slain. You say, Why this? It is singular that from

the very beginning the tasting of blood seems to have been forbidden to man. But, at all events the reason of its inhibition here was not the essential sinfulness of the thing, but that the Gentiles, by abstaining from it, might not do anything which would give offence to their Jewish believing brethren; that was all.

There is no law here laid down binding upon you. It is a matter of expedience, a matter of judgment, of common sense, of taste, of feeling; it is most reasonable. If eating of something that to me may be lawful, would give offence to a Christian brother who regards it as unlawful, if I should fail to convince him of my liberty, then it would be my duty to sacrifice my liberty for his convenience, and conviction, and comfort. "Now," says the apostle, therefore, "abstain from anything that would give offence to the Jews; and as we Jews do not lay a Jewish burden upon you, you Gentiles must not create a Gentile offence to us Jews." It is a most beautiful arrangement; and what does it prove? It proves that peace was secured here by the sacrifice of things non-essential, by mutual concession in matters that were immaterial, for the sake of things that were vital, lasting and enduring.

When this presbytery, this synod, this general assembly, or convocation, had concluded the matter—and it was a very peaceful and a very quiet one, and a meet type and model for all that succeeded them,—we read that they wrote a letter embodying the substance of their conclusion; and that letter like all ancient letters had the names of the writers at the beginning, not at the end. When we write letters, we address the party to whom the letter is written, and sign our name at the close; but in ancient times letters always began with the names of those who wrote it—the apostle Paul, or Peter, sends greeting, or wishes you health or prosperity. And this letter was not only to be read to them, but also Judas and Silas were to tell them what it contained, and confirm it by word of mouth.

And when the Gentiles had read this letter, they were exceedingly pleased. "And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them."

And then we have the account of Barnabas and Paul, their difference, their separation and their going to the different districts to confirm the churches.

Now, what a beautiful model is here for all subsequent ecclesiastical conventions! There never yet was a synod held in the purest ages of the Christian Church, in which the laity did not take a part, and a prominent part. So, if you notice the letter that this synod addressed to the Gentiles, in the 23d verse, it was "the apostles, and elders, and brethren"—that is, the laity. In other words, if we are to be truly scriptural—if you are to have a convocation in England, by all means have it; but do not have a convocation of bishops, and presbyters, and deacons only, or you will be laid under ecclesiastical thralldom, and the dictates of man will be substituted for the decisions of God. For my part, if I wished to have an honest judgment upon some dispute—whether, for instance, the Bible teaches Baptismal Regeneration or Transubstantiation—if I wished to have an honest decision on it, the last

body I would refer it to would be a synod of ecclesiastics. I should prefer infinitely twelve honest jurymen who knew their Bibles, consistent men, of good common sense, and who have read and studied the word of God, men of truth and love; and I am quite sure they would give a more impartial, and certainly a more honest, decision than any synod of ecclesiastics that ever met in Christendom; and they would do it, too, with less quarrelling and with less dispute. But an ecclesiastical synod for deciding doctrines, composed of clergymen alone, has no precedent in the Bible, has no precedent in the earlier ages of the Christian church; and if ever such a thing be revived in this country, let it be on the model of this synod; or (and it is not nationality that makes me say so) let it be on the model of the general assembly of the Church of Scotland, where there are two-thirds clergymen, but the one-third laymen; where the highest peer of the land and the humblest blue-bonneted peasant sit together, and speak with equal rights, and votes, and prerogatives, with the clergy, upon the matters that come before them. And what is the result? That the decision of that assembly is the decision not of the clergy, but of the ministers and laymen both, together, after prayerful and mature deliberation.

However, no ecclesiastical polity is perfect; every system has its faults. Congregationalism has its faults; Episcopacy has its faults. And the fact is, if we wait to join a church till we get a perfect one, we shall never find a Church that is fit to be joined at all till the Millennium come.

To be continued.

### The Lion and the Lamb.

"Old Ralph Isham" was the leading business man of the village of Colchester.

He had an imperious temper, two hundred weight of bone and muscle, and an overbearing manner that usually carried everything before it. Few men cared to cross his path or dispute with him. Religion, which he hated, seemed to cower in his presence like the rest, and left his haughty fortress of self-will unassailed. Young Mr. Trumbull, of that place, who was about departing as a missionary, feeling anxious that something should be done for the proud sinner, but hardly knowing what to do, asked me if I would venture to approach him. Three times he said he had undertaken it, and had gone as far as his gate, yet never found courage to enter.

I readily undertook the service, and repaired at once to his house. He opened the door in person, at my knock, and seemed to await my request.

"Do you not know me, Mr. Isham?" "No, sir, I have no recollection of you."

I had done business with him, so I merely added "M—, of B—." "O yes!" was the reply; "I remember—walk in."

I walked in, took the offered chair, and told him what I had come for. His face darkened with anger, as he answered: "You have your opinion on that subject—I have mine. I am willing to let other men enjoy their opinion, and I mean to enjoy mine; I allow no man to interfere with it."

Said I, "Mr. Isham, I know something about



you that is not consistent with this declaration. You are not a man who likes to let others enjoy their own opinion. No man in Colchester interferes with the opinion and action of others, in politics, so boldly and effectually as yourself.—You like to have men think and vote as you think right, and you make them do it, by every means in your power. Now I have my opinion, as you say, about the claims of religion, and I am anxious to urge it upon you." He rose abruptly and strode out of the room.

His wife sat by, trembling like a leaf, from the moment that I first broached the forbidden topic. "O, sir," said she, "you must be very careful what you speak about to my husband!" I told her I was not careful. I intended to do him no harm, and I was not afraid he would do me any.

After a few minutes' absence, he returned, and said to me—"I have concluded to hear what you have to say. I don't let Colchester people talk to me; I know them too well. Perhaps if you were one of my neighbors, I should not let you do it. But as you are comparatively a stranger, I'll hear you."

I preached the Gospel to him as well as I could. In the midst of my effort, the door-bell rang, and in came Dr. M——, an old steady-going professor of religion, who aimed to do nothing that was out of the way, or, as some one remarked, that would be particularly in the way. He sat right down between us, and now, I thought, my work is frustrated. Still, one chance was left—I would try to bring the doctor himself into the field. I addressed myself to him, repeating the substance of what I had advanced, and appealed to him whether such was not his belief. "Certainly," he replied, "I believe that most heartily."

Turning short upon him, said the master of the house, "You!—you believe that?" "Certainly," repeated the doctor. "How long have you believed it?"

"Twenty-five years, at least," was the reply. "Then why did you never come here and tell me so, like a man!" thundered the imperious host. Dr. M—— had very little answer to make, and I seized the opportunity to proceed, with marked attention of both, appealing to the doctor for the truth of my positions, and thereby bringing down upon him repeated explosions of surprise and reproof from the irascible old man. But his mood softened as we conversed.

The interview lasted an hour and a half, and before we parted, Ralph Isham asked me to pray with him! From that hour he was another man.

I was obliged to return to my own village, but the next I heard of him was, that the man to whom none dared speak of religion, had thrown open his house to religious meetings, confessed his past guilt and his present repentance to his pastor, and solicited him to appoint prayer-meetings at his house as often as he thought proper. Never, as he affirmed, till that evening, had he felt there was a power and a reality in the religion which we profess. He lived but a short time after this, giving evidence which imparted to his Christian friends a good hope through grace that he had indeed surrendered soul and spirit humbly to the Lord.—*Examiner.*

### Donati's Comet.

The increasing brilliancy and beauty of the comet now nightly drawing all eyes to the heavens, will, we are sure, cause the following instructive communication to be read with much interest. It is from excellent scientific authority, though not written for publication, but simply in answer to a friend's inquiry. Its statements and figures, however disagreeing with some which have been published, may be relied on as the most accurate which astronomical observation has thus far been able to supply:

"The present comet was discovered June 2, by Mr. Donati, Assistant at the Observatory at Florence, and in this country, before the account was published, by Mr. H. M. Parkhurst of Perth Amboy, N. J. It was at first very faint, and derives its present brilliancy rather from its close proximity to the earth at the time when

nearest to the sun, than from any especial magnitude or intrinsic peculiarity.

The elements of its orbit have been computed at the Dudley Observatory at interval of about a week since its first discovery, each successive computation being, of course, more accurate in proportion to the increased portion of its orbit which has been observed. They are now (Oct. 2) so accurate that we may be certain they do not vary much from the following:

Time of Perihelion, 1858, Sept. 29. 8 days (Washington time.)

Longitude of Perihelion, 36 deg. 20.

Longitude of Ascending Node, 165 deg. 16.

Inclination of Orbit, 63 deg. 3.

Perihelion distance, 0.58.

Motion retrograde.

It is known to astronomers as the Fifth Comet of 1858. There have been eight discovered thus far.

An opinion is prevalent that it is identical with the comet of great brilliancy which appeared in 1556, and terrified the Emperor Charles V. into abdication of his throne. This popular impression is without foundation. It doubtless arises from the circumstance that Mr. Hind, an English astronomer, thought, a few years ago, he had discovered that this comet of 1556 was identical with that of 1264. This being conceded, it would follow that the period would be 292, and accordingly Mr. Hind predicted the appearance of this great comet in 1854, or soon after.

But it has been satisfactorily proved that Mr. H. was mistaken in the supposition of identity, so that the whole argument falls to the ground, as well as the prediction of return.

The apparent motion of the comet was so slow when it was first detected as to lead to the supposition of a very great distance, and make the determination of its orbit with accuracy impossible. We now know that this peculiarity arose from the circumstance that it was coming directly towards us, so that its apparent place was not much changed by its real motion.

The brilliancy of a comet depends on two different things: one, its distance from the sun, to the square of which the brilliancy is proportional inasmuch as it shines by reflected light; two, its distance from the earth, to the square of which the apparent brilliancy is also proportional. The nearest approach to the sun was on Sept. 29.8 as the astronomers call it, (their day beginning at noon) or about 7 o'clock A. M. of Sept. 30. in common phrase. The nearest approach to the earth is on the 11th October. The brilliancy (which depends jointly on the distance from each) is greatest October 8.

The comparative brightness on different days, calling it one on the 14th August, may be shown thus:

Aug. 14	.....1.0	Sept. 23	.....17.6
Aug. 22	.....1.9	Sept. 27	.....25.3
Aug. 30	.....2.5	Oct. 1	.....35.1
Sept. 7	.....4.4	Oct. 5	.....44.6
Sept. 15	.....8.5	Oct. 9	.....47.1
Sept. 19	.....12.1	Oct. 17	.....27.6

On the 14th, when the brilliancy is here called unity, the nucleus was as bright as a star of the 4 1-2 magnitude.

On the 8th October it will be forty-eight times as bright. But the moon will then begin to diminish the comet's apparent brilliancy at the same time that the real brilliancy begins to diminish with great rapidity. And meanwhile it will be also moving rapidly to the south, and nearer and nearer to the horizon at sunset. So that we shall lose it quite suddenly, and before the end of the month it will be invisible.

At its nearest approach to the sun it is distant from that body nearly fifty-six million miles and sixty-eight millions from the earth.

At its closest proximity to the earth, its distance from us will be about forty eight million miles. Its velocity at the time of the perihelion was about thirty-six miles a second (nearly double that of the earth in her orbit.)

Whether it is periodic, i. e. whether its period can be accurately determined is still uncertain. Its orbit greatly resembles that of the first comet of 1827; but the observations thus far made may be satisfied within the limits of reasonable error by the assumption of a period of many thousand years. It is not impossible that two

different hypotheses may equally represent the observations; and computations are now making to decide this point.

As to the absolute size of the Comet, we cannot speak with certainty, owing to the misty way in which its boundaries fade out from sight, precluding good measurements.

On the 29th, its tail was estimated as 16 deg. long. It is certainly now more than 20,000,000 miles in length, and increasing rapidly.

The nature of the tails of comets is unknown, but there is strong reason to believe that they consist of matter thrown out from the head toward the sun, and streaming off on all sides, thus forming tubular and conical trains. Whether they are ever again recombined with the main body is uncertain. We can only form theories on this point having no means of determining except from reasoning.

The majority of comets would look as bright as this if seen under the same favorable circumstances. But though astronomers see and observe from six to eight on an average yearly, it is not on an average more than once in two or three years that one is fairly visible to the naked eye, and not more than once in ten or fifteen years that as a general thing any one is bright and conspicuous enough to attract popular attention.

The present one is the brightest since 1811. That of 1843 was also very magnificent for a few days in March."

### Fox and Whitefield.

Mr. Wilberforce, in the recollections of his parliamentary life, related that "Fox used sometimes to roll on at full tear in the House of Commons for two or three hours." Rogers in his Table Talk says he had often known Fox to take up the candle to go to bed, and stand talking till it had burnt out in the socket.

There is a well-authenticated anecdote of Whitefield to the same effect. The night before his death he arrived at the house of Rev. Mr. Parsons, in Newburyport, after a week of abundant labors at Exeter and elsewhere. His coming was soon known. Before he had finished his supper, a crowd surrounded the house, and found their way into the entry. Whitefield, quite exhausted, rose from the table, and said to a minister present, "Brother, you must speak a word to these good people; I can do no more." He then took a candle, and set off hurriedly for his chamber.

But he had to pass through the hall, and as he ascended the stairs, looking down upon the crowd whom the word of life from his own lips had stirred up to the inquiry "What must we do to be saved?" how could he pass them in silence. He could not. He turned on the stairs to commend these anxious souls to the Savior, and continued speaking till the candle went down and went out, an emblem of his own laborious life, which in giving light to others consumed itself. Those were his last words. He went to bed, and expired the next morning about six o'clock, in one of his paroxysms of asthma.

The eloquence of both these remarkable men was an illustration of that divine maxim, "Out of the abundance of the heart the mouth speaketh." Fox, the statesman, patriot, and scholar, poured out inexhaustibly the themes and thoughts of which his heart was full. So did Whitefield, the Christian preacher, rich in the words of Christ and burning with love to the souls of men. Here is the true source of fluency—a mind full of thought, a heart full of emotion. The best preparation to speak to others of divine things, is thus the highest mental and spiritual culture in ourselves. "Cultivate a tender love of souls," said Doddridge to his students, "that will make you eloquent." "Meditate in these things," said Paul to young Timothy, "give thyself wholly to them—that thy profiting may appear to all." Apollos was "mighty in the Scriptures," and "fervent in spirit," and therefore an eloquent man. Let your heart be as a quiver full of the arrows of God, and let them fly on this side and on that; for they are like the arrows fabled by the ancient poet to be gifted with intelligence, and longing to reach their mark.

It is better to wear out than to rust out.

### The closing Benediction.

"Blessed are those servants whom the Lord when He cometh shall find watching."—Luke 12:33.

Child of God, is thine attitude as the expectant of thy Lord's appearing? Are thy loins girded, and thy lights burning? If the cry were to break upon thine ears this day, "Behold the bridegroom cometh," couldst thou joyfully respond, "Lo, this is my God, I have waited for him?" When he may come, we cannot tell;—He must come at some time—it may be soon—ay, and the day of our death is virtually to all of us the day of his coming.

Reader! put not off the solemn preparation. Be not deceived or deluded with the mocker's presumptuous challenge, "Where is the promise of his coming?" See to it that the calls of an engrossing world without do not foster this procrastinating spirit within. It may be now or never with thee. Put not off thy sowing time till harvest time. Leave nothing for a dying hour, but to die, and calmly to resign thy spirit into the hands of Jesus. Of all times, that is the least suitable to have the vessel plenished—to attend to the great business of life when life is ebbing—to trim the lamp when the oil is done and it is flickering in its socket—to begin to watch, when the summons is heard to leave the watch-tower to meet our God!

Were you never struck how often, amid the many gentle words of Jesus, the summons to watch is over and over repeated, like a succession of alarm bells breaking ever and anon, amid the chimes of heavenly music, to arouse a sleeping church and awake a slumbering world?

Let this last "Word" of thy Lord's send thee to thy knees with the question, "Am I indeed a servant of Christ?" Have I fled to Him, and am I reposing in Him, as my only Saviour?—or am I still lingering, like Lot, when I should be escaping—sleeping, when I should be waking—neglecting and trifling, when a "long eternity is lying at my door?" He is my last and only refuge; neglect Him—all is lost!

Believer! thou who art standing on thy watch-tower, be more faithful than ever at thy post. Remember what is implied in watching. It is no dreamy state of inactive torpor: it is a holy jealousy over the heart—wakeful vigilance regarding sin—every avenue and loophole of the soul carefully guarded. Holy living is the best, the only preparative for holy dying. "Persuade yourself," says Rutherford, "the King is coming. Read his letter sent before Him, 'Behold I come quickly: wait with the wearied night-watch for the breaking of the Eastern-sky.'"

Let these "Words of Jesus" we have been meditating upon in this little volume, be as the Golden Bells of old, hung on the vestments of the officiating High Priest, emitting sweet sounds to his spiritual Israel—telling that the true High Priest is still living and pleading in "the holiest of all;" and that soon He will come forth to pour his blessing on his waiting Church. We have been pleasantly employed in gathering up a few "crumbs" falling from the Master's table. Soon we shall have, not the Words, but the presence of Jesus—not the crumbs falling from his table, but everlasting fellowship with the Master himself. "Amen, even so come, Lord Jesus."

Original.

### My Journal.

Monday, June 21, 1858. Being still feeble, I made a short visit among my friends in New Bedford, Mass. the place of my spiritual birth, in 1823. I was baptised there, on the shore of the Bay, by Elder Simon Clough, the pastor of the First Christian church, of which I became a member. I commenced in this church, to improve my gift as an exhorter, and labored on the Sabbath in school houses, and other places in destitute neighborhoods, for several years. Numbers were converted in these meetings, and baptised by Elders Howe, and others, and united with the church. I left New Bedford in 1828, and settled at Plymouth, Mass., over the Christian church. Thirty years, or a whole generation, have since passed into eternity! What a



change! On attending the meeting of my mother church, but few knew me, or I them. But those few greeted me most cordially. Our meeting was a happy one.

My sentiments have undergone an entire change since I was with this church. Seventeen years ago, I reviewed the whole system of theological truth, and embraced what are usually denominated the great doctrines of grace, as held by the Orthodox.

During my stay in New Bedford, of a week, I had the pleasure of attending a number of the morning and evening prayer meetings, as also in Fairhaven, the town opposite. They were spiritual and effective, indicating a good state of things in the churches.

Thursday, June 24.—Visited Capt. James Allen, in Long Plain, a district of Fairhaven, eight miles distant from New Bedford. He resides near the spot where the old Christian chapel used to stand, in which Elder Daniel Hix has preached for forty years. Mr. Hix was first a Baptist minister; but on hearing Elder E. Smith, he came out from the Baptists, with about five hundred members, of different churches under his care, in Dartmouth and other places. A general revival followed the labors of Elders Smith, Hix and others, in the preaching of the "new faith."

Elder Hix wrote, Dec. 10, 1807, to the "Herald of Gospel Liberty," a long account of his labors and success, from which we give an extract.

"From last March to this time, the work has been the most extensive, powerful and glorious, I ever saw. I see the effect of the word at home and abroad, at public meeting by day or evening.

"I am often called into houses, when passing from place to place, to see the wounded, and to hear the sighs and groans of the prisoners. It is often affecting beyond description, to hear the language of parents and children; some declaring themselves the chief of sinners; while others are heard to lament, saying, 'I have had a day which is now over. I have had many calls, which I refused, and now, it is too late. Lord have mercy on me, I am undone forever; I have destroyed myself, and God will be just in my everlasting destruction.' Their countenances bespeak their guilt and condemnation; and although I have often seen and heard such things as these, yet glory to the head of the church, the sinner's friend, I often hear those who believe in him rejoicing, having entered into rest. Their state is changed, and how often do I hear them say 'Glory to him who loved us and washed us from our sins in his own blood.' This is the song of the heaven born and heaven bound, which often charms my ear, and warms my heart; while with this they remember to pray for those left behind. Our prayer meetings and conferences have been remarkably blessed through this glorious work.

"The work has been more rapid and powerful in some places than in others. Where I live there has been more or less of the power of God manifested in every meeting, while we have heard many declare what God has done for their souls. At the village in Bedford the work has been gradually increasing to this day. Several have of late given the reason of their hope, and the brethren appear to grow strong in the Lord. On the east side of the river, at the Point, and Fairhaven, the work is more powerful; and there is no small stir about that way. Some have joined the Congregational church; how many I cannot tell. Between forty and fifty have been baptized by several administrators, according to the New Testament, and are in fellowship. I broke bread to them a few days ago, and the appearance is very encouraging among them."

The Long Plain church was among the largest and most flourishing of these churches. Twenty-five years ago I preached in the old chapel; but the church had become divided and weak. Now the green turf grows over its foundation, with not a sign to mark the spot. A new chapel is reared near by, which is now become a Baptist chapel, so that in just fifty years things have come around to the same point; and the old creed is reestablished!

I had a very pleasant interview with their pastor, at the house of Capt. Allen, with whom he resides.

Sabbath, June 27.—Preached in Boston, to the Advent church. I had good seasons in speaking, though still weak and feeble in body. Do not know how things will turn with me. But pray that God's will may be done. During this week I have visited brethren in Saugus, Nahant, Westboro' and Worcester,—in the last two places held meetings, that were cheering to the people of God.

Sabbath, July 4.—Independence day! Birthday of our nation who have declared that "All men are created equal," and yet hold 4,000,000 of human beings as "goods and chattels." What inconsistency! What sin! I endeavored to preach the gospel to day. Our communion season was sweet and blessed.

This week I have visited many families of the church; and also brethren in Newburyport and Salem, on business of the cause. Also on Saturday A. M., July 10 visited, in company with Elder Pearson and family, Bro. Brown of Kingston, N. H. He was very sick with dropsy and other complaints, from which it would seem difficult for him to recover. We had a very good visit with him, and found him all ready for the kingdom. He is a pillar in the church, and we know not how to part with him; yet the Head of the church knows best how to dispose of his members. We would bow to his decree, whether living or dying.

In the P. M., took the cars for Portsmouth, N. H. and put up with my old friend, Wm. Shapley.

Sabbath, July 11.—Preached all day in the Advent chapel. The society have recently enlarged their house, and have it well filled. They have not as yet organized a church, but act as a church without a record of names. They have a good Sabbath school, and are doing well in their way.

Monday, July 12.—Visited the sick and afflicted and others in Portsmouth, Kittery and Rye.

Thursday, July 15.—Attended the dedication services of the Advent chapel in Westboro', Mass. Elder Osler, of Providence, R. I., preached on the occasion. He gave a number of valid reasons for which the Adventists should maintain a distinct organization—reasons as weighty and important as the Baptists, Methodists and others, as a cause of distinct organization. I thought it well timed, and a noble defence of our position.

The chapel is a neat structure, and will hold between two or three hundred. Bro. Cyrus Cunningham, their former pastor, did much to help this matter on, and was the real Nehemiah among the builders. And it no doubt cost him his health. Elder Griggs also was very active, liberal and efficient in the work. The little church, Bro. Streeter and others, whose names we cannot give, were liberal and acted nobly in the work.

In the evening Elder O. R. Fassett, my late colleague in the Advent church in Boston, having accepted the invitation to be their pastor in place of Elder Cunningham, who was sick, was installed. I spoke on the occasion from March 13:34. The house was crowded, and a good impression was made for our cause. Eld. F. has a good field of labor, and his prospects are cheering.

We in Boston were sorry to part with Bro. Fassett; but he felt it his duty to leave, and we must submit. He leaves us with many prayers and good wishes for the prosperity of himself and family.

Friday, July 16.—Went out to Hyde Park, a few miles from the city, on the cars, with the Sabbath school and society to spend the day in the grove. We had a very fine social time.

Sabbath, July 18.—Preached in Boston all day. In the P. M. preached a funeral sermon on the death of Wm. H. Hobart, a son of Dea. Peter Hobart of the Advent church. "He was a shining light."

This week I have visited in the church and society, and attended to office duties, except, Wednesday July 21, when I visited Westboro', found Bro. Fassett doing well in his new charge. In the P. M. went to Worcester, and preached in the evening. They are yet without a pastor.

Sabbath, July 25.—Gave three sermons to day in Boston. Good audience, and a solemn

time. My health is much improved, and mind is buoyant, and hopeful.

This whole week has been devoted to parish duties. It seemed old fashioned to be at home, and visit the old members of my flock, and enjoy the society of those who have labored and suffered together so long.

Sabbath, August 1. Three sermons and a very cheering day. Our prospects seem to brighten. This week I have attended to office and church duties, and have had a little time for reading and study, which I much enjoy. Sabbath, August 8.—Preached in Worcester. Am to be absent from Boston two Sabbaths, while our chapel is being refitted and cleaned.

Sabbath, August 8.—Preached in Worcester to the Advent church in Thomas street. Good day. Next day visited a number of families, and on Tuesday the 10th went to Springfield, Mass., and put up with Bro. R. E. Ladd. I had a cordial welcome from him and his family. I preached in the evening to a full house, on the "Transfiguration," and the glorious Kingdom, and had a refreshing season. Wednesday and Thursday, August 11th and 12th, I spent with the church in Hartford, Conn. Spoke two evenings, and had a good season. I put up with Dea. Clapp, at my old home, and made calls on many families of the church. They are at present without a pastor.

Friday, August 13.—Went to Middletown, Conn. Visited five families, the "remnant" of the cause there. I was very gladly and kindly received by them all. I had a very good season with Prof. Huber and family. He is still firm in the the faith. In the P. M. I returned to Hartford, gave another lecture in the evening, to a good audience, and bid the brethren adieu.

Saturday, August 14.—Took the cars for Springfield, Mass., and spent a few hours with Brn. Ladd and Munger, and in the P. M. came to Worcester. Sister Naylor was in the cars, on her way home to Lawrence, from Baltimore. She was greatly distressed, as she was telegraphed for home, by the fatal sickness of her husband. She had only been absent a short time, on a visit to her friends.

Sunday, August 15.—Preached in Worcester all day. We had a comfortable time.

At half-past four o'clock P. M. at the close of meeting, Prof. Huntington preached in a church near by, and I took the opportunity to hear him. His text was Luke 11:42. It was a practical discourse, very able, and scathing. He is a very remarkable preacher. He is associated with the Unitarians, but his tendencies are to Orthodoxy.

Monday, August 16.—Visited Westboro' on business with Brn. Griggs, Fassett and Cunningham. Westboro' church is doing well. Returned to Boston at 3 P. M. and found a dispatch to attend the funeral of Bro. J. P. Naylor of Lawrence. It was too late, but I took the cars and arrived at the house just as they returned from the grave. So I stopped till the next day, and went to the tomb (as it was open,) with the family. It was a solemn visit. Only a few days before, I saw him in Boston, and had a long conversation with him. He was well, and full of faith and hope. He made me promise to visit him at Lawrence soon, and preach to the people, and parted from me with a smiling countenance saying, "I shall soon see and hear you in Lawrence"—little thinking that the next time I should see him, would be in the cold grave! Bro. Naylor will be much missed. He was a pillar in the church. May God care for his afflicted widow and child.

Here I saw sister Plummer, (consort of the late Franklin Plummer of Lawrence, for the first time since her husband's death. His house had always been my home, and a more kind and generous Christian brother I never met with than he. He was one of my special friends. And so, "friend after friend departs."

Brn. Plummer and Naylor had stood by the cause in Lawrence in all its trials, and were literally "faithful unto death." May they have a crown of life when Jesus comes.

Sister P. remains firm and devoted to Christ, and with her three children, is being blessed with a home and its comforts. And so, God is faithful. "Leave thy fatherless children and let thy widows trust in me."

Tuesday, August 17.—Visited Elder G. W. Burnham to day in Salem.

Wednesday, August 18.—By invitation of Elder John Pearson, Jr. of Newburyport, in company with my son, J. G. L. Himes, went to Newburyport. We put up with Eld. P., and after a few hours of refreshing sleep, we were called very early to prepare for a visit, with the Advent church and society, to Plum Island. About one hundred and twenty-five souls soon gathered at the wharf. We divided our company between two fine safe boats, when we went down the river most pleasantly, and in a short time landed on one of the "ends of the earth," the south end of Plum Island. It is a retired and beautiful place. Here we had a convenient house for our ladies and children, and pitched a tent for the gentlemen. We were at home. Oh, it was a beautiful place. Both the land and sea were altogether enchanting.

We were to spend two days, in social and religious enjoyment. And we did.—Some went a fishing, others clamming, and yet others went lobstering, and all caught something to repay their labor.

We had plenteous provision, good cooks, and the best appetites for the bounties of the board, or rather, the ground, for we spread our cloth on the green grass, and sat down in "fifties." Never did food have a better relish.

We had regular religious services. In the evening our tent was full. Elder Pearson conducted the services, and after singing and prayer, called on me to preach. I gave a short discourse, when Elder F. Gunner, of Salem, followed, with a very interesting address. The service was one of very deep interest. Most that were present were "heirs," with Abraham, of the ancient promise, that will soon be fulfilled, in giving to the seed, the New Heavens and New Earth. And this tent service of the pilgrims reminded us, of the faith of the Patriarchs, and the home to which they as strangers and pilgrims, looked.—The city and the heavenly country.

We returned the second day, with songs of praise and prayer, without accident or anything to mar the joy of the occasion. We shall always look back to the scene with pleasure.

Many thanks to Bro. Pearson, and his happy flock, for their hospitalities.

Sabbath, August 22.—Bro. Wm. Ingham spoke for us in Boston, in the A. M. He gave us a good discourse. I gave discourses in the P. M. and evening. Good interest.

Tuesday, August 24.—Went to Springfield, Mass., called on several families; and the next A. M. went to the camp meeting in Wilbraham, Mass. Here I spent several days.

The meeting was made up of all sorts and kinds of professors of religion. They were mostly believers in the personal reign of the Saviour, and many of them were of the "salt of the earth."

I met a large number of my old friends, and was heartily greeted. But it filled me with much sadness to see how many of them were perverted, and now acting with other and opposing elements.

There was much good in the meeting, that I appreciated. The rest I have no wish to record.

I spoke once, and was listened to with the best attention. I pray that good may result from it.

Sabbath, August 29.—Spoke three times to the church in Boston. I had a great exercise of mind, and hope it will not be lost on the congregation. We do hope for the conversion of souls.

Monday, August 30.—Met at the Herald office with Brn. A. W. Brown, M. Grant, F. H. Berick, E. Burnham, H. L. Hastings and J. Pearson, Jr., as a committee, to prepare a music book that shall meet the wants of Adventists and others for social meetings. As committees move slow, I fear there will be some delay. But we will do the best we can. Wednesday, Sept. 1. Went to Newburyport, Mass., and had an interview with Elder John Pearson, Jr. and Elder Edwin Burnham. After a free and kind conversation on the subject of ministerial co-operation, they came to the following result:

1. Elder Pearson claimed that in order to co-operate, or labor with Elder Burnham, he must unite with a gospel church, to which he must



be amenable. That while he remained outside of any church organization he was "walking disorderly," and he could not fellowship him in this unscriptural course. He would be glad to cooperate with him, and unite in any labor that would tend to unite and build up the cause of Christ, among Adventists or elsewhere. But he could not fellowship a man, that would not unite with some gospel church, and maintain the purity of gospel discipline, for himself and others.

2. Elder Burnham took the ground that the Bible sustains the idea of regular gospel churches, who have the authority to discipline their members;—that this was all right. And he also frankly admitted, that those who did not unite with some church, walked disorderly, in the strict sense of the word. But he claimed that his case was an exception. He felt justified in remaining out side of all the churches. He said he did not consider himself as belonging to any Advent church, or to any party of Adventists, any more than he did to Baptists or Methodists. And having devoted himself to the work of an Evangelist, he felt free to labor for any church, or denomination, who might wish his labors. And that whatever church he labored with, he would hold himself responsible to, for the time being.

And thus we parted. I have felt that it would be better for Bro. B. to unite with some church. I trust he will yet see it so. It would not shut up his way in doing good among others, as an evangelist.\*

Thursday, Sept. 2.—Went to Cambridge, and visited Bro. Follett, one of my old parishioners, and introduced Bro. Butler's son of Hartford, who is to make a home with them, while at the Law school. He will have a good home, which will be a great consolation to his parents, while absent from the parental roof.

\* If in the above outline I have done injustice to either party, I will be happy to correct.



## ADVENT HERALD.

BOSTON, OCTOBER 16, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* July 3d.]

### No. 17.

The foregoing are the more prominent scriptures that bring to view a reign of righteousness, synchronous with the millennium. All parallel ones, must be in harmony with those, but reference has been made to such, to demonstrate that the future glory, thus revealed, will be "an eternal excellency," and therefore synchronous with Christ's appearing and kingdom.

It now remains to be considered, that there is,

NO PLACE FOR THE MILLENNIUM, THIS SIDE OF THE ADVENT.

This is demonstrable from the consecutive historical prophecies, which reveal the succession and order of the events that were to transpire previous to Christ's coming; and from the predicted moral condition of the world just previous to that time.

### 1. CONSECUTIVE PROPHECIES.

In the several great consecutive chains of events, which come down, in parallel lines, from the period of their prediction to the consummation of all things, the coming of Christ is frequently presented; and yet, in not a single instance, is there any intimation of a long period of peace and righteousness on the earth anterior to that coming.

#### 1. THE IMAGE SEEN BY NEBUCHADNEZZAR.

This huge metallic structure, (Dan. 2:31-45) which was of terrible form and excellent brightness, was a symbolic representation to King Nebuchadnezzar of "what should come to pass hereafter."

Beginning with his own dominion, which extended "whosoever the children of men" dwelt, the image's golden "head," was a representative of the Babylonian "kingdom, power, and strength, and glory."

Coming down, in the order of time, to the breast and arms of silver, it brought to view another kingdom, "inferior," to the former, the Medo-Persian.

Another "third kingdom," the Grecian, corresponding to the brazen portions of the image, was next to bear "rule over all the earth."

And "the fourth kingdom," represented by the legs of iron, the Roman empire, was to bruise and break in pieces all those.

The feet and toes, part of iron and part of potter's clay, symbolized the latter times of this power, when the kingdom should be divided, should be partly broken, and should not cleave one to another. And in the days of these divided kingdoms, we are assured, "shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever"—this being the inspired interpretation of the cutting out of a stone without hands, and its smiting the image upon its feet, so that "the iron, the clay, the brass, the silver and the gold" were "broken to pieces together, and became like the chaff of the summer threshing floors," so that "the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

As He that revealeth secrets, thus made known to the Chaldean monarch, that he might know the thoughts of his heart, what should come to pass in "the latter days," and also declared that "the dream is certain, and the interpretation thereof sure," it is absolutely demonstrable, that if a millennial period was to intervene between the dashing in pieces of the nations, and the setting up of the everlasting kingdom, it would have been here revealed, and have had its symbolic place in the Great Image of Nebuchadnezzar's dream. Not so, however, is the symbolization: the empires of Babylon, Medo-Persia, Grecia, and Rome—the last in undivided, and then in subdivided form—fill up the entire period of the Chaldean monarch's "hereafter," through "the latter days" of human history,—till no place is found for any of the constituents of these temporal kingdoms; and that of the God of heaven then fills the whole earth, and stands forever. The millennium, therefore, must have its place, not before the establishment of the eternal kingdom, but synchronous with the first thousand years of its duration.

### 2. DANIEL'S VISION OF FOUR GREAT BEASTS.

Thirty eight years subsequent to the date of the former vision, a similar revelation, more graphic in its description, and more minute in its detail, was vouchsafed to the Hebrew captive prophet.

Parallel with the former symbolization, Daniel saw "in visions of his head upon his bed" a succession of four great beasts, diverse one from another, which came up out of the sea, when the four winds of the heaven strove upon it. See Dan. 7th ch.

The first, like a lion with eagles' wings, corresponding to the head of gold, is a re-symbolization of the Chaldean monarchy—its plucked wings, and the man's heart that was given it, foreshadowing its waning supremacy.

The second beast, like a bear, with ribs in its mouth indicative of its eating much flesh, was in the place of the Medo-Persian arms of silver.

Then, lo, another, a leopard beast, with quadruple heads and wings, corresponded to the Grecian kingdom of brass, and "dominion was given to it."

And then in the night visions, there was the "fourth beast, diverse from all the beasts that were before it;—a nondescript ten horned monster, "dreadful and terrible and strong exceedingly," having nails of brass and great iron teeth, which devoured, and break in pieces, and stamped the residue with its feet—like the iron Roman legs of the Image; Dan. 7:2-7, 19.

"These great beasts, which are four," said the angelic interpreter, "are four kings which shall arise out of the earth; but the saints of the Most

High shall take the kingdom, and possess the kingdom forever, even for ever and ever." (vs. 17, 18)

Between the end of the duration of these four, and the giving of the eternal kingdom to the saints, there is no place for a temporal kingdom,—of men, in their natural bodies and not in subjection to mortal rulers. For, "the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces, and the ten horns out of this kingdom," were ten kings that should arise,—corresponding to the decem-regal divisions of the Roman empire. And a little horn that rose after and plucked up three of them, which had eyes like a man, a look more stout than its fellows, and a mouth that spoke very great things—even words against the Most High; which wore out the saints of the Most High, who were given into its hand for 1260 prophetic days, and which thought to change times and laws,—thus foreshadowing the Papacy; which, according to the vision, "made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom," vs. 23-25, v. 8, and vs. 21, 22.

The judgment, and the coming of the Ancient of Days, thus usher in the kingdom of the saints,—not of the martyrs merely—but of the whole body of the redeemed, whose kingdom has been declared to be eternal. And, as the little horn continues its aggressions till that epoch, there is no room for a millennium to intervene!

The judgment, also, is a marked event in this transfer of the kingdom. "The thrones were cast down," (1. e. Heb.—placed) "and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as the burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

Then, because of the great words which the little horn spake, its dominion was taken away, to consume and to destroy it unto the end; the former beasts have had their dominion taken away, though their lives had been prolonged till this epoch; but now the fourth and last beast was slain and his body destroyed, and given to the burning flame," vs. 9-11, and 26.

This, like the trituration to powder of Nebuchadnezzar's metallic image and the blowing away of its pulverized dust like chaff, must represent the subversion and ending of all earthly rule, and the consignment to destruction of the subjects of perdition.

The only dominion, then, that can follow, must be identical with that synchroized by the stone's filling the whole earth. And this is ushered in, and taken possession of, by the Son of Man, at his coming. For, Daniel "saw in the night visions, and behold One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And the kingdom, and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him," vs. 13, 14, and 27.

The millennium therefore, has no place in the divine economy, except in connection with the coming of Christ, and as the commencing period of the eternal dispensation.

### 3. THE EXCEEDING GREAT HORN.

Two years after the former, another vision appeared unto the same Daniel; but commencing, not with a symbolization of Babylon, which was soon to wane, but with the rising empire of Darius, and Cyrus.

As the prophet lifted up his eyes in the vision, there stood before the river Ulai a two horned ram, "the kings of Media and Persia," which pushed towards the west and south and north, and was irresistible against whatever it came against.

While Daniel was considering this, behold a rough he goat, symbolic of the kingdom of Grecia, with a notable horn between its eyes, which represented the Alexandrian dynasty. It came from the west, on the face of the whole earth, and came against the ram, smote him, and brake his two horns, cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great; and when he was strong, the greater horn, the Alexandrian dynasty, was bro-

ken; and for it came up four notable ones towards the four winds of heaven,—representative of the four kingdoms that stood up in Alexander's empire, but not in his power, when his four generals divided his dominions among themselves.

And, out of one of them, the Thracian division, where the Roman power first gained footing, there came forth and overran the others, a king of fierce countenance and understanding dark sentences, symbolized by a little horn that waxed EXCEEDING GREAT, "toward the south, and toward the north, and toward the pleasant land. It waxed great, even to the host of heaven; and it cast down some of the host, and of the stars to the ground, and stamped upon them. Yea he magnified himself even to the Prince of the host, and by him the daily was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily by reason of transgression, and it cast down the truth to the ground, and it practised and prospered." It was said of him, "His power shall be mighty, but not of his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also, he shall cause craft to prosper in his hand and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand."

This prophecy, of the 8th of Daniel, thus brings to view warring and persecuting powers, the last in the series of which was to continue till the breaking without hand—corresponding to the cutting out without hand of the stone from the mountain, for the demolition of the nations. And the period of this, as Daniel heard one saint speaking unto another, was two thousand three hundred prophetic days, which must be nearing their termination, and at the end of which "shall the sanctuary be cleansed"—synchronous with the final restitution.

Thus, like the consecutive prophecies that precede, there is here left no unoccupied place in the chain of events, till we come down to the consummation, for the introduction of the millennium.

### 4. THE THINGS NOTED IN THE SCRIPTURES OF TRUTH.

In the tenth chapter of Daniel's prophecy, there is commenced another vision, which continues through the eleventh and twelfth. Like the former ones it is also consecutive, and gives a succession of events that fill up the whole inspired future of this world's history, without there being any place, as there most surely would have been had such a place existed, for a millennial period of righteousness, before the resurrection. This prophecy comes down, at the close of the eleventh chapter, to the planting, by the anti-christian power, of the tabernacles of his palace between the seas in the glorious holy mountain; and then he comes to his end with none to help him. That this end is synchronous with Christ's coming; is affirmed in the very next sentence—the twelfth chapter being only a continuation of the eleventh—by the declaration, "And at that time," at the destruction of the previous power, "shall Michael stand up, the great Prince that standeth for the children of my people."

To "stand up," in this connection, as shown by the previous use of the term in the same vision, is to assume the dominion. At this epoch, then, Christ takes to himself his great power, to reign for ever and ever. He stands up as the Monarch of the eternal kingdom. That the unregenerate nations are not here converted, is shown by the declaration, "And there was a time of trouble such as never was since there was a nation even to that same time." And that it is the epoch of the saint's glorification and resurrection, is also affirmed. For, "at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth"—all who are written in the book—"shall awake, some," the awakened "to everlasting life, and some," those that now awake not, will be to "shame and everlasting contempt" at the resurrection of condemnation.

These events coming down to the kingdom, advent and resurrection, with no place for a millennium of glory to intervene, that period must follow the epoch of Christ's coming, of the glorification and restitution.

### The Elijah to Come.

Bro. B.—Will you please give us light on the 17th verse of the 1st chapter of Luke; also the 9th chapter and 13 verse of Mark? What we want to know is, who is this Elias is, and when did he come; or is he to come in the future, as some tell us? Was he not the Elijah that was to come, and fulfilled in John the Baptist? Please give us all the light you can on the subject.

Please give us a criticism on the 21st verse of the first chapter of John, as it appears to be in conflict with Mark and Luke above, and oblige a Bible Class that wants the truth.

Milesburg, Pa. Sept. 30th, 1858.



The writer of the above forgot that we always like to know the names of correspondents. For it materially lightens a labor when we know for whom we are performing it.

The subject in question is one respecting which we are not as yet definitely settled in opinion. In the Herald of April 4, 1857, a question of similar import to the above was asked, and we then answered as follows:

This seeming discrepancy may be harmonized by noticing that the Savior spoke, not positively, like John, but hypothetically.

When John was asked: "Art thou Elias?" he answers pointedly and unequivocally, "I am not." Then they asked him, "Art thou that Prophet?"—referring to the one predicted by Moses in Deut. 18:15—"And he answered No. Then said they unto him, Who art thou?" And "he said, I am the voice of one crying in the wilderness, Make straight the way of the Lord as saith the prophet Isaiah."—John 1:21-23.

Thus he denies that he is Elias, but affirms that he is the subject of the prediction in Isa. 40:3. That he is the subject of the prophecy in Malachi 3:1 is equally well established; for the Savior says:

"This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee," Matt. 11:10. But it does not thence follow that he was "the Elias the prophet," predicted in Malachi 4:5, and which his denial expressly contradicts.

Unlike the positive and unequivocal manner of John, the Savior utters his affirmation hypothetically, and says, "If ye will receive it, this is the Elias which was for to come."—Matt. 11:14. Thus John is not affirmed to be the Elias, except on the condition of the Jews receiving him as such, which the Savior foresaw they would not do. And as they would not receive him, as the condition, on which he might be to them the predicted Elias was not complied with, he was not necessarily to be such to them. And hence there is no contradiction between the Savior's declaration and that of John. While, however, John was not Elias, he did come in the spirit and power of Elias; for it was predicted, "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children," &c.—Luke 1:17, doing the work that it was predicted Elias should do. And as he thus came in Elias's spirit and power, it was proper to call him, by the use of a metaphor, by Elias's name, without regarding him as in reality Elias, which the Jews fancied he might be when they interrogated him. Calling him Elias, by the use of this figure, the Savior said, "Elias is come already, and they knew him not, but have done unto him whatsoever they listed," Matt. 17:12—referring to the metaphorical Elias. But that he was not the real Elias is shown by the same connection; for when John had been beheaded and the real Elias and Moses had appeared with Christ on the mount, and He had charged them to tell no man of it till He should be risen from the dead, the disciples asked Him, "Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things"—making his coming still future.

From the foregoing it appears that Elias in reality, was to come; that John came in the spirit and power of Elias, and was therefore, by a metaphor, denominated Elias without being the real Elias: that when the Savior calls him Elias, he does so hypothetically and by a metaphor; that when John denies that he is Elias, he denies that he is the real one, but does not deny that he has come in the same spirit and power; and that the real Elias did come on the mount of transfiguration.

Whether this last was the full completion of the prediction, or whether he is again to come in person the writer is not prepared at the present writing to announce an opinion. Rev. John Richards, D. D. of Hanover N. H., has an article on this subject in the last number of the "Theological and Literary Journal," from which have been borrowed some of the thoughts in the foregoing; and he argues that the real Elias will yet come in person. This is strenuously opposed by all anti-millenarians, and therefore it may be interesting to note in this connection what has been the general expectation on this subject. Dr. Whitby, who opposes this view and is therefore good authority in its favor, admits that

"It was the general tradition of the Jewish nation, that Elias the Tishbite was to come in person as the forerunner of the Messiah of the Jews, that he in person was to anoint him, and make him known unto the people; and that, before the advent of the Son of David, Elias was to come and preach concerning him. This is the import of the question put to John (John 1:21), 'Art thou Elias?' and of the saying of the scribes, 'Elias must first come, and restore all things' (Matt. 17:10;) of the interpreta-

tion of the LXX, 'Behold, I send unto you Elias the Tishbite' (Mal. 4:5), and of that saying of the son of Sirach (Ecclus. 48:10), 'Elias was ordained for reproofs in their times, to pacify the wrath of the Lord's judgment before it brake into fury; and to turn the heart of the father to the son, and to restore the tribes of Jacob.' And suitably to these assertions, Trypho the Jew declares, That, 'all we Jews expect Elias to anoint Christ at his coming. It also was the general tradition of the writers of the Christian church, even from the second century, that Elias the Tishbite, by virtue of those words of Malachi, is to come in person before our Lord's second advent, to prepare men for it. This opinion of the coming of Elias, tradit tota patrum antiquitas 'all the ancient fathers have delivered,' said De la Cerda. Constant est patrum omniumque consensu receptissima ecclesiae opinio.' It is the constant and most received opinion of the church and all the fathers,' saith Huetius, Constantissima semper fuit Christianorum opinio: 'It was always the most constant opinion of Christians that Elias was to come before the day of judgment,' saith Maldonat. 'It is,' saith Mr. Mede, 'well known that all the fathers were of this opinion.'

He is to come, saith Petrus Alexandrianus, according to the unanimously received opinion of the church."—Com. on Matt. 11:14.

This was the old view on this subject, and was not denied till within two hundred years. Dr. Whitby opposes it, and so do all of the anti-millenarian school. There are arguments for it, and some against it, which there is not space here to consider—the object of this article being not to discuss that question, but to harmonize the difficulty which our correspondent found in the two statements to which he refers.

The above answer, called forth the following article from Eld. I. C. Wellcome in the Herald of April 18:

Let us look at it as it is stated in Scripture, and there is no discrepancy, no "difficulty" in the way. As to "the general tradition of the Jewish nation," it was the same in regard to their Messiah as of Elias, they expected both in a different manner from what they should, their tradition about Elias led them to overlook John's mission, and their tradition about their Messiah led them to reject and kill him, and if the Christian fathers imbibed the false traditions of the Jews, (as we know they did in some things) I see no reason why we should reverence those traditions when Scripture is plain. But to the point. In Mal. 4:5, 6, the Lord says, "Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth with a curse." This was 400 years before Christ. The Jewish nation grew more and more corrupt, in doctrine as well as in practice, as is seen in all the history of Christ's ministry. Parents and children were in great disunion, as may be seen by Matt. 15:46. But I think the work of turning the heart, more likely refers to the covenant made with the fathers, Abraham, Isaac, and Jacob, concerning "Abraham's seed," and "possession," which was almost lost out of the creed of the Jewish nation. In Luke 1:11 to 17, we find Zacharias in the temple, and an angel of the Lord held a conversation with him, promised him a son, who "should turn many of the children of Israel unto the Lord their God. And he shall go before him in the spirit and power of Elias, (Elijah) to turn the hearts of the fathers to the children, and the disobedient (children) to the wisdom of the just, to make ready a people prepared for the Lord." (To turn them to the faith once delivered to the saints, I should think.) This was said by Gabriel, of John the Baptist. This looks as though John was to fulfill the prophecy of Mal. 4:5, 6. How now did John and Elias differ?

But let us hear Christ, Matt. 11:13, 14, "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come. He that hath ears to hear let him hear."

Now we hear Jesus saying, John was Elias (Elijah) which was for to come. Where are we told of an Elias to come, except in Mal. 4:5? If not elsewhere, then Christ must have alluded to that promise, as Gabriel did, speaking to Zacharias.

But again, Matt. 17:10, to 13. It seems that the Jews, who were constantly disputing that Jesus was the Christ, had urged that Elias had not yet come, and if not, then of course the Messiah had not. So while some of the disciples had just been reassured, by a voice out of the cloud, on the mount of transfiguration, that Jesus was the Son of God, they asked him, "Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things, (all things promised.) But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Like-

wise shall also the Son of man suffer of them."—This is plain, positive, that Elias had come, whether they would receive it or not. Not the old prophet Elijah, but "the Elias which was to come." Gabriel's interpretation of what manner he was to come and Christ's affirmation that John was the Elias to come, and again, that Elias had come, seems to settle this question. But the doubt arises from John's testimony of himself, John 1:21, "And they asked him, Art thou Elias? and he saith, I am not."—Rather than deny, or evade the plain and positive statement of Christ, who "knew all things," I could decide that John did not know that he was to fulfill Mal. 4:5, 6.

But we need not resort to that to harmonize.—John had his birth, and was brought up among the Jews. They knew of Zacharias' interview with Gabriel, and of the birth of John. He commenced his speaking and it was not very palatable to the Jewish priests. He was not very popular with them. "The Jews had sent priests and Levites" to question him. Had John told them he was the Christ would they not have said as they did of Christ, "We know this man whence he is. But when Christ cometh, no man knoweth whence he is?" Had he told them that he was Elias, (the old prophet, who they knew was translated) would they not have declared that they knew him from his birth, and declared him an impostor, and with reason, too?—But had they asked him, Art thou "Elias that was to come?" I do not doubt but he would have told them he was, and explain how it was, giving Gabriel's interpretation, "in the spirit and power of Elias." As it was so asked that he could answer truthfully as he did, evading their cavil, he declared himself to be "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Elias." For he was to fulfill Isa. 40:3, as well as to be the messenger of Mal. 3:1, and the Elijah of Mal. 4:5. It does seem to me that all the perplexity of the Christian fathers about this, is in keeping with their judaizing notions about several other matters. I confess that if I am in error on this matter, it is because I have not the ability to see discrepancy in it. That John completed the work assigned him, is clearly stated in Matt. 3, Luke 3, John 1:22, 7, John 3:23, 20; also Acts 13:35.

Were Elias yet to come and accomplish a work preparatory for the Lord's coming, it looks a little singular that Christ did not give it to his disciples as a sign of that event, or that the apostles nor the angel to John the Revelator, did not give it as a prelude to the end of the gospel dispensation. Yours in hope, I. C. WELLCOME.

The above will give both sides of the subject, which we copy for the purpose of giving our correspondent "all the light" in our possession. The argument of Eld. W. is worthy of consideration, and we cannot say that he is not correct. Still, we fail to be convinced that our own view of it is proved inconclusive.

#### Sewing by Machinery.

One of the most useful inventions of the present century, is that of the sewing machine, which is almost a mechanical miracle.

Little is known of the history of needlework;—which has been called into existence principally, to keep our bodies supplied with clothing. This branch of art is thus a consequence of the fall; for without the death which Adam died in the day of eating, man would not have been divested of his primeval robe of innocence and glory, which celestial garment was to him in the place of clothing. To supply this loss, the Eves of our race have been doomed to ply the needle,—multitudes of them toiling arduously for a stinted subsistence.

Eve's first experience in this labor, was in making garments from fig-leaves; for "they sewed fig-leaves together, and made themselves aprons." Eve could have had no needle for the performance of that work, not even a thorn, for thorns are a consequence of the curse; so that the means of making those primitive vestments must have been extremely inconvenient.

As necessity, however, is the mother of invention; the needle and thread must have been very early matured—the thread, probably, at first being fastened around the needle, and finally made to pass through it. And very early, sewing must have reached its perfection; for ornamental needle-work is of very ancient date—"the blue, and purple, and scarlet, and fine twined linen," that constituted the door of Jehovah's tabernacle in the wilderness, being "wrought with needlework," (Ex. 26:36.) When God said to Moses, "Thou shalt make holy garments for Aaron thy brother, for glory and for beauty," (28:2), he added: "And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work," (v.39.) When the mother of Sisera "looked out at a window, and cried through a lattice, Why are his chariots so long in coming? why tarry the wheels of his chariots?"—not imagining that he had been

slain by the wife of Heber—among the spoils anticipated, she enumerated, "a prey of divers colors of needle-work, on both sides, meet for the neck of them that take the spoil," (Jud. 5:30.) And when the Psalmist speaks of "the king's daughters," all "glorious within," whose "clothing is of wrought gold," he adds as a distinguishing excellence,—"She shall be brought unto the king in raiment of needle-work." Ps. 45:14.

For long ages, therefore, there can have been no particular improvement made in the art of sewing—the present perfection of hand sewing, having been early reached. It has been reserved, however, for the present age at a single stride in the improvement of this art, to step at once from the slow and toilsome process of making garments by continually inserting the threaded needle and drawing it through the cloth with the fingers, to the rapid and pleasurable one of propelling a delicate little piece of machinery with the foot, by which the stitches are multiplied faster than one can count, and glide out from under the operation, with a beauty and uniformity that cannot be excelled.

Although it is but a few years since it was discovered that a needle could be propelled by machinery, yet, even now, the sewing machine has become installed in many a household as an indispensable article of domestic industry; or whether it is for the ordinary sewing of the family, or for employment as a means of subsistence, the facilities which it furnishes over the old method of sewing by hand, make it most desirable and economical.

Of the various machines now before the public, we have given a long examination to the claimed excellencies of each; and after a careful comparison, have given the preference to Grover and Baker's, whose card will be found in another column. Its excellencies consist in the elegance of its finish, the simplicity of its machinery, the beauty of its stitch, the rapidity with which it is made, and the ease with which its working is learned and mastered. Than this, no more acceptable present can be made to an industrious lady; nor can there be any more desirable addition made to the industrial appliances of an intelligent household.

#### New Work.

"The Coming and reign of Christ. The kingdom of this world has become our Lord's." By David N. Lord, New York. Franklin Knight, 138 Nassau st. 1858." 12mo, pp. 430.

"PREFACE. The object of this work is, to present a brief statement of the principles on which the prophetic Scriptures are to be interpreted; to give an outline of the great scheme of God's government over the world; to show that Christ is to come in person and establish his throne on the earth at the introduction of the millennial dispensation; to state the great events that are to attend and follow his coming; and to indicate the point which the accomplishment of the great scheme of prophecy has reached, and the principal predictions that are yet to be fulfilled before his advent."

The foregoing is a lucid statement of the plan of this book, which we are glad to receive; for it puts us in possession of Mr. Lord's full system of Prophecy in a compact form. We are happy to endorse Mr. Lord's views when we can; and with much that he holds we are in perfect harmony. We cannot, however, reconcile with his principles of interpreting the Scriptures, the views he inculcates respecting the multiplication of the race after Christ's advent.

A review of portions of the book would enable us to specify wherein we think his views on some points to be at variance with the teachings of the Bible, but whether such a review shall at present be given will depend on the openings of God's providence.

The "American Merchant." The Oct. No. (the 6th no.) of this Monthly Magazine has come to hand, filled with valuable articles and statistics and takes its place among the ably and judiciously conducted periodicals of our land. It is published by Bryant and Stratton, 18 Cooper Institute, N. York, at \$3. per annum.

A LETTER in the New Orleans Picayune sums up the result of the civil war in Mexico in the following particulars:

The desolation and abandonment of twenty or thirty towns; at least two hundred thousand persons have been banished from their homes; hundreds of haciendas (country houses) have been abandoned; all branches of trade and industry have stagnated; fifty thousand persons have been withdrawn from useful employments and have been engaged in the unprofitable and demoralizing employment of civil war; property has been destroyed to the amount of a hundred millions of dollars, consisting of money, food, animals, clothing, grain, buildings, &c. and the whole country brought to that pitch of misery that it would be a blessing to her to lose her independence.



## ADVERTISEMENTS.

Every Lady should have one of

**GROVER & BAKER'S**

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, . . . BOSTON.

495 BROADWAY, . . . NEW-YORK.

130 CHESTNUT-ST., . . PHILADELPHIA.

Sept 18-19

**Ayer's Pills**

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

*As a Family Physic.*

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

*For Jaundice and all Liver Complaints.*

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

*Dyspepsia—Indigestion.*

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

*Dysentery—Diarrhea—Relax.*

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

*Internal Obstruction—Worms—Suppression.*

From Mrs. E. Stuart, who practices as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

*Constipation—Costiveness.*

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

*Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.*

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

*For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.*

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

**Ayer's Cherry Pectoral**

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet, it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies

known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of sufferers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2-19

**The Golden Salve.**

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box. Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers. if may 29, '58

**Dr. Litch's Medicines.**

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

*Vegetable Antibilious Pills.*—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

*Pain Curer.*—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

*Restorative.*—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

*Dyspeptic Remedy.*—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

*Cure for Fits.*—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

## CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald, over their own signatures.

**The Millennium.**

BY REV. J. LITCH.

*Is the world to be converted?*

M. I see that you have fairly taken that text from me, and that it can only mean the Jewish race. But surely you will not deny that the 2d Psalm warrants the doctrine of the conversion of all nations.—For the word rendered heathen, signifies nations.—"Ask of me and I shall give thee the nations (or Gentiles) for thine inheritance and the uttermost parts of the earth for thy possession." This is so explicit that there is no such thing as getting away from it.

A. I very cheerfully concede to you what you claim in reference to the universality of the word heathen; but not what you would deduce from it, the conversion of all the heathen. Have you ever considered the import of that entire Psalm?

M. I cannot say that I have particularly considered it.

A. If you will take the trouble to do so, you will find it to be a prediction of an array of the kings, rulers and people of the earth against Christ and God's promise to subject the whole world to him despite their conspiracy. And that when thus subjected, or given over to him to be subjected, he will break them with a rod of iron and dash them in pieces like a potter's vessel. Then the uttermost parts of the earth will be given him for his possession. This is the nearest the world's conversion, of anything found in the 2d Psalm. Why is it, that the 9th verse of that Psalm is never quoted by those who make so frequent use of the 8th verse, unless it is because they know its quotation would ruin their whole theory, which the 8th verse is quoted to support?

M. I confess that taken in connexion with its context, it does seem more like a destruction than conversion of the nations. But then the promise that a nation shall be born in a day, certainly gives encouragement to such a doctrine.

A. The promise of such a thing would be a great encouragement if it only existed. But the fact of its non-existence is a serious drawback to the assumption of the world's conversion.

M. Do you mean to say that there is no promise in the Bible that a nation shall be born in a day?

A. Most certainly I do. Controversy on these matters of fact is out of place; for if such a promise exists, you have only to give chapter and verse, and the word will speak for itself and decide the question.

M. I do not know that I can point to the chapter and verse, but I have often either read or heard it quoted.

A. Very likely the latter is the case, for you certainly never read it in the Bible.

M. But is there nothing in the Bible very much like it?

A. There is a passage in the 66th chapter of Isaiah which says,—"Who hath heard such a thing? Who hath seen such a thing? Can the earth be made to bring forth in a day? Or shall a nation be born at once?" The implied answer, to both questions is, no. Yet, although this is not the fact, "As soon as Zion travailed she brought forth her children." Zion will bring forth her children in the twinkling of an eye at the last trump, by the resurrection of the just.

M. How is it possible that I have been always so confident of such a promise, if there is none?

A. It is because like many others you have taken for granted what you have heard so often asserted, without examination or doubt.

M. You must admit, however, that the Lord has promised that "the earth shall be as full of the knowledge of the Lord as the waters cover the sea?"

A. Certainly; I will admit all that the Scriptures do say. But what do you propose to prove by that passage?

M. I propose to prove by it that the cause of Christ and his truth are to have a universal triumph in the earth.

A. All that, I freely grant, for the Scriptures abundantly teach it. But that is not the point in controversy. The question is, does the Bible teach that the world will be converted to Christ? The Roman people are subject to the pope, and know him; but they neither love, reverence or obey him. So the Bible teaches the universal subjection of the universe to Christ, but not that the universe will be converted to him. The 11th chapter of Isaiah is a prediction of Christ's triumph and glorious reign over a restored world. But if you will read the chapter you will find that he is to slay, not convert the wicked. "He shall smite the earth with the rod of his mouth and with the breath of his lips he shall slay the wicked." There is quite a difference between slaying and converting the wicked.

M. To be sure there is; but then the text also says that "They shall not hurt nor destroy in all God's holy mountain." And surely there can be no such state of peace until the world is converted. And then "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them."

A. Well, what does all that prove?

M. It proves that there is to be on earth a state of peace and righteousness very much superior to anything we have yet known.

A. True. But how is it to be brought about?

M. Why, by making lion-like and ferocious men, lamb-like, converting them to the gentle spirit of Jesus Christ.

A. Where is that taught?

M. In the passage just quoted, "The wolf shall dwell with the lamb," &c.

A. If the ferocious man is converted to the lamb he will be a lamb, will he not? Then how will the "wolf dwell with the lamb?" The two lambs may lie down together, but not the wolf and lamb.

M. Then what does the prediction mean?

A. It means what it says; that under the reign of Christ, when he has slain the wicked by the breath of his lips, he will restore the inferior creatures to their original docility and harmlessness, when they will dwell together in peace, as in Eden before the fall. There is nothing in the text or context which indicates, requires, or admits of the various beasts there named being understood as metaphors. They stand there in their plain and literal signification.

M. But if all this is to be after the coming of Christ in person, how can it be done on earth? For Peter teaches us that at that time, "The heavens shall pass away with a great noise and the elements melt with fervent heat, and the earth also and the works that are therein shall be burned up." After all this what place is there for such a state of things on earth?

A. The same Scripture which foretells this great dissolution, also says, "Nevertheless, we according to his promise look for new heavens and a new earth

wherein dwelleth righteousness." It is by overlooking the promise of a restitution at the coming of Christ, that all the glorious promises of future blessedness on earth have been perverted and construed into a conversion of the world, in order to find a locality for their fulfilment. Take away the doctrine of the restitution of creation by the last Adam, and the Bible is a mass of confusion and it is utterly impossible to understand or expound it. If such a restitution is to come, you must acknowledge there will be time and place for all that is predicted. And that in that new or renewed earth and heavens "The wolf may dwell with the lamb," &c.

M. Yes, if you can prove that the beasts will be restored also.

A. The passage under consideration is the proof. So also is Isa. 65:17-25, the very text to which Peter refers when he says, "We according to his promise look for new heavens and a new earth." It reads thus: "Behold I create new heavens and a new earth, the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create." "The wolf and the lamb shall feed together," &c.

M. But how are the inferior creatures to be brought there after the conflagration of the present state? Are they to be preserved or raised from the dead?

A. If we had no answer to give to these questions it would not militate against the fact, of their existence in a future world. But the 104 Psalm does seem to answer the questions, verses 29,30, "Thou hidest thy face, they are troubled; thou takest away their breath, they die and return unto their dust.—Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." From this it would seem to be a new creation or re-creation that the inferior creatures are to be in the renewed earth.

M. Does it not have a tendency to discourage missionary effort to deny the doctrine of the world's conversion?

NOTE.—The above dialogue appears to be unfinished; but it is all that we have received. Will Bro. L. forward us the remainder of it for publication?

**"Stand up for Jesus."**

The last words of the dying son of Dr. Tyng are words that seem filled with interest, and whether they were spoken as a meek request or as a solemn charge, we would beg leave to institute a few questions upon them.

The first that might be asked is this. Who is Jesus, that we might stand up for him? Is he worthy of our poor assistance? Let us hear what Moses says concerning him. God said by him, "I will raise them up a Prophet from among their brethren like unto thee, and will put my words into his mouth; and he shall speak unto them all that I shall command him." We learn, first, from this, that he is a Prophet raised up of God, and sent by him with a message to his church. And as though that message were of unusual importance he says, "Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

First then, He is like Moses, a meek and holy person. Secondly, He is a Prophet sent by God with a message to his church, and thirdly, that message is of solemn importance.

Farther down we hear David in spirit say of Christ "Thy throne O God is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." From this passage we learn, first, that this Prophet has a throne and a kingdom. Secondly, that its duration is everlasting, and thirdly, that he is honored in heaven; while, fourthly, the appellations of the Deity are directly applied to him. David, in an inspired hour, took a high stand for Jesus.

Let us hear Isaiah, his language will agree with and perhaps go before that of David. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace." From this we learn, first, that he was a child in Israel, a son given to them. Second, though apparently inferior, yet the government was his, and that he would sometime administer it; and thirdly, though he was made of flesh, and dwelt among us, yet he was one with him, whom we call Father, in all points.

We have followed along the character of Christ from that of a faithful messenger from heaven, to a throne and an everlasting kingdom and to the highest honors that are known. These thoughts have filled us with strong admiration for him whom we contemplate. But let Isaiah lead us to the contemplation



plation of a scene in the history of Christ that may draw forth other feelings—that may show his errand more plainly than before,—that may kindle within us the same burning fervor that filled the heart of Dr. Tyng's son in his last, his dying hour.

"He is despised and rejected of man; a man of sorrows and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. . . . He had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. . . . by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. All we like lost sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all."

We learn from the 53rd of Isaiah that man had left his duty—that the holy law of God called for and required reparation; that the glittering sword of vengeance hung over our guilty heads, and must fall; that when it fell Jesus stepped beneath it; that its weight was, to mortals, of untold numbers; that it pierced the Saviour, both body and soul; that he was numbered with transgressors, though he had done no violence, neither was any deceit in his mouth; that by his ignominy, suffering and death, that by these stripes we are healed. Now when we view all this, and remember that those sufferings and that death, (of one who was enjoying heavenly happiness) was for no other purpose than to regain for us our happiness; to reinstate us into the favor of our offended Creator. I say, when we consider all this, do we not find a heart within us to "stand up for Jesus?" "Ye are my witnesses, saith the Lord," and to his ministers he says, "Go ye into all the world and preach" this good news "to every creature."

But we hasten to enquire for a few moments, who are standing up for Jesus.

Does the Unitarian stand up for Jesus when he publishes to his dying fellowmen that Christ is but a created being? Verily not. For while he attempts to raise him up before the world, he casts him down as low. The 1st inference is plain that Christ is but a small Saviour. The 2d, that man is but a small sinner; and 3d, that the punishment due to man hereafter will be comparatively light. Let all denominations that hold to Unitarianism ask themselves, if the sinner, after considering this doctrine, and its legitimate connectives, is any more ready to come to Christ and trust his merits, than that one who has heard men stand up for Jesus as did David and Isaiah.

If time permitted, I would like to turn to the New Testament and see some of those undaunted men that took their lives in their hands and went forth for the honor of Jesus, to prison and to death.

But let us examine still further the doctrines that are being promulgated by men who profess to stand up for Jesus. There are some two or three denominations that hold to universal salvation: that preach it wherever they are found, and that delight in nothing better than controversy on their favorite theme. The pickpocket, gambler, highway-robber, burglar and assassin are in their audiences, to reassure themselves respecting the future, and then go out with stronger nerve to fill the land with crime. Poor perishing sinners are lulled into fatal slumber by the syren song of peace, sung by the very men who might stand up for Jesus, but who actually stand up for and preach a doctrine of "peace and safety."

Once more, and I shall have done for this time.—All doctrines believed by men have their natural and practical results with, and on those men, so believing. There are men in our land—men too who are wishing not only to stand up for Jesus, but some even, who preach his immediate second coming, men that plead with the sinner to be reconciled to God, men who might be armed with the most solemn and soul-stirring reasons that were ever placed within the reach of man. These of whom I speak have thrown aside half this solemn warning to rescue souls from hell, and are endeavoring with the other half to do the work assigned to somebody. They preach that at the Judgment day the sinner's career is forever ended; that the wicked are annihilated. Upon this doctrine I have only to speak of the practical results that have followed its preaching in this vicinity.—The doctrine is believed so strongly in an immediate neighborhood by the rising population, that no good has resulted from the best of preaching. One of these preachers complained of his hearers sleeping while he was discoursing upon the two last verses of the Old Testament, respecting the great and dread-

ful day of the Lord. Was it strange that they should slumber when that dreadful day was to them, only the end of cares, the end of pains? Was it strange that an elderly gentleman, after hearing this doctrine, should remark before a company of wild and thoughtless young men, that "if that be the truth, we are about as well off as any body." When young men in that vicinity are asked to seek their soul's salvation, they reply, "We are all right—the wicked are to be annihilated."

Such is the state and progress of Christianity around us, and I would ask in the name of heaven, and all that these men hold dear, what they have done for Jesus—what they are doing for him, and what they expect to do?

Don't tell me that you are going to preach what you understand to be truth—let the results follow as they may. Don't attempt to get off with this martyr-spirit, while sinners are perishing by such preaching, are hardening to their own ruin. And do you wish to be the last ones to know the results of what you teach? It becomes you to enquire what sounds you are giving to the trumpet of God, as he will hold the watchman to a strict account at the day of reckoning.

Yours, truly and in earnest, L. P. SLATER.  
St. Albans, Hancock county, Ill., Sept. 23d, 1858.

#### A New Book.

Bro. Himes:—I send you a copy of my little book, and eleven copies to your care, for the following brethren whose names are written on the books; each of whom shall be entitled to a copy, by sending you the postage, which probably will be three cents.

Elders J. Litch, Philadelphia. D. Bosworth, Bristol, Vt. J. M. Orrock, Stanstead, C. E. S. Heath, Lunenburg, Mass. L. Osler, Providence, R. I. J. Pearson, Jr., Newburyport. F. Gunner, Salem. I. R. Gates. O. R. Fassett, Southboro.—I. H. Shipman, Sugar Hill. Whatever expense you may incur, put to my account and let me know and I will settle it.

The book contains two articles; the first is called "Analysis of Man." It acknowledges the divine authority of the Holy Scriptures, from which it derives evidence of the tri-unity of God, and also of man. It shows a distinction between the spirit of man and the soul.—It reviews and harmonizes the great and leading doctrines of the gospel—so that no partiality or injustice can be thrown on the Holy One. It proves that a Covenant of Redemption existed before the foundation of the world; at which period Christ was fore ordained, and the number of His elect decreed, to be redeemed, called, justified, sanctified and glorified, through His suffering as a sacrifice in their stead—and thus they are all adopted by the determinate counsel and fore-knowledge of a triune Jehovah. 1 Pet. chapter 1st., Eph. chapter 1st.

It vindicates the doctrine of the pre-existence of the soul, and of its original horrid depravity; total only, when the conscience is seared.—It advocates infant salvation, and that election is not personal and individual, but numerical, that a remnant shall be saved, according to the election of grace, but without "respect to persons." It sustains the doctrine of free salvation to all who choose it, "repent and believe the gospel"—and closes with a valedictory.

The second article is called the baptism of the new covenant, and advocates sprinkling as a scriptural mode of outward baptism—but does not exclude immersion, nor any other process that can be called water baptism. It represents believers in Christ, and their infant children as fit subjects for the ordinance. I am aware that I am alone as to my views on baptism, in the great body of Advent believers; but as I have candidly presented those Scriptures which directed me to embrace these views, I trust you will as candidly give them a perusal; as my interest for the cause of Christ, and also for little children, have caused me to write out the subject in its present form. Some of my esteemed friends are among those who believe in immersion; but I cannot see as they do; and here are my reasons, and these Scriptures are the foundation on which I stand, as it respects baptism.

Hoping soon to hail the glad day in which God will bring again Zion, when not the watchmen only but all "shall see eye to eye," I subscribe myself very respectfully yours, B. P. HILDRETH.

P. S. The books are for sale at the office of publication No. 21 Central St., Lowell; price 15 cents single, \$14 per hundred. Orders accompanied with cash, addressed to Messrs Varney, Huse and Co. Lowell, or to the subscriber at Westford, will be promptly attended to. B. P. H.

Westford, Mass.

#### The Heavenly Benediction.

Rev. 14:13 —AIR—"Lonely and weary," &c.  
Blessed the dead, who have died in the Lord;  
Wait they in silence the promised reward;

Quiet they rest—from their labors are free,  
No more afflicted or way-worn shall be.  
Taken away from the evil to come,  
Died they in hope of a glorious home,  
When over death they shall have victory,  
Awake and put on immortality.

During the time of their pilgrimage here,  
Harassed with doubt and perplexed with fear,  
Lest in the end they should be overcome,  
And fail to share in the saint's happy home.  
The warfare with them forever is o'er,  
The last tear is shed—they sorrow no more;  
Soon o'er the grave they shall have victory,  
Rise all immortal, the Saviour to see.

Through tribulation and sorrow they came;  
Washed their robes white in the blood of the Lamb,  
Counted the honors of earth but as dross,  
Willing of all things to suffer the loss,  
If by all means they so happy might be,  
Raised with the first, to immortality;  
Sown in dishonor—in glory to rise,  
Waked by the Saviour, possessed of the prize.

C. P. Dow.

## ADVENT HERALD.

BOSTON, OCTOBER 16, 1858.

### THE HERALD OFFICE.

Books! Books!

Last week I made a statement in reference to the Herald, and the unsettled accounts of this office. I then said that I had other things to say,—which I will now add.

To aid, in meeting the bills of the office, I propose to make a sale of five hundred books now on our shelves; with about ten thousand tracts. If these could be sold during the next three months, it would very essentially aid us, in making up the deficiency.

Among these books are the following, with the style of binding and price.

1. The Inheritance of the Saints. By Rev. H. F. Hill.

This is decidedly the most popular book on the subject of the "Inheritance" that has been published of late years. It has been patronized by all denominations, has been very favorably received, and has removed a vast amount of prejudice against the Advent doctrine.

Its contents are as follows:

1. Introductory.
2. The Millennium.
3. The Millennium continued.
4. Satan Loosed—Gog and Magog.
5. The Preaching of Peace a Snare to the Jewish Church.
6. The preaching of Peace a Snare to the Christian Church.
7. The Earth Promised to Christ as a Possession.
8. The Location of the Inheritance of the Saints.
9. The Second Adam.
10. The Earth Renewed.
11. The Two Houses of Israel.
12. The Test or Standard by which to try all Religious Teaching, and the way to know the Truth.
13. Christ to Reign Personally on Earth.
14. When Christ Reigns on Earth his Subjects will be Immortal.
15. Christ's Reign continued—his Kingdom to be without end.
16. Infants Lawful Heirs of the Inheritance.
17. Ministry of Angels.
18. No Covenants or Promises to Jews more than to Gentiles.
19. The House of Mansions above—the Holy City to come.
22. Extracts concerning the Final Residence of the Saints.

We have fifty copies of this work, in beautiful gilt binding. The retail price has been \$1.50. As this book will make a beautiful present for a friend, and an ornament for the center table, and at the same time introduce an important doctrine to those we wish to enlighten, it would be a cheap way of doing this work. But to bring it within the economical consideration of all, I propose to sell it at the low price of one dollar. And, further, any person at a distance wanting the book, who will send us one dollar, we will send it, postage free. We have one hundred copies of the same book, in plain binding, that we will sell for 75 cts. per copy, and will send to any at a distance, postage free, for 75 cents.

2. We have forty volumes of Dr. Cumming's works in gilt, that we will put all at one dollar, and send to any, by mail, at that price, postage free.—These will make valuable presents for friends.

They are as follows:

Exposition of Genesis, seven copies.

Daily Life, ten copies.

Its contents are as follows:

1. Rejoice evermore.
2. Pray without ceasing.
3. In every thing give Thanks.
4. Quench not the Spirit.
5. Despise not Prophecies.
6. Prove all Things.

8. Abstain from all Appearance of Evil.
9. The Peroration.
10. Business.
11. Fear not.
12. The Lights of the World.
13. Unconscious Influence.
14. The Christian.

Exposition of Exodus, seven copies.

Church before the Flood, seven copies.

Its contents are as follows:

1. The Bible.
2. Genesis and Geology.
3. Creation.
4. The First man Adam, and the last.
5. The Curse.
6. Redemption.
7. Missionary Duty.
8. The Protomartyr.
9. The Heart as it is.
10. Baptism doth save.
11. The Victory over Faith.
12. High Churchmanship.
13. Ararat; or, the first morning of a new day.
14. The Rainbow.
15. The three Forefathers.
16. Enoch's Prophecy.
17. The Babel builders; or, unsanctified Judgments.
18. The Everlasting Gospel.
19. Faith and Hope.
20. Full assurance.

Voices of the Dead, four copies.

Its contents are as follows:

1. The Speaking Dead.
2. Voices from Glory.
3. The translated One.
4. The Illustrious Elders.
5. Believing Parents.
6. The Choice of Moses.
7. Rejected Greatness.
8. The Reproach of Christ.
9. The Recompense of Reward.
10. The Heroic Christian.
11. The Great Deliverance.
12. A trampled flower.
13. Blessings.
14. The Dying Patriarch.
15. A Pilgrim's footprints.
16. The cloud of Witnesses.
17. Looking to Jesus.

Voices of the Day, two copies.

Its contents are as follows:

1. The dawn of Day.
2. Angel Chimes.
3. The forerunner in Glory.
4. The Heaven and Earth on fire.
5. The Palingenesia; or the new Heavens and new Earth.
6. The great Benediction.
7. The resplendent Ones.
8. The better Country.
9. The city of God.
10. Present privileges.
11. The heavenly Voice.
12. Unflinching confidence.
13. Euthanasia.
14. The Blessed Hope.
15. With Christ in glory.
16. The coming of Elijah.

Voices of the Night, four copies.

Its contents are as follows:

1. What of the Night.
2. The Morning cometh, and also the Night.
3. Earth not your Rest.
4. A Rest for Christians.
5. Nature's travail and Expectancy.
6. The Christian's agony and hope.
7. Present suffering and Future glory.
8. Remaining duties.
9. "Excelsior."
10. The transformed Mind.
11. The Time-haze.
12. Inheritance.
13. Spent and Misspent.
14. Nearing Sunrise.

As we have but few of these, and the only ones with extra binding in the market, those wanting them will send them immediately.

We also have the following works of Dr. Cumming, in plain binding, that we will sell at 50 cts. per copy, postage free, to those at a distance:

Tent and the Altar, &c. Church before the Flood. Voices of the Day. Voices of the Dead. Expositions of the books of Genesis, Exodus, Leviticus, Matthew, Mark, Luke and John.

We also have another series of Dr. Cumming's works, published in Philadelphia, that we can put at 75 cents, postage free, as above:

Lectures on Daniel. Lectures on the Apocalypse, two volumes. Apocalyptic Sketches. Signs of the Times, of which the contents are as follows:

1. The Signs of the Times.
2. Moslem, and his End.
3. The Christian, and his Hope.



4. Jew, his Ruin and Restoration.
5. Noah, his age and ours.
6. Signs, Celestial and Terrestrial.
7. Desire of all nations.
8. Final Destiny.
9. It is done.
10. The Lord Reigneth.

The End. Its contents are as follows:

1. Study of Prophecy.
2. Material Signs of the End.
3. Moral and Social Signs of the End of the Present Age.
4. Drying up of the Euphrates.
5. Budding of the Fig-tree.
6. Consumption and Ruin of Babylon.
7. Russian and Northern Confederacy.
8. Recapitulation and Lessons.
9. Them which are Asleep.
10. Hope of the Resurrection.
11. Last Day.
12. Last Things.
13. Great Multitude.
14. Conclusion.

Seven Churches. Miracles. Parables. Twelve Urgent Questions.

Evidences of Christianity.

Its contents are as follows:

1. Is the Soul Immaterial and Immortal?
2. Does Creation prove the existence of God?
3. Is a Revelation from God to Man Probable and Necessary?
4. Is the Bible Genuine and Authentic?
5. Is the Bible Inspired?
6. General Characteristics of the Bible.
7. Is the Bible Contradictory or Inconsistent?
8. Doctrinal Difficulties.
9. Texts Cavilled at.
10. Conclusion.

These will be sent to any who shall order, at the above prices.

3. We also have a few copies of "Miller's Life and Writings," in gilt, which have been sold at \$1.50, which we will now send to any who may order them, for one dollar, postage free. Also, some copies in plain binding, for 75 cents, postage free. This is not the first book published under this title, but a large and valuable duodecimo volume of 400 pages, which has been prepared with care and labor since his death. It contains a vast amount of information, that many Adventists are not aware of, as well as the public generally. If this work could be read generally, it would remove more prejudice and make more converts to the Advent faith, than any book we have.

4. Another valuable work we will call attention to, is "The time of the End;" which has been sold for \$1. but we will put at 75 cents, postage free.

5. Still another valuable work we wish to introduce to our readers, "Messiah's Throne." By Eld. J. Litch.

We call the attention of all who wish sound Scriptural information, who wish to improve their winter evenings profitably, and to edification, to the above books, which can be brought to your door by the mail at a trifling cost, and will be a rare treasure.

J. V. HINES.

**NEW HAMPSHIRE CONFERENCE.**—We had the pleasure to attend the annual session of this flourishing body. The attendance was good, and the meetings of prayer and conference were spiritual and edifying. Of the preaching I will say nothing, as I had to do the most of it. The crowded congregations however seemed to be deeply interested. The reports from the churches showed an increase both of ministers and members. The meeting of the preachers, for the examination of character, showed that all were in good standing, and a more brotherly meeting I never attended. None had any difficulty with others, but all with themselves because they were not more like Christ, their blessed Master. All success and prosperity to the New Hampshire conference of Adventists.

J. V. H.

Elder I. H. Shipman preached with the Advent church in Boston last Sabbath, and we had a refreshing season.

He will preach in Waterbury, Vt., Sabbath Nov. 21st, and will visit the brethren in Duxbury, the same week.

Elder J. H. Clark, of Allenstown, N. H., is at liberty to engage in protracted meetings for the conversion of souls, and building up the churches of Christ, where the door may open. From our knowledge of him, we bespeak the confidence and support of the brethren for Bro. Clark.

J. V. H.

#### Burning of the Crystal Palace.

The New York Crystal Palace was utterly destroyed by fire on the evening of Oct. 5th. It was erected in 1853, by an association of our citizens, organized under a charter granted by the Legislature of the

preceding year. The impulse to this enterprise was given by the fame and success of the great 'Exhibition of the Industry of All Nations,' held in Hyde Park, London, from May to November, 1851. The capital of the New York Crystal Palace Association was originally \$300,000, but was increased under an amendment of the charter, to \$400,000. All this was expended on the construction of the edifice, and over \$200,000 more, making the first cost of the whole concern about (we think) \$750,000. Some part of this—perhaps \$100,000—was paid out of the receipts on the exhibition—the balance is made up of the capital and the bonded debt, which is about \$150,000. No stockholder ever received a penny of dividend, and no bondholder, we believe, ever received a penny of interest. One liberal banking house advanced to the company, over and above its subscription to the capital stock, some \$67,000, of which it has never yet received a dime. P. T. Barnum was also a creditor to a large amount, but his debt passed into the hands of his creditors, about the time of his bankruptcy. Of course, there was no insurance.

The Crystal Palace Association went into bankruptcy in the fall or winter of 1854—John H. White, assignee—who has since been endeavoring to dispose of the property, pay the debts, and wind up the concern, acting under the advice of the creditors.—Sometime last May or June, the city authorities saw fit to take possession of the palace, dispossess Mr. White's employees, and turn the property over to the American Institute, which had unsuccessfully attempted to lease it from Mr. White. The city's tenant has now burnt up the building.

The New York papers contain lengthy details of this event. We extract the following from the account in the Herald:—

"The building was so large that it proved difficult to spread an alarm, and it was sometime before the visitors could be warned of their danger; and the danger to all in the palace was most imminent, for the flames when they got under headway, spread with fearful rapidity, and as if by magic the vast edifice was one mass of glowing fire and flame. There were eight hydrants in the building, but the suddenness with which the fire spread gave the employees of the American Institute no time to use them, and almost before the hose could be screwed on, the conflagration had made such headway that all attempts to save anything on exhibition, much less the building, were entirely useless.

The scene in the palace during the progress of the flames was one of indescribable confusion. A panic seemed to seize every one, and the bewildered visitors scarcely understood their dangerous position well enough to provide for their own safety. The children screamed, women fainted, and their distracted male attendants with difficulty found their way to the doors.

The pitch pine which formed the flooring, stairs and framework of the entire palace, afforded a most inflammable pabulum for the conflagration to feed upon, and this explains the reason of its rapid spread. The scene when the fire was at its height was one of fearful magnificence. The huge dome was like a vast ball of fire, and the flames leaped up its sides in great waves of lurid light. At one time the whole palace was glowing like a burning coal, and vomiting up fire at a rate that would have done credit to Vesuvius. All who witnessed the spectacle declare that it was one of those things rarely seen in a lifetime.

About twenty-five minutes after the fire was first discovered the dome fell with a fearful crash, and the flames made one final leap upwards, and sank to rise no more. In forty minutes from the breaking out of the fire, the Palace and all it contained were totally destroyed; and all that mark the site of this once proud building are a few standing towers and a smoking heap of ruins."

There were about thirty-five hundred exhibitors at the annual fair of the American Institute.

There is no doubt the fire was incendiary. A strong smell of camphene was detected in the building when the fire commenced. Previous to the fire a boy was seen dodging about between the Palace door on 42d street and a liquor shop opposite. Just before the alarm was given three boys were seen hurrying away from the 42d street entrance, and running at rapid speed down the street. The supposition is that rags or other materials were saturated with camphene, lighted, and thrown into the lumber room.

There is nothing left standing of the Palace but the iron towers at the angles, and a small portion of the iron sides. Everything combustible about the building and contents is reduced to ashes. The parts of the machinery and other articles on exhibition, together with the framework of the building are all one undistinguishable mass. The glass is fused into large masses.

**THE AMERICAN BIBLE UNION.**—The Ninth Anniversary of the American Bible Union was held in

the first Baptist church, corner of Broom and Elizabeth streets, in New York city, on the 5th, 6th and 7th of Oct. inst.

This Union was formed in 1850, for the purpose of effecting a more perfect version of the Holy Scriptures; and this work has since been progressing with very commendable zeal and efficiency. The Rev. Dr. Armitage is the President, and made the opening address. He repelled the accusations of the foes of the movement; contended that the excellency of the general translation of our Bible demanded the removal of what blemishes remained in the text; said that the union wanted a translation and not an interpretation of the Word of God; and by quotations from Dean French of Westminster Hall, England, that the leading clergy of the Church of England are moving in the same direction, and are demanding the same changes that the Bible Union are making. He repelled the idea that the new translation was to be a Baptist one, by the fact that three of the revisers belong to the Church of England and two belong to the Episcopal Church in America.

No one can doubt that piety is on the increase in New York. I passed, says the correspondent of the Boston Journal, the other day, one of the many drinking houses with which our city abounds. Bottles, decanters, glasses, and all the trade were very conspicuous. Mirrors, elegant paper on the walls, curtains at the windows, and polished mahogany counters, indicated that this was one of the better class of roads that lead down to death, and all who sip of the intoxicating cup in that spot do it under the most fascinating influences. Over the head of the burly waiter, full-fed, red-faced and apoplectic, was a sign on which, in large letters, was this notice: "No swearing, and no religious discussions allowed here." It was almost the card that one sees hung up in Fulton street, "No controverted points discussed." The probability is that this bar room is on the union plan, and those who drink there wish to do so in peace and not be annoyed with dogmatical discussions. It would be quite curious to see what class of religious disputants select this bar room as the arena of their debates.

**SPREAD EAGLE SERMONS.**—This term originated in this way. A young clergyman, settled in a city not one hundred and fifty miles from New York, went out to Saratoga to drink the water and look after the order of battle. He is quite popular as a preacher, with some real talent, and need not resort to any nonsense to get his fair share of public notice. But blended with this is an insane love of notoriety, an ambition that Napoleon might have coveted, and a personal vanity that extends to the clouds. Two classes of preachers are usually at the watering places; those whom the people wish to hear, and those who wish to preach. The young minister wanted to preach. He addressed a note to the resident clergyman at Saratoga, requesting permission to preach. The course was an unusual one. The pulpit was occupied for the time specified. But the applicant was not discouraged. His importunity prevailed. The manner in which the pulpit was obtained could not be concealed. Old and eminent men were at Saratoga at the time; and the frame of mind with which the audience came together was not the most favorable for the preacher. And still more unfortunately, the text selected was of that peculiar character to stamp the sermon, and all of the same class, as 'spread eagle sermons.' It was taken from the book of Deuteronomy, 32:11: 'As an eagle stirreth up her nest—spreadeth abroad her wings; &c. The sermon was an ambitious, soaring, high flutiny performance. The name of the 'spread eagle sermon' was at once, by common judgment, applied to it; and as such it will be known while memory lasts. For the reputation of the preacher an humble theme would have been better.—*New Y. Cor. of Boston Journal.*

#### ITEMS AND NEWS.

Some person who does not like dogs has been distributing poison in the streets of South Deerfield for the purpose of killing them. The selectmen have offered a reward of \$10 for his detection.

A Mr. G. G. Norris of Toronto is getting generally berated by the Canadians for having sent a petition to Queen Victoria to allow some member of the royal family to visit the Toronto crystal palace exhibition, the favor having been refused. Mr. Norris sinned against etiquette, it seems, which required that the petition should go through the Governor-General of Canada.

A lad in Brooklyn, N. Y., was bitten by a dog about six months ago, and was sent to the hospital for treatment. He was discharged about four weeks ago as being cured, but lately the boy was seized with hydrophobia. He lived two days, when he died in great agony.

A party of males and females dug the most of one night near the barn of Charles McQuestion in Londonderry, N. H., under supposition that gold would be found. They excavated a large hole, but of course found no gold.

Forty-nine of the camels belonging to the United States are now at Campe Verde, sixty miles from San Antonio. Only one of those imported has died, while ten have been born. These young American born camels thrive well, and promise to grow up equal in all respects to those imported.

At a meeting of the evangelical clergymen of New Bedford, recently, it was resolved to set apart the 20th day of the present month as a day of fasting and prayer for a continuance of the revival spirit among the churches.

Daniel Kinneally, a farmer in Iowa, was struck with a scythe by a laborer, and both legs nearly severed at the thigh, and his abdomen cut through. He died instantly. The enraged people refused to deliver the murderer to any officer, and he has probably suffered the penalty of Lynch law ere this.

Emma Clifford, a noted young woman of the town in Cincinnati, was terribly burned a few nights since by the explosion of a camphene lamp, and lived but a few hours thereafter, suffering greatly.

Mrs. Mary Montgomery, a widow aged about sixty-five, having been agitated by selling out and removing from a farm in Switzerland county, Ind., where she had lived 40 years, in a fit of frenzy, cut her throat. This was a suicide for love of home.

On Sunday morning, the 3d inst, there died in E. Corinth, Me., a maiden lady named Edgerly, whose age was 122 years, having been born on Cape Cod in 1736. She perfectly retained her faculties until within two years, her eyesight being clear enough to enable her to thread a needle as readily as any young person.

A letter from Cedar City, Utah Territory, states that the Indians of the Territory are selling squaws to the U. S. troops.

Mr. Dermont Dempsey, supposed to be the wealthiest man in Macon, Georgia, died on Sunday, 26th ult., leaving an estate of \$500,000. It was found after his death that his will divided \$5000 between his two children and gave the remainder, \$495,000, to the Catholic Church.

The Pennsylvania Railroad Company have ordered 20 station indicators, to be placed on the cars of that road. This indicator is so arranged that, after passing a station, the conductor pulls a cord, and the name of the next station appears. The sound of a bell calls the attention of the passengers to it.

The city of St. Joseph, Mo., with 10,000 inhabitants, has not one public school, nor any place to hold one.

Wm. Mulhall, a drunken brute, has been arrested at St. Louis for beating his wife to death.

The mail train from Salt Lake City, which arrived at St. Joseph's, Mo., 25th ult., encountered immense herds of buffalo near Plum Creek. The party had to stand guard one dark, stormy night, and keep up a constant firing of pistols, guns, muskets, &c., in order to keep the buffalo from running pell mell over them. The whole face of the country was perfectly black with them.

Three men were suffocated in a well by poisonous gas, at Willow Spring Station, about ten miles from Chicago, a few days since, and the people, not knowing how to expel the gas, were unable to recover their bodies.

Morgan Hall, of Worthington, has this summer raised, from one seed, a squash vine, bearing six squashes, weighing respectively 86, 67, 50, 40, 40 1-2 and 36 pounds.

The murderer of Mr. Grant, of Texas, late of Orange county, N. C., and son-in-law of the late Prof. Mitchell, has been detected, proving to be Washington Garner, the son of a wealthy, but very much dreaded neighbor of Mr. Grant's. Wash. was jailed, but about two hundred enraged citizens assembled, broke open the jail, took the murderer out, and then shot him to atoms.

#### APPOINTMENTS.

**ADJOURNED MEETING AT WORCESTER OF THE 19TH ANNUAL CONFERENCE OF ADVENTISTS.**—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President.

F. GUNNER, }  
A. PEARCE, } Secretaries.

N. B.—Persons designing to attend this conference, and desiring our hospitalities, are requested to inform the Pastor of the church, G. W. Burnham, as to how many from their respective places may be expected, whether they will be accompanied by ladies—stating the number, also about the time of their arrival. By complying with this request, our friends will enable us to arrange with less confusion for their accommodation. An early attention to the above is desired. On arriving at Worcester it will be as well to come directly to the chapel on Thomas St. Or if any wish, they can previously call on either of the following members of the committee of arrangements:—J. W. Heath, 236 Main St. J. A. Trowbridge, 265 Main St. G. W. BURNHAM, Pastor of the church in Worcester. Worcester, Sept. 27th, 1858.

#### BUSINESS DEPARTMENT.

##### BUSINESS NOTES.

J. Croft—Have cr. you \$22.93 on acc't. Sent you Nos. 902 and 903. Can send you vols. 17 and 18, bound together, for \$5, and also vols. 19 and 20, when out, but cannot send 18 and 19 together, nor singly.

I. C. Wellcome—Sent the 9th inst.

W. Shepherd—Sent book the 11th.

J. Clifford—Some one at Lake Village conference paid Bro. H. \$2 for you said to be at Gilmanston, we find no such name there. Is it not at Loudon Ridge?

J. M. Orrock, \$2.69 on acc't.—It is the first we have heard of L. W. Have credited the 40 cts., but can send only two back Nos.

R. Hutchinson—Will send your book and two letters to you, and a pamphlet, in a few days, in a bundle to J. M. O. It waits only for the binder.

R. Hurlbut—We will send to the clergymen of whom you speak, for \$1.26—which includes the Canada postage, which we have to pre-pay.

#### RECEIPTS.

UP TO TUESDAY, OCTOBER 12TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

S M Case 919, the vols. end with the year, W Dyche 928 Mrs S S Turner 936, B P Hildreth 932, I C Young 919, I H Shipman 945 and \$2 to balance, C F Kittredge 932, I Cole 945, N Sleeper 935, M Corlies 936, F Davis 939, E Shepherd 898, G W Thompson 893, J A Varney 919, Eld. N Davidson 934, J Beckwith 936—each \$1.

Mrs C Fleck 861—\$2.50 due, I Hodgkin 938, J El-dridge 859—\$2.33 due, S Howland 948, R Hurlbut 939, J Shockey 919, J Lance 919, C C Doe 898, J Mudgett 924, J Roberts 950, J Clifford 893, see Business Notes, C Harvey 930, A H Brown 945, Wm Ide 945, M Cheney 945—

from the middle of this vol. to the middle of next—July 1, 1859, L A Lang 919—each \$2.

R W French 890, M Burr 919 and \$1 for 2 ceps. G to 162, J W Wilkinson 924, C H Shute 971—each \$3.

W A Fay, 6 ceps. for club to \$58, \$7, and \$6.12 due; Mrs H Murray on G. to 141—27 cts; S Davis on acc't, \$13.03 and balanced. N Rowell 148—31 cts. on G.



# ADVENT HERALD.

MILLENNIUM.

WHOLE NO. 910.

BOSTON, SATURDAY, OCTOBER 23, 1858.

VOLUME XIX. NO. 43.

## Original. OUR LIGHT AFFLICTIONS.

The trials of the way,  
Afflictions now abide;  
They who come forth with victors' robes,  
Are in the furnace tried:  
For sense would ever take the guiding rein,  
The tempter whispering of glory and of gain.

Should faith grow dim we stray,  
To fix on some vain hold;  
To some fond treasure of the heart  
We give a love untold;  
But He who gave, may take,—all is of God,  
And as we stray, in love, He spareth not the rod.

Light is the cross we bear,  
His was a rugged road;  
No servant is above his Lord,  
The Sinless bore our load:  
These light afflictions here soon pass away,  
The garden scenes endured, light broke of coming day.

Bursting the bands of death,  
Passing within the veil,  
He gave the waiting ones without  
A hope that will not fail:  
He bid them labor on, but toil shall end,  
And till He comes again, the Comforter would send.

We thank Thee for thy grace,  
For final hope of rest,  
For all the dealings of the way—  
A Father's chastening blast:  
Who! who are these at last, in spotless white?  
The tribulation past, they walk in perfect light.

S. B.

Poetical, VI.

## Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

### CHAPTER XV.

All the incidents recorded in the word of God are not dumb or dead facts, uninteresting to us, but are, as stated in the First Epistle to the Corinthians, at the 10th chapter, "written for our admonition, upon whom the ends of the world are come." The fact recorded here is an occurrence most instructive to us; and, looked at in the light in which it was originally written, it may present us not a few profitable and useful lessons.

We have here one of the first instances of a rupture, or dispute, or contention, between two of the most eminent ministers of the early Christian church. It is a sad and sorrowful contrast, viewed as a fact, to that beautiful portrait contained in a previous chapter of the Acts, where we read that "the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things in common." As, however, we proceed down the stream of years, and watch the varied phases and aspects of the Christian Church, we see how steadily, however stealthily at first, the element of human corruption crept into the divine institution, and darkened that glory which burst upon the world with so rich, impressive, and original a splendor.

We have had a Church continued in all ages; and when I use the word Church, I mean the company of all believers—ministers and people, male and female, Jew and Gentile, that believe in Christ. If this church had continued to the end of time, the beautiful creation it presented in the commencement of the Acts of the Apostles, we should have thought that earth was her home, and that she was already presented a glorious Church, without spot or blemish; and should

have failed to pray for and to anticipate that blessed day when the bride shall make herself ready, and when Christ shall present her to himself without spot or blemish, or any such thing. It is well, perhaps, that we should see that nothing upon earth is perfect, in order that we may long for that better state when all imperfections shall be done away, and that which is perfect shall come and endure forever. Expect not till the Husband of the bride come a perfect Church upon earth; and the less therefore we contend about ecclesiastical machinery, and the more we watch and think of the necessity and preciousness of vital evangelical truth, the better. The worst constructed church upon earth, with Christians in it and Christian men to work it, must be a blessing; the perfect beau ideal of a church, the perfect fac-simile of what is in heaven on earth, with bad men to work it, must be a curse instead of a blessing. Think less about belonging to the best of churches; think more of the necessity of belonging to Christ Jesus, the only Saviour.

Paul and Barnabas, the two eminent ministers, had continued in a sort of collegiate charge in the city of Antioch, teaching, preaching the Gospel of Christ without difference, without collision or dispute of any sort. At last, however, a dispute occurred.

Let us see what it was—let us try to enter into its merits; and seeing where these two ministers failed, we may learn to avoid the rock on which they made momentary shipwreck, and gather from it the instructive and practical lessons which are for all ages, and for all ministers and for all people, to the end of the world. The history of this unhappy quarrel seems to be this: Barnabas—and he was a truly good man; in a previous chapter he is spoken of as "a good man full of the Holy Ghost"—determined to take with him John, whose surname was Mark. There was no sin in this, provided he did it for substantial reasons.

But you will notice, on analysing this quarrel, that Barnabas is bent upon taking Mark with him—why or wherefore he does not attempt to say. But when Paul determined to take him not, he gave his reasons, and indicated that he had the best side of the quarrel, if not absolutely justified in what he did, as he gave at least a reason, and a very substantial one, why he would not take Mark. In other words, it seems that the reason why Barnabas would have Mark was a piece of personal friendship. He liked Mark; he was a pleasant companion—he was a good man; and he, having a great liking to him, would prefer to take him with him. "But Paul thought not good to take him with them," on this ground, that he "departed from Pamphylia, and went not with them to the work." Translated into military language, it would be, Mark had played the coward when a trial of his heroism for Christ's sake came.

And Paul said, "We are going into too stern a conflict, into too terrible a field, to take any but men of the best metal, and that metal tried and tested in the severest and most trying ordeals." We can see therefore, that Barnabas evidently wished to take Mark with him, because he liked the man; and that Paul would not have him, because he had given no evidence of that firmness, that heroism, that steadfastness for Christ's sake

which Paul thought, and justly thought, to be all but an essential prerequisite for being a good and faithful minister of Christ Jesus. We see here how Barnabas, with all his excellence, could make personal attachment supersede public duty; and on the other hand, how Paul could sacrifice preference and personal feeling, however strong, on the altar of a great public and solemn obligation.

We read, that when they fell out about this, that the dispute or contention between them was very sharp.

The Greek word here is extremely expressive. You know the word applied to disease called a paroxysm—you have read "the fever has reached a paroxysm;" and so we apply the word to extreme temper—a paroxysm.

The word here is *paroxysmos*—a fierce explosion of temper, passion, and dispute. The language is far stronger in the original than it is in our translation. What does this show us? That good men may lose their tempers. It has happened in synods of old; it has happened in synods and assemblies of more recent occurrence.—But again I repeat, what I have often said, that the sin was not in Barnabas losing his temper, but in Barnabas making a personal preference supersede a public duty. And there is no sin, as I have said before, in being angry. I have no doubt that Adam, if long in Paradise, was angry with occurrences there; and if Eve was long there, she may have been angry with some of the arrangements of Adam. And there would have been no sin in that; there is no sin in being angry.

The passionate man is often the best, the truest, and the most affectionate. It is the man who nurses his wrath to keep it warm, who lets the sun go down upon it, who leaves it brooding in his heart as a tempest, that is really the guilty man in the sight of God. For what does Scripture say? "Be ye angry and sin not; let not the sun go down upon your wrath." Nay, the holy, harmless, spotless Son of God was once angry; although the anger in that holy bosom was diluted or modified by another feeling—"he was angry, being grieved for the hardness of their hearts;" but still he was angry.

Their sin, therefore, lay not in the anger that they felt; it is not sinful to be angry. Anger was not an inheritance after the Fall, but is an element in human nature. And therefore, when this paroxysm, this passion, reached its maximum it may not have exploded into wrath, or been carried beyond the limits of the setting sun of that day. Nevertheless, we learn from this, that good men may differ—nay, be angry with each other when they differ. But there is no evidence here that Paul called Barnabas a heretic, or that Barnabas, like the popes and synods of old, returned the compliment by calling Paul a schismatic, or that they interchanged offensive names. If one did so, and there is no evidence that he did so, you may be sure of this, that it was he that had the worst side that used the worst epithets towards him from whom he differed.

Whenever you find two parties quarrel, without analysing the original quarrel, you may easily gather who is wrong by ascertaining who uses the worst names and the most abusive epithets towards him from whom he differs. Here, however, there was difference, and yet there was no

recrimination, or the least expression inconsistent, as far as we can judge, with their Christian character.

We find men in the present day say, "How can you Christians be right? You quarrel and fall out with each other." I wish there was less truth in the remark than there is; but our quarrels, however discreditable to us personally, do not disprove the divine original of that blessed Gospel which we hold in common. If we go back to the very earliest periods, we shall find that in the Corinthian church, one said, "I am of Paul;" and another said, "That is not right; I am of Apollos;" and another said, "You are both wrong: I am of Cephas." There were in the Corinthian church three distinct denominations, or persuasions, or if you like (to use a more offensive phrase,) sects which Paul had to rebuke, and which we must also rebuke, if we witness like facts and occurrences. If you turn to the Galatian church, you find that they had not only divisions, but that they were divided about some of the fundamental doctrines of Christianity itself, which was far worse. If, again, you study the Thessalonian church, you find an apostle stating that in it were actually the seeds of the future manifested apostasy. If you find disputes and divisions between Peter and Paul; when, for instance, Paul so little recognised Peter as Pope, that he rebuked him to his face, and told him he was to be blamed,—if you find such a dispute as this between Paul and Barnabas on another occasion, and such divisions as those that existed in the Corinthian church,—and if these disputes are no proof that these were not true churches,—you may not argue that, because such disputes and divisions exist still, we are not truly apostolic churches, and do not inherit apostolic doctrines.

To be continued.

## The Comet.

[We cut the following article from the "Gospel Messenger" of Oct. 8th, which evidently copied it from some paper in which it must have appeared when our present brilliant celestial visitor, now on the wave, was first visible. There is an error in the supposition that this one is the comet of Charles the 5th, and also some doubt respecting the period of that comet, as will be seen by a comparison of this, with the article in last week's Herald.]

This long expected visitor has at length made its appearance. It has been visible in the Northwest for about two hours after sunset for three evenings, Sunday, Monday, and Tuesday, as a faint star with a nebulous train of light about two degrees in length.

It can be seen this evening distinctly by any one who will take the trouble to attain some position where he can see the Western horizon between the hours of 7 and 8 P. M.

Those who look upon the small nebulous star now visible can hardly realize the terrific appearance of this same object when, in 1264, it approached the sun with a tail "one hundred degrees in length!" Its tail came streaming up in the morning several hours before its head, and when its nucleus was in the zenith the train stretched below the Western horizon. Its train was at first very broad, but it decreased in width.

It is said to have disappeared October 3, on



the day of the death of Pope Urban IV. It was of course thought a special forerunner of that event.

This comet had appeared before in 975, and also in 395 and in 104, as mentioned by Chinese annalists. This would give it a period of about 295 years. In 975 its tail was 40 degrees in length, and its nucleus or head was so bright as to be visible in the day time.

Its next appearance after 1264 was in 1556, in the month of February. Its aspect was very similar to its present one, being "somewhat paler than the planet Mars, and with a train of four degrees in length." It has been known as "the great comet of Charles V.," because it appeared in the year in which his abdication took place. The Emperor (Charles V. of Spain) considered it an omen of his death, although he survived it some years. Fabricius, his astronomer, mapped out its path, describing its course "through Virgo and Bootes, past the pole of the heavens into Cepheus and Cassiopei."

What rendered this comet particularly interesting was its near approach to the earth, being on the 12th of March only seven millions of miles distant. The orbit of the comet of 1264 was computed by Pingre and Dunthorne, while that of 1556 was computed by Halley, and afterwards by Hind, of Southville Observatory, Regent's Park England. It was found that the two orbits agreed, and Pingre concluded that they were the same, and that it would return again in 1848.

It was accordingly expected at that time, and its non-appearance stimulated some to a re-examination of the previous calculations. Mr. Barber found that the attractions of the outer planets, Jupiter, Saturn and Herschel, had retarded it. Mr. Hind predicted its appearance in 1858, after making allowance for the disturbances.

The excitement and crude speculation relative to its anticipated near approach to the earth last year is still in everybody's memory. There is no necessity of repeating that were a comet to strike the earth, it could not penetrate the earth's atmosphere, on account of the superior density of the latter.

But the inclination of the comet to the earth's orbit being so great (36 degrees) there could scarcely be a possibility of a "brush" from its tail at any time. It is interesting to consider this object in the light of a traveler, like a Von Humboldt. A journey of two hundred and ninety-two years is no small tramp.

In 975 it saw the earth in the midst of the dark ages. Basil and Constantine VIII reigned over the Eastern Empire. In England the horrid murder of Edward the martyr, by his step-mother, Elfrida, had just been consummated.—The Norwegians were making discoveries in Greenland, and soon after descended upon this continent.

In 1264, on its next visit, it witnessed the first regular Parliament in England, and the success of the Pope in his struggle for temporal power over Italy. The crusades had begun to have their effect upon the culture of the age.

In 1556 it found America discovered, and greedy Spaniards rioting in wealth and blood at the ancient capital of the Aztecs and in the Peruvian cities. Queen Elizabeth had just been established in England, and Montaigne, Scaliger, Jerome, Cardan, Tasso, Camoens, Cervantes, Philip Sidney, were all in the flower of their vigor, and the world's greatest genius, Shakespeare, was just learning to walk.

The best catalogue of comets known is that of Da-tuan-lin, a Chinese astronomer, whose collection extends from 613 years before Christ to A. D. 1644, over two thousand years. There have been recorded about seven hundred, in all of which the orbits of about one hundred and eighty have been calculated by astronomers. The periodic revolutions vary from three years to several thousand years. Some approach in their Perihelion so near to the sun as to be heated to a white heat as some have supposed.

Although the number of comets is so large there are comparatively few which appear to the naked eye—only about fourteen in a century. But to the telescope, hardly a year passes without

the observation of one or more. In 1840, four were seen; in 1848 there were eight.

Sir Isaac Newton first calculated the orbit of a comet, and demonstrated that they moved in elliptical paths. Before that time it was generally supposed that they moved in parabolas, and never returned to the solar system after leaving it.

The name "comet" is derived from a Greek word (kome,) meaning hair, and it was supposed that they "shook war and pestilence from their horrid hair."

### A Grave Offence.

Bishop Doane of New Jersey lately issued a sentence of excommunication against Rev. Richard A. Carden, whose offense was thus stated by the Bishop:

"Recently,—to wit, on Sunday, July 25th—the Rev. Mr. Carden, on a visit to Cape May, in the diocese of New Jersey, 'preached there, and administered the Holy Communion; calling on the resident Methodist minister to assist him in the administration of the elements.'"

The Protestant Churchman of New York city in quoting the Bishop's letter, makes the following spicy remarks:

"It is enough to say that it is worthy of 'Riverside.' We do not recollect to have seen ever, in view of all the circumstances, a paragraph more monstrously preposterous. Here is a Bishop who was presented for trial by three of his peers, all of unblemished and exalted reputation under charges of grossly immoral conduct—dishonesty and drunkenness. His accusers declared publicly that they believed him guilty, and stood ready to prove the charges they had brought.—He shrunk from investigation, and by desperate wriggling escaped it, thereby bringing a stigma upon his order.

"This Bishop allows one of his own presbyters, in a prominent church in the largest city of his diocese, to disgrace the church by intemperance, and raises no voice of rebuke. But lo! a presbyter of another diocese happens, in a place of public resort, on the extreme point of a little spur of the state that forms his diocese, to commit what at most was but a trifling breach of ecclesiastical order, and out comes a ridiculous and empty interdict.

"We say an empty interdict, for what force will it carry? None whatever. No moral force, for its source and character both preclude that. No legal force, for the day has not yet come when a single Bishop can make canons, and execute them. When a Bishop becomes such an absolute monarch in his diocese, that no presbyter can officiate in it in the smallest act without his consent, it will be refreshing to be made aware of it. We doubt not Rev. Mr. Carden will treat the affair with the disrespect it so richly merits."

### Talking in Ecstasies.

It is a very common thing for some young women to indulge in hyperbole.

A pretty dress with them is apt to be "perfectly splendid;" a disagreeable person is too often "perfectly hateful;" a party in which the company enjoyed themselves somehow becomes transmuted into the "most delightful thing ever seen."

A young man of respectable parts and manly bearing is very often "such a magnificent fellow!" The adjective "perfect," that stands so much alone as never to have the privilege of help from comparatives and superlatives, is sadly overworked, in company with several others of the intense and extravagant order. The result is that by the use of such language as this, your opinion soon becomes valueless.

A woman who deals only in superlatives, demonstrates at once the fact that her judgment is subordinate to her feelings, and that her opinions are entirely unreliable. All language thus loses its power and significance.

The same words are brought into use to describe a ribbon in a milliner's window, as are employed in the endeavor to do justice to Thalberg's execution of Beethoven's most heavenly symphony.

The use of hyperbole is so common among

women that a woman's criticism is generally without value. Let me insist upon this thing. Be more economical in the use of your mother tongue.

Apply your terms of praise with precision; use epithets with some degree of judgment and fitness.

Do not waste your highest and best words upon inferior objects, and find that when you have met with something which really is superlatively great and good, the terms by which you would distinguish it have been thrown away upon inferior things—that you are bankrupt in expression. If a thing is simply good, say so; if pretty, say so; if fine, say so; if grand, say so; if sublime, if magnificent, say so; if splendid, say so.

These words all have a different meaning, and you may say them all of different objects, and not use the word "perfect" once. That is a very large word. You will probably be obliged to save it for application to the Deity, or to His works, or to that serene rest which remains for those who love Him.—*Titcomb's Letters to Young People.*

### Rich Men.

There are rich poor men in this world, and poor rich men. There are men of large estates and no hearts; and others of large hearts and no estates.

Better is faith, hope and charity, that give peace of mind, correct action and enlarged views, than all the gold of California.

The other day Ebenezer Francis died—possessed of the largest property of any man ever deceased in New England, it is said. His estate is estimated as high as six million dollars—a sum altogether beyond the calculations of common minds.

We can understand the figures, but can hardly see how the addition of a hundred thousand, or subtraction of as much, from half that sum, would make a person feel richer or poorer; and if not felt, then it is beyond his realizing sense. This Francis was born poor, and lived poor, and died poor, with all his money. He had a poor man's existence here—a poor soul, and a poor prospect for the future.

If, when he was a boy, he could have known what he would come to, by the process he went through to accumulate that estate, he would have died at the very idea of it; and there can be few boys in the country now who would not be losers in real manhood and true happiness by accepting that wealth, if they had to take his life and character with it.

He was seldom known to do an act of charity, he never was willing to expend a dollar for public improvements, or humane and benevolent operations.

It is said that last winter he declined to subscribe for the relief of the poor, because of his own poverty, saying that when he had from a million and a half to two million dollars lying idle in the banks and earning nothing, he could not afford to give. Now, who in the world would feel so poor as that, for four or six million dollars.

But even Francis' estate, if it amounts to six millions, is not great when compared with many in Europe. There are 46 persons in England who have incomes of £550,000 a year, equal to two millions and a quarter dollars, while four hundred and forty-four persons have incomes ranging from fifty to two hundred and fifty thousand dollars a year, and eight hundred and eleven from twenty-five to fifty thousand. In Ireland there is but one person who has an income of upwards of two hundred and fifty thousand dollars; twenty-one have incomes from fifty thousand to two hundred and fifty thousand, and thirty from twenty-five to fifty thousand dollars.

### A Singular Religious Kingdom in Africa.

In the highlands of Ethiopia, Major Harris found a so-called Christian kingdom, a national establishment dating from the earliest ages. By this church, saints and angels are invoked, the virgin and St. Michael are made subordinate deities, a crowded calendar of saints receive honors, and half the year is composed of fasts and festi-

vals. It enjoins also confession to the priest, whose curse is dreaded by the people as the last calamity, while they confidently rely on the almsgiving and penances he imposes as an expiation of sin. Its most extraordinary peculiarities are certain usages and ceremonies, either borrowed from the Jews or retained from the Ethiopic faith. Their churches, which generally are small and mean, resemble precisely the Jewish temple; they are divided into three parts; the innermost is the holy of holies, and may be entered by the priest alone. The service is in a dead language, and dancing is one of the ceremonies. They keep in the same manner, and with equal strictness, the seventh day and the first—the Sabbath of the Jews and the Lord's day of the Christians. They observe the Levitical prohibitions as to unclean animals; they wash their cups and platters as a religious duty; they will not eat with Pagan or Moslem, nor taste of flesh that has not been slain in the name of the Trinity. They practice circumcision, not asserting it to be obligatory, yet rigorously imposing it on every pagan convert to Christianity. They allow of concubinage. They are all baptized once every year, commemorating the baptism of Christ at the Epiphany by a procession to the river, into which men, women, and children enter in a promiscuous and shameless crowd. Fasts of extraordinary frequency are observed with unexampled strictness—two every week, on Wednesday and Friday; while, reckoning all the holy days together, one entire half of the year is thus occupied.—*Jewish Chronicle.*

### "The Fashion of this World Passeth Away."

"This world is not yours; thank God it is not. It is dropping away from you like worn-out autumn leaves; but beneath it, hidden in it, there is another world lying as the flower lies in the bud. That is your world, which must burst forth at last into eternal luxuriance. All you stand on, see, and love, is put the husk of something better. Things are passing away; our friends are dropping off from us; strength is giving way; our relish for earth is going; and the world no longer wears to our hearts the radiance that once it wore. We have the same sky above us, and the same scenes around us; but the freshness of our hearts extracted from everything in boyhood, and the glory that seemed to rest once on earth and life has faded away for ever. Sad and gloomy truths to the man who is going down to the grave with his work undone. Not sad to the Christian; but rousing, exciting, invigorating. If it be the eleventh hour, we have no time for folding of the hands; we will work the faster. Through the changefulness of life; through the solemn tolling of the bell of Time, which tells us that another, and another, and another, are gone before us; through the noiseless rush of a world which is going down with gigantic footsteps into nothingness; let not the Christian slack his hand from work; for he that doeth the will of God may defy hell itself to quench his immortality."—*Rev. F. W. Robertson.*

### The Old Sailor's Faith.

A poor old sailor went to see Mr. Jones, pastor of the Mariner's church, New York, and asked, with tears gushing from his eyes, if he thought Jesus had any mercy for him.

"What is your case?" kindly asked Mr. Jones.

"Five times have I been shipwrecked," said the old man; "nine times have I been washed overboard. I was once twenty-six days without tasting fresh water and living alone on seals and penguins' blood, and it seemed as though the very angels stood by me. I always promised in that time of suffering, that if God would deliver me I would serve Him; but though He saved me, I did not keep my promise; and what kills me is, that no sooner had I got dry clothes on, than I turned round and cursed Him, and led a life as bad as ever. Can I hope for his salvation?"

The pastor said it was to save just such that Christ died, and if there was any hindrance on his side he must instantly get rid of it.

"Do you drink?" he asked.



"Yes, sir," answered the old man, "and the doctor says I shall die if I quit my grog."

"But you want no doctor now except the Lord Jesus Christ, the great Physician of souls. Can you trust Him, and give up everything for Him? Are you not willing?"

"I will," cried the old man, lifting his streaming eyes towards heaven, "I will, if I die."

This promise he kept. He quitted the grog-shops, and turned to slack his thirst in the fountain of living waters opened for sin and all uncleanness. There was mercy for him, and Christ is now precious to his soul.

### Anniversary of the Bible Union.

The ninth anniversary of the American Bible Union, was held at the Broom St. Baptist church, on the 6th and 7th inst.—The annual address was delivered by the President, Dr. Armitage, after which the report of the Secretary, W. H. Wyckoff, was read, and brief addresses made by Messrs. J. Edmonds, W. C. Cathcart, D. Barnard, W. S. Hall, and Dr. Conant. On the second day reports on various departments of the Bible enterprise were read and discussed, and in the evening able addresses were made by Rev. H. D. Miller, Dr. Conant and others.

The Treasurer's report, exhibits the total of receipts as \$35,376.26, including a balance from last year of \$241.13. The expenditures are within \$68.30, of this amount, the principal items being—

English Scriptures,	\$17,561 06
Spanish Scriptures,	436 18
German Scriptures,	749 50
Publications,	3,004 03
Agents' salaries,	5,008 77
Agents' expenses,	1,218 17
Officers and Assistants,	3,785 64

In the ninth annual report, the Board presents its views of the magnitude of the enterprise in which the Union is engaged, and in this connection refers to the numbers and enterprise of the people who use the English language.

The English Bible must ever be the Bible for the world. It is already used by far more than half of all who really study the sacred Scriptures. It is impossible to exaggerate the importance of preparing a pure version for such multitudes. The time needed for the work is spoken of. It is urged that the work of revision requires far more time and labor than that of translation.—The first translation into any language, gathers all the surface gold, and that which is easily accessible to the eager workmen. Every subsequent revision compels to greater toil; and each one is valuable, just in proportion to the amount of time, toil, and skillful discrimination bestowed upon it. While it is stated that the value of future results will pay a thousand fold all expenditure of means and labor, the present results are also shown to be valuable.

The Bible Union is extensively engaged in the business of circulating the sacred Scriptures in different languages; in various ways, it has performed an amount of useful labor, in the Home and Foreign field, which would have been both surprising and gratifying, in an organization of so few years, and so limited means, even if it had not so far advanced the revision of the English Scriptures. The reasons for Dr. Hackett's visit to Greece are given at some length, and the beneficial results which are expected from it are set forth. The summary of labors and results shows that during the past year, Mark and Acts have been issued complete; Luke has appeared in part in the Reporter, and the first three chapters of Matthew have been published in a quarto volume of fifty pages. A very elaborate and valuable Introduction to the translation of Job has been completed and published with the first part of the book. Proverbs, in various forms, similar to those of Job, has been partly passed through the press, and would have been completed long ere this, had not the distance of the translator from the printer interposed unavoidable delays in the transmission of proofs. To remedy this evil, arrangements are being consummated for the removal of Dr. Conant to this immediate neighborhood, as his permanent residence, where he can have daily communication with the printer.

The Final Committee have been employed on

various parts of the New Testament. No book is yet matured for the press, nor will be, probably, until after Dr. Hackett's return from Greece. No addition has been made to the Final Committee since the last Annual Report.

The strongest testimonials to the excellent character of the Spanish Testament as a work of pure, idiomatic and elegant Spanish have been received.

The Italian Testament, of which we issued two thousand copies, has been re-published, without alteration, in Italy; and ten thousand copies have been put into circulation. Arrangements are now being made to issue an edition of fifty thousand copies in that land of spiritual darkness.—As was anticipated, it is found that a faithful translation into the vernacular tongue, of those words which are generally known as ecclesiastical, strikes at the root of Romish superstitions. Interesting accounts of the conversion of more than twenty Italians, through the reading of our Italian Testament, have been received.

Original.

### Early New England Adventism;

*Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c.* By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. XI.—THOMAS PARKER.

This good divine was born in England 1595, came to N. E. in 1634, and became the first minister at Newbury—now Newburyport, Mass.—the following year. He was liberally educated, and Mather calls him "the Homer of New England." Dr. Allen speaks of him as an "eminent scholar and a most pious and benevolent Christian." Says Mather: "he fell into the study of the prophecies, which proved a means of confirming his faith; and the church had doubtless had much benefit by his profound studies of that kind, could the bishops have been persuaded to license his books, which they refused, because he found the Pope to be prophesied of where they could not understand it." Magnalia, B. III. ch. 25. Dr. Mather writes:—"In the latter part of his life, he bent himself to the study of the scriptures; being, as has been said by Dr. Usher, instigated thereunto. It was with assiduous conjunction of meditations and supplications that he followed this delightful study, till he had written several volumes, a great part of them in Latin, whereof no part was ever published but one upon Daniel, which he wrote in English." Magnalia, Ibid. Parker wrote another polemical work, but it is with his volume on Daniel that we have to do. Its full title is,

"The visions and prophecies of Daniel expounded; wherein the mistakes of former interpreters are modestly discovered and the true meaning of the text made plain by the words and circumstances of it. The same also illustrated by clear instances taken out of histories which relate the events of time, mystically foretold by the Holy Prophets. Amongst other things of note, touching the two witnesses, the New Jerusalem, the Thousand years, &c. Here is propounded a new way for the finding out of the determinate time signified by Daniel in his seventy weeks; when it did begin, and when we are to expect the end thereof. Very considerable in respect of the great stir and tumults of this present age wherein we live. By Thomas Parker of Newbury in New England. Dan. 12:4, John 5:39, 1 Thess. 5:21. 4to. pp. 156. London: 1646."

The book has the Imprimatur of the celebrated millenarian, Joseph Caryl. It is very rare,—after much searching I have been able to find but one copy in New England.

The burden of our author's argument is to prove the literality and consecutiveness of the five universal monarchies. In this view he resembles Huet, and is much clearer and more free from gross Judaism. He opens by asserting the first three sections of the metallic image of Dan.

2. to signify Babylon, Medo-Persia, and Greece: the iron legs and feet not denoting the "successors of Alexander in the Grecian kingdom, especially the Seleucidae," but Rome instead. The stone which smote the image is the saints and their Lord, not at his first, but at his second coming.

"First, because the kingdom signified by the stone must break in pieces all the other kingdoms, whereas the Seleucidae and kingdoms going before did not stand until the birth of Christ to be broken down by his kingdom following; and were as broken down before by another kingdom—the power of the Romans.

Thirdly, because if they had continued till after the birth of Christ, his kingdom that was and is between his first and second coming, was not appointed for the breaking down of all earthly kingdoms, this being the time of the Gentiles, Luke 21:24, and for the adversaries to reign and the church to be trodden under foot. Apoc. 11:2-5.

"Thirdly, because the kingdom here spoken of doth break in pieces all other kingdoms, so that those being utterly extinct, this alone doth stand in the place of them. verse 44. Now this is not to be expected under the kingdom of patience, or before the fall of anti-christ, when the kingdoms of the earth shall be our Lord's and his Christ's, and he shall reign forever. Apoc. 11:15-18." (p. 3-4.) He proceeds to show the fifth kingdom to be literal, and to occur on the fall of anti-christ, and sounding of the seventh trumpet.

The two legs denote the Eastern and Western divisions of the Roman empire under Constantine, A. D. 330, and Theodosius, A. D. 395. Rome's division into ten kingdoms he thinks took place A. D. 455. Following Mede he makes these to be the Britons, Saxons, Franks, Burgundians, Visigoths, Sueves and Alans, Vandals, Alemans, Ostrogoths and Greeks. "The fourth beast," he says, "is to extend until the last judgment by fire, and the opening of the books, 2 Thess. 2:8 and Apoc. 19:20," "until the coming of Christ in the clouds of heaven which is his second coming. Apoc. 1:7., Math. 24:30., & 26:64"—"until the time when the Kingdoms of the earth shall be the Lord's, Apoc. 11:17-18," (p. 12.) The stone is Christ, and the saints who on the expiration of the 3 1-2 days—Apoc. 11—will destroy antichrist and fill the earth with the heavenly kingdom, and the New Jerusalem state.

On Daniel's seventh chapter, the fourth beast is made to correspond with that noted in Apoc. 12:3, and chap. 13:1-17, where the seven heads denote the seven forms of Roman government, viz., Kings, Consuls, Tribunes, Decemviri, Dictators, Emperors, Popes. The little horn of the seventh and eighth chapter are identical,—not as Porphyry has it, Antiochus Epiphanes, but the Papal anti-christ, (p. 29). His war against the saints is the persecution of the Waldenses,—his time of continuance 1260 days; which, says Parker, is by Rev. 12:6-14 made to mean 1260 years. "Anti-christ continueth his reign, and persecuteth till the setting up of the thrones of judgment," (p. 31).—More anon.

Original.

### My Journal.

Sabbath, September 5.—At home. I gave three discourses. Had full houses and signs of good. My health is now quite good.

This week has been devoted to parish duties,—visiting the flock, &c.

Sabbath, September 12. Three sermons. Full houses, and good encouragements to labor. I have continued my labors in Boston all this month, attending Sabbath and weekly prayer meetings, and other pastoral duties.

When my excellent colleague, Bro. Fassett, was called away, to take the charge of the church in Westboro' the entire responsibility of the Advent church in Boston came upon me again. So I have been confined to the city and am still obliged to supply them constantly. This is one reason, (since my health was restored) why I have not been out, and at work in the great missionary field.

The late financial crisis, and the removal of

substantial members, have greatly affected the church in Boston. It was difficult to get along and meet their expenses before, but it has been much worse since. My labors in the absence of Bro. F. have been mostly gratuitous, in order to lighten their burdens. I have now labored three months without any remuneration, and the church feel pained that it is so. But there seems to be no help for it. There are some among us that would be discouraged and give up, unless they were held up, by aid that they cannot command among themselves. And this church is of too much importance to be lost.

Our spiritual affairs are much better than the temporal. We are poor in this world, rich in faith and I trust heirs of the kingdom.

Could I devote my whole time, without other cares, to this beloved and happy flock, I should have no fear about a congregation, or support, in a short time. And at present I see no way to supply them by any other gift, so that I can go abroad. Things have been peculiarly dark and trying with me since my sickness in the spring. I have had no regular income, during the last six months; and yet no minister among us, in sickness and health, has labored harder for the cause of God than I have endeavored to do. This, with a family that look to me for support, makes one feel an anxiety, that none can experience but those who are placed in like circumstances. Then, in addition to this, I have another case on my heart, of a deep and anxious interest. The Herald Office is really, or will soon be bankrupt, unless those indebted shall pay their bills, for books and papers. Now if I could do as some have advised, "Let the church go," I would not burden myself with them. "Let the Herald go," I would not be perplexed with it. "What is the use for you to wear out your life, and bear such burdens?—I would not do it." Well, I reply, that my heart will not let me do otherwise. God's cause, I must believe, is connected with this church. His cause and honor are connected with the Herald and office, from which millions of books and papers have gone out. And if these are to die, then I choose to die with them! I did not enter upon this work, to labor as long as it should be fair weather, and hold myself in a position without responsibility, so that when trials came, or want of support, simply to take my hat and coat and walk out. I scorn the idea. Such a thought, to me, looks ungenerous. It is not, at least, the offspring of the spirit of the Divine Master, "who was rich, but for our sakes became poor."

In such trials, and in such a crisis, the anxious enquiry, with all interested, is, What is to be done? Well, first, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, and joy in the God of my salvation," Hab. 3:17, 18. Trust in God; hope in God; stand to our post, so long as we have the power to do so. Second. We should stir ourselves up to call on God for help. Is it not his cause that we seek to promote? Do we not seek to glorify him? If so, then we may look to him with confidence for help. "Have faith in God." Cry to him for help, and confess our sins, and repent of all our iniquities.

God's servants have prayed in their times of trial, and found help. Thus Daniel prayed: "Now therefore, our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate. For the Lord's sake O my God, incline thine ear, and hear; open thine eyes, and behold our desolations and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear, O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name." God heard him, and answered. And thus we are permitted to cry and plead with God, in whose hands are endless resources, and whose heart of infinite love will not see us suffer more than we can bear, and who will give us our portion of meat in due season.

Third. We must also use means to support the Lord's cause. If we cannot sustain the



church as it is, we must retrench. Or if the church cannot sustain the pastor, let him work with his own hands, and provide for himself and household, and the church of God besides. And this, if I am brought to it, is just what I shall do in the city of Boston, before I will see the cause die. To dig I am not ashamed. And if as Luther once said, it should happen in this last time;—"That there is no longer any love or fidelity on earth, and Christ may come when he may, he will find but a small flock of believers;—and that the gospel should previously to the last day, be banished from the churches, schools and pulpits, and be found only with pious heads of families, within their four walls, as it was in the times of Elijah,"—we will still hold to our integrity. If we cannot publish books, tracts and papers as we have done, we can retrench, in the size, and the number. We will publish, even though the sheet were not larger than a "man's hand," and the truth shall be spoken, and the testimony shall be given, while life lasts. It can be done, and will be done. The only question is, as to how and to what extent. And in this, "wisdom is profitable to direct."

These are some of the feelings of my own heart, and I doubt not I express the sentiments of many of my brethren, who are resolved to live and die, if it must be so, at their post. I trust we shall find some of this spirit at our contemplated meeting at Worcester in November.

The future!—I do not see much of it. All at present is dark, and shaded with gloom. Continual changes are taking place in men and things. What we depend on to day, is taken from us to-morrow. Strange things are coming to pass. But God is the same. Integrity is the same. There is a God—there is such a thing as integrity—and therefore will I trust. Come what will, I hope for grace to trust in Jehovah-Jireh—"The Lord will provide."



## ADVENT HERALD.

BOSTON, OCTOBER 23, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* July 3d.]

No. 18.

### OUR LORD'S GREAT PROPHECY.

The historical prophecies in the New Testament also, equally with those in the Old, are silent respecting the millennium before the advent.

In the answer of our Lord to the interrogations of His disciples—"When shall these things be?" and, "What shall be the sign of thy coming and of the end of the world?" (Matt. 24:3)—there would surely have been reference to so wonderful an event as the world's conversion, had there been any past prediction of it, or if it was among the Divine purposes respecting the future. This prophecy not only makes no mention of a millennial period before the end, but its revelations are incompatible with it.

Those interrogations had respect to the words of our Saviour which immediately preceded them. In the last discourse of Christ to the Jews,—who as a nation had rejected Him, and whose rulers were

then plotting his crucifixion—He uttered his withering denunciations of their sins and hypocrisy, and pronounced upon that generation, the fearful sentence, that upon them should "come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you," said He, "All these things shall come upon this generation."

Then, recalling all His past mercies to Israel, His readiness ever to pardon and forgive, their persistent rejection of Him, and the future glory there to be revealed, He closed with the memorable apostrophe: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For, I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23:35-39.

In the foregoing, were brought to view the two great events of the then future—the infliction of the threatened judgments upon the generation then living, and the final coming of Christ to judge the world and possess the kingdom at the close of the gospel dispensation.

The first of these events, the coming of "all these things" upon "this generation," was comparatively near; and it was to usher in the long abandonment of that "Holy Mountain,"—the "city and sanctuary,"—to "the overspreading of abominations," that should "make it desolate even until the consummation," (Dan. 9:16, 26, 27).

The other event was far remote, and would mark the termination of that extended period of Gentile profanation, when Daniel's "people shall be delivered, every one that shall be found written in the book"—the pious sleepers in the dust of the earth awakening to everlasting life, that they may "shine as the brightness of the firmament," and "as the stars for ever and ever," Dan. 12:1-3.

Having finished his teachings, as "Jesus went out and departed from the temple," whose consecrated walls were being forever abandoned by him, "His disciples came to him to show him the buildings of the temple" (Matt. 24:1), "how it was adorned with goodly stones, and gifts" (Luke 21:5). And "one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!" (Mark 13:1);—as if so magnificent a structure, thus built and beautified, should not be "left desolate." But the Saviour answered: "Seest thou these great buildings!—There shall not be left one stone upon another that shall not be thrown down!" (Ib. v. 2)—thus re-affirming what he had just before uttered.

After pronouncing this malediction, the Saviour, followed by his disciples, turned his back upon that forsaken temple, passed out of the city, went across the brook Kedron, ascended the mount of Olives—just east of and where it overlooked Jerusalem,—and seated himself in full view of that once favored, and then doomed, but, as it will be in the future, glorious sanctuary mountain.

"And as he sat over against the temple, Peter and James and John and Andrew asked him privately, Tell us, 'When shall these things be? and, What shall be the sign when all these things shall be fulfilled?' (Ib. vs. 3, 4)—i. e. When shall 'all these things come upon this generation?' (Matt. 23:36), and when all those are fulfilled, 'What shall be the sign of thy coming and of the end of the world?' Matt. 24:3.

Questions more natural, in view of the discourse and conversation that had preceded, cannot well be imagined. And that they were not dictated by idle curiosity, is evinced by our Saviour's condescending to reply to them.

He first cautions them, and through them the church, against deception by those who should come in his name,—saying, I am Christ," and deceiving many; and which has been since fulfilled in the persons of many noted impostors.

He then admonishes them that "wars and rumors of wars" were not to trouble them; nor to be received by them as indicative of the nearness of the end; "for such things must needs be, but the end shall not be yet," Mark 13:7; or, as Luke has it, (21:9); "for these things must first come to pass; but the end is not by and by"—i. e. their occurrence will be no sign that the end will soon follow.

"Then said he, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights and great signs shall there be from heaven."—Luke 21:10, 11.

These, and like events, were to be the prominent occurrences in the world's future history. And the records of the past show repeated, and almost innumerable instances of their occurrence,—comprising as they do the greater portion of the annals of the last eighteen centuries.

"But before all these," said Christ, "they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my sake," (Luke 21:12-17). "And then shall many be offended, and shall betray one another, and shall hate one another. And many false Christs shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," Matt. 24:10, 14.

As with the former class of events, so do the pages of all past history show a fulfillment of these. The church has passed through a succession of fiery persecutions, and many of them of long continuance. Millions have suffered martyrdom; and numerous false prophets have arisen. Ecclesiastical history is but little more than a fulfillment of this, as secular history is of the predictions of the previous paragraph. The gospel has been preached, at one age or another, in unnumbered dialects, and to the kindreds and tribes of almost all known lands. What nations have never been reached, or how much more extensive its proclamation must be, to have made it "a witness unto all," man may not be able to determine; but this we know, that when it shall have been thus proclaimed as a witness of God's provision for mercy, and of the consequences that must follow its rejection, then, and not a thousand years later, but "then," the Saviour affirms, "shall the end come."

Thus previous to this proclamation of the gospel, as a witness, the millennium cannot come; and subsequent to its proclamation and anterior to the end, there is no space for it.

Having thus glanced at the events that should mostly fill up the long period of "the times of the Gentiles," the Saviour alludes to the judgments which were to come upon that generation; and, referring to the predicted treading down of the sanctuary and host by the "King of fierce countenance" (Dan. 8:11-13, 23-25), he instructs the Christians what they are then to do for self preservation, and says,

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place," i. e. in the sanctuary mountain, (Matt. 24:15); or as Luke records, which thus interprets it, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains: and let them which are in the midst of it depart out"; for that city should "fall by the edge of the sword, and shall be led captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are fulfilled," 21:20-24.

During that long period of Gentile rule there was to be great tribulation. "For in those days said the Saviour shall be affliction, such as was not from the beginning of the creation which God created unto this time," neither shall be. So intense was to be that "time of trouble," that, he adds: "Except the Lord had shortened those days," i. e. the period of affliction, "no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days," Mark 13:19, 20. And to this shortening of the days of that tribulation, doubtless, are we indebted for the gracious exemption which the church now enjoys; and for the glorious light and liberty which the reformation of this "time of the end," has been instrumental in procuring, and which has preserved the church from the entire apostacy, which threatened it.

"Then," says the Saviour, i. e. during those days of tribulation and peril to the faith, "if any man shall say unto you, Lo here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before,"—i. e. of these false Christs which should arise during this period, in v. 5—"Wherefore if they shall say unto you, Behold he is in the desert; go not forth: behold he is in the secret chambers; believe it not!"—Don't be misled by any of these pretended Christs, or pretensions respecting Christ's having come: He will come in no such manner: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be," Matt. 24:23-27.

Having announced the suddenness and universal visibility of his coming, the Saviour proceeds to answer the enquiry of the disciples respecting the signs that indicate its nearness. "But in those days," he says,—of the treading down of Jerusalem by the Gentiles,—"after that tribulation"—the great persecution of the church having ceased—

"the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven," Mark 13:24-27.

Such was to be the sign of Christ's coming and of the end of the world; and so indicative was it to be of the nearness of the end, that he likens it to the indications of approaching summer, as seen in the budding of the trees: he says, When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees: when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand," 21:28-31.

The second question being thus answered, respecting Christ's coming and end of the world, of which the disciples had asked, not when it should be, but, what should be its sign; the Saviour must then answer, or leave unanswered, the former question respecting the judgments that were coming upon the Jews and the desolation of Jerusalem,—of which they had enquired, not what should be its sign but "when shall these things be?" He had, however, given them the evidence of its approach—the compassing of Jerusalem with armies; but he had not answered respecting its epoch. Therefore he adds: "Verily I say unto you, This generation shall not pass till all these things be fulfilled"—the things coming upon Jerusalem (compare with Matt. 23:36); "but of that day and hour," when Christ should come to close this dispensation, "knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:34, 35). For as in the days of Noah and Lot, so was it to find the unbelieving without any anticipation of such an event.

The remainder of this discourse,—enjoining the necessity of preparation and watchfulness in view of Christ's coming, because of this definiteness respecting its nearness, but uncertainty as to its time; and the punishment threatened the evil servant, who "shall say in his heart, My Lord delayeth his coming," are very suggestive. It may be that a lesson should be learned from it respecting the danger of any theory, and the sin of teaching it, that is incompatible with a constant looking for and hastening unto the coming of the day of God.

We shall not here dwell on this, having shown the only thing we designed—that this prophecy of Christ forbids the expectation of a millennium before the end.

### PARABLE OF THE TARES AND WHEAT.

The parables of our Lord, also, are incompatible with the occurrence of a period of universal holiness on the earth before Christ's coming. Only a single one of these will be noticed in this connection—that above named. Said the Saviour:

"The kingdom of heaven is likened unto a man which sowed good seed in his field";—which he interprets as teaching, that "he that soweth the good seed is the Son of man; the field is the world,"—Kosmos, this habitable globe—and "the good seed are the children of the kingdom," Matt. 13:24, 37, 38.

This portion of the parable, with its interpretation, teaches that "the kingdom," which is thus likened to a man's sowing good seed in his field, is "the kingdom prepared" "from the foundation of the world" for those who shall be on the right hand of the Judge when he shall come in his glory. That kingdom comprised "all the earth, the dominion of which was given to our first parents,—the children of the kingdom Gen. 1:26. Extending under the whole heaven, it was not inappropriately likened to a field of which the Son was the Creator and Proprietor; and in which he had planted a goodly seed, for its multiplication and the replenishment of the earth. This condition of things, however, did not continue; for, the parable continues,

"While men slept, his enemy came and sowed tares among the wheat, and went his way"—these tares being interpreted to be "the children of the wicked one"; and, "the enemy that sowed them is the devil," Matt. 13:25, 38, 39.

This evidently illustrates the apostacy of our race, under the temptations of Satan—since which, there has ever been in this world the children of God and the children of the wicked one. For, "When the blade was springing up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him,

"Sir, didst not thou sow good seed in the field? from whence then hath it tares?"—How came these sinners in this world, which was originally declared to be so "very good"?

The husbandman "said unto them, An enemy



bath done this."—The Serpent had beguiled Eve through his subtlety, had caused Adam also to apostatize from his Maker, and, as a consequence, the earth had become filled with the children of the wicked one.

Then "the servants said unto him Wilt thou that we go and gather them up?" Wilt thou not commission us to eradicate all these sinners from the earth,—leaving the children of God its sole occupants?—as we are taught will be the condition of things *before the end*, by the advocates of a temporal millennium?

"But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." And, "the harvest is the end of the world (*æon*), or age, that precedes the resurrection. vs. 29, 30, 39.

Till the end of the world, then, according to this testimony of the Owner of the field, there will never be the fabled period of universal holiness, which has been so extensively anticipated,—however much, as finite creatures, we may have desired it. The wheat and the tares are to grow together; the children of the kingdom and the children of the wicked one are to intermingle, joint tenants of the earth; and there is to be no period when the saints shall have its sole proprietorship, previous to that great harvest season, when the precious fruit of this increase shall be choicely garnered.

How, then, will these wicked ones be eradicated from this kingdom? The husbandman answers:

"In the time of harvest, I will say to the reapers,—for 'the reapers are the angels,'—'Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.'—the interpretation being, that, 'As the tares are gathered and burned in the fire, so shall it be in the end of this world: The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.' vs. 30, 39-43.

When all things that offend, and them which do iniquity—all the children of the wicked one shall have been thus gathered out of this kingdom, so long under the dominion of the usurper, then will it have been restored to the condition it was in, when newly created, before man apostatized; and then will the Husbandman, having come in His glory, say to the garnered seed of the harvest, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." 25:34.

Paradise lost, will then have become Paradise restored. The good seed will thenceforth have the sole occupancy of the "field"; and no enemy will ever more sow tares therein. The saints of the Most High, none of them longer slumbering in the dust of the earth, will then have taken the kingdom. That will be at Christ's coming; and till then, there is no provision made for the eradication of evil, or of evil doers from this earth,—as the affirmative mistakenly supposes.

#### Games of Chance, Betting, &c.

The great majority of good men have been unanimously of the opinion, in all ages, that indulgence in games of chance, and betting, is detrimental to good morals; and the whole experience of the church has confirmed that judgment.

Such conclusions are seldom erroneous, when so unanimously arrived at, and so continuously entertained; and the history of the church will witness, that when, through laxity of discipline, it has countenanced such practices, looseness of morals and a corresponding deadness of Christian graces have characterized its members.

There must therefore be some natural relation, like that of cause and effect, between such things and such results,—or something in the nature of those practices which leads to such results.

All betting is obviously immoral. It is risking the goods with which the Lord may have endowed us, upon uncertainties which we cannot control; and thus it is tempting God's providence. Indulgence in the practice, also, begets a desire to appropriate to our own use and enjoyment the property of our neighbor, without rendering to him an equivalent; which conflicts with the requirements of the decalogue.

Those who indulge in this practice to any extent are very liable to become dissolute. They cannot be content with the slow accumulations of honest industry, and are tempted to abandon all legitimate trades and business, for the maddening scenes and associations of gambling, or mere speculative pursuits. And in these, property, and morals often are shipwrecked—evinced that God does not look approvingly upon such employment of the time, talents, and property which he entrusts to his creatures.

Games of chance have ever been condemned for two reasons,—1st, because they are games of chance,

and 2d, because they naturally tend, more than others, to the risking of property upon their result i. e. to gambling.

1. That they are games of chance. Honestly played, results are sought for that are not dependent on the simple skill of the player. All such results are temptations of providence; for, "The lot is cast into the lap, but the whole disposing thereof is of the Lord," (Prov. 16:33.) To resort to it, is to ask God to dispose of the thing at issue; and to do so for matters of mere profit or amusement, is impious. In matters of great and sacred moment, God has in days past made known his will by lot, as in the division of the land of Canaan—among the tribes of Israel; and hence to appropriate it to common and trivial subjects, is to profane what should be used only for a sacred purpose. To arrive at a result, therefore, by the shuffle of a pack of cards, or the turn of a dice, is an amusement that is more than questionable; and is well deserving the reprobation of all followers of Christ.

Besides the questionable character of the practices named, there is nothing in them that is either morally, mentally, or physically invigorating. Other games are disciplinary and profitable to those who engage in them; but these are never. In the sports of the ball and quoits, and wrestling, the muscles are strengthened and developed and the whole system invigorated; and in chess, the mind is disciplined and matured. Dr. Franklin even equalled it to the study of mathematics as a discipline of the mental powers; but nothing of this can result from the tossing of dice, or the shuffling of cards.

In addition to this, cards and dice are the common resort of the gambler. In fact, they are so associated with gambling, as to have become synonyms of that demoralizing practice. And so easy is the descent from the one to the other, and so frequent is it, that cards and dice should be shunned before they are ever meddled with, and children should never be permitted even to toy with them.

It is said, however, that all games may be betted upon, and therefore that cards &c. should not be condemned because of such abuse! It is true that all games are and so may be betted upon; and so may any issue be made the subject of a bet. A bet may be staked upon the result of an election; but that does not prove it wrong to hold elections which may be thus abused. The result of a cornhusking, or apple-pearing, may determine bets depending on them; but those things being right in themselves, are not responsible for the abuses made of them; which abuses are none the less wrong for being associated with things in themselves innocent.

It may be said, however, that these innocent pursuits, while they may be thus abused, are not in themselves of such a nature as to invite such abuse, as do cards, dice, and all games of chance. There is no such relation between them as naturally to induce it; and hence to avoid the abuse, it is not necessary to avoid the practice; whereas, with those more intimately associated, the one must be shunned, in order to be thoroughly guarded against the other.

There are other games, like those of billiards, ten pins &c. which,—though in themselves innocent and healthful exercises,—from the necessity of their being played in "saloons," where there is apt to be more or less gambling, drinking, and their kindred vices, will cause a young man who becomes an adept in them, to be of more than doubtful morality. And therefore all such places should be shunned, and all young men sedulously principled against frequenting them. The playing of chess in club rooms, and the making of bets upon it, are also very reprehensible, and should be frowned upon by every lover of morality and good order, to say nothing of Christianity.

Some games are of a mixed nature,—the result being partially dependent on skill and in part on chance, like the back-gammon, and some games of cards; but as all such mixed games contain the element of chance, and like those of pure chance are the resort of the gambler and trickster, they can be classed only with them.

In conclusion, therefore, we would say to all young men, Avoid all games of chance, under all circumstances, because it is immoral to employ chance for pecuniary profit or trifling amusement; avoid all betting, as an infringement upon the requirements of the Decalogue; and avoid all saloons or club rooms where games of any kind are played, as places of temptation to drinking, gambling, and other kindred vices which will drown the soul in perdition.

#### That "Bourne."

"Some three weeks since, a son of Timothy Burke residing at Phoenix, N. Y., was accidentally drowned, and the child's mother took the matter so much to heart that she grieved herself to death. She was taken sick and gradually failed until Friday, when she joined her children in that 'bourne' whence no traveler returns.' The only cause assigned for her

death is grief. She had several small children, but the lost boy appears to have been the jewel of her heart."

The doctrine of the Resurrection teaches that there is no "bourne" from which the traveler returns not—though that sentiment is often uttered,—sometimes in prayer—and often quoted as if from the Scriptures.

It is said that on one occasion Robert Hall wrote a sermon on this phrase, supposing it to be Scripture, and was not undeceived till the morning of the Sabbath on which he was to preach it, when, seeking for its chapter and verse, that he might affix them at the head of his sermon, his concordance gave him no clue to the object of his search; and it was not till he had applied to one of his more intelligent hearers to enlighten him, that he found that he had been writing a discourse upon a passage in Shakspeare!

#### Universalist Conference.

The Universalists have been holding a Conference in this city the past week. R. A. Ballou of Augusta the Secretary of the Conference, made an annual report in which he said

"He feared that many, in the belief that Christ was the Savior of all men, expected salvation by death, the separating the soul from the body, and neglected to exercise repentance, faith, and love, the only means which Christ ever furnished for our salvation. This throwing off upon the body the sins of a sensual and stubborn will, was contrary to our moral sense; and if it were so, Christ did not come into the world to cause our future existence, but to teach of a future life, and to prepare us to make it a life of happiness.

"If the body was to be blamed for all our sins, we should all be saved without Christ, idolaters as well as Christians. He thought the teachings of the Church were not explicit enough on this point. Many, believing theoretically in Christ as our Savior, practically look to death to free us from all sin without repentance, faith and love. We cannot anywhere be saved without turning from sin unto righteousness.

"The speaker would not say but that the soul, after laying off the body, would come into a more favorable sphere for repentance, but the affections would not be changed by death from sin to God.—He demonstrated that a sinner could repent in a future life, by taking for example the case of a murderer, who immediately enters the future life with his crime unatoned. Had he lived ten years, and repented, he might secure salvation, and God is unchangeable towards the sinner, and if he repents in a future life, who shall say he shall not secure salvation?"

What this report fears, is undoubtedly the obvious fact. For fifty years or more Universalism has been affirming the salvation of all men, and the result is that the great majority who embrace it become so indifferent to the demands of the Gospel, that they live practically as if no Savior was needed for the race.

The thinking ones of the denomination see this, and they are fast becoming Restorationists—teaching future punishment with a hope of an opportunity to repent in the future. This fable of repentance after death, will be as illusive as the other. Those resting in such belief will, as a general thing, defer repentance till that future, and then find it forever too late.

#### The Site of the Temple.

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," Luke 21:24.

The editor of the Utica Herald, who is now traveling in western Asia, having reached Palestine, thus speaks of the "Holy City":

"There was one 'Holy Place' in Jerusalem I sought in vain to visit—the site of the Temple of Solomon. It is, as you know, occupied by the principal mosque of the city—the Mosque of Omar. Including the enclosure, it occupies the whole southwestern part of the city, and appears one of the most imposing edifices I have seen in the East.

Hitherto strangers have been permitted to visit it by paying a modest backsheesh of from five to fifteen dollars each; but of late the Mohammedans have been 'growing no better fast' in the matter of toleration, and this year have saucily shut the door of the sacred edifice in the teeth of the whole squad of 'Christian dogs.'

I attempted to look into the inclosure, but a Turkish sentinel offered to make me a present of the contents of a very rusty musket, while an old vagabond who stood near suggestively drew his finger across his throat, indicating by such gesture, that in case I should enter I should for the future be relieved of the bore of carrying a head upon my shoulders.

These rascally Mohammedans have also placed some sacred edifice or other over the tomb of David

so that no Christian is permitted to see the resting place of the great Psalmist. And I may here remark that there is no sadder spectacle in all this curse stricken land than that of Arabs, and, if possible, still more degraded Turks, lordling it over the sacred city. The ground once pressed by the feet of Solomon, and David, and Christ, now echoes to the tread of Moslem, and Janissary, and the drivelling Dervish. While the Jew is cowering in obscure places, the Moslem struts with the air of one who treads on thrones; while the Christian begs permission to kneel at the tomb of his Saviour, the Turk disdainfully proclaims himself monarch of all he surveys. While the Holy Sepulchre is nominally in the hands of the Christian, Turkish soldiers keep guard at the door and a Turkish Pasha keeps the keys."

#### SCRIPTURE TROPES.—Corrected.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

#### "E."—AS EDITORIALY CORRECTED.

EAST-WIND, n. Lit. Wind from the east, which, in the climate of Judea, is very violent: "The Lord brought an east-wind upon the land all that day, and all that night," Ex. 10:13.

— A Simile, illustrative of any violent and oppressive act: The Chaldeans "shall come all for violence: their faces shall sup up as the east-wind and they shall gather the captivity as the sand," Hab. 1:9. "I will scatter them, as an east-wind."—Jer. 18:17.

— A Metaphor, expressive of anything dangerous, destructive or unsubstantial: "Ephraim followeth after the east-wind; he daily increaseth lies and desolation," Hos. 12:1.

— A Substitution, when its action is put for that of any destructive element: "An east-wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountains shall be dried up," Hos. 13:15. "The east-wind carrieth him away, and, as a storm, hurieth him out of his place," Job 27:21.

EAT, v. Lit. To consume food: "Make me savory meat, such as I love, and bring it to me that I may eat," Gen. 27:4.

A Metaphor, expressive of participancy in what cannot, literally, be eaten; or of the effect of anything immaterial: "Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves," Isa. 61:6. "Their word shall eat as doth a canker," 2 Tim. 2:17. "The zeal of thine house hath eaten me up," Ps. 69:9.

— A Substitution, for the enjoyment of analogous blessings: "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness," Isa. 55:2. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."—John 6:54.

EGGS, n. Lit. The ovum of birds, and of some other animals, the incubation of which produces their young: "Gavest thou wings and feathers unto an ostrich? which leaveth her eggs in the earth, and warmeth them in the dust," Job 39:13, 14.

— A Simile, when there is a resemblance to anything respecting them: "My hand hath found as a nest the riches of the people and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth or peeped," Isa. 40:14—i. e. the nations had been despoiled of their riches by the king of Babylon, as the nests of birds are robbed of their eggs—none making resistance.

— A Substitution, when any act respecting them is put in place of some analogous one: "They hatch cockatrice' eggs and weave the spider's web, and he that eateth of their eggs dieth," Isa. 59:5—i. e. they mature and execute wicked plans, and they who unite with, or participate in them, perish.

EGYPT, n. Lit. The country in the lower valley of the river Nile: "Abram went up out of Egypt," Gen. 13:1.

— A Metaphor denominative of any country that has characteristics, historic or otherwise, like those of Egypt: "They shall not dwell in the Lord's land; but Ephraim shall return to Egypt"—i. e. shall go into a captivity like that there endured;—"and they shall eat unclean things in Assyria," Hos. 9:3—that being the country thus denominated because of the bondage which was to be there endured.—See marginal note. This is shown to be the true interpretation by Hos. 11:5. "He shall not return into the land of Egypt, but the Assyrian shall be his king."

— A Metonymy for its inhabitants: "The hearts of Egypt shall melt in the midst of it," Isa. 19:1—i. e. the spirit, or courage of the people shall fail them, see vs. 3 and 14.



## ADVERTISEMENTS.

Every Lady should have one of

**GROVER & BAKER'S**

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, . . . BOSTON.

495 BROADWAY, . . . NEW-YORK.

130 CHESTNUT-ST., . . . PHILADELPHIA.

Sept 18—ly pd

**Ayer's Pills**

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

*As a Family Physic.*

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

*For Jaundice and all Liver Complaints.*

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

*Dyspepsia—Indigestion.*

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

*Dysentery—Diarrhea—Relax.*

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

*Internal Obstruction—Worms—Suppression.*

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

*Constipation—Costiveness.*

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

*Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.*

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

*For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.*

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

"Most of the pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever."

**Ayer's Cherry Pectoral**

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Croup, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of suffer-

ers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where.

**Dr. Litch's Medicines.**

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies:

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

**THE GREATEST WORK, OF THIS AGE, OR ANY AGE, SINCE KING JAMES', 1610.**—Sawyer's New Translation of the Holy Scriptures. A labor of twenty years, by one of the best Hebrew and Greek scholars in our country; an indefatigable worker, and a true man.

This great work is rapidly approaching its completion. The New Testament will be published and ready for subscribers about the 25th of October, in an elegant volume of about 420 pp. 12mo. Price \$1 in cloth, and \$1.25 in morocco. In addition to the Agents already in the field, who find it the easiest book to obtain subscribers for that they have ever tried, we could employ, to their advantage and ours,

ONE THOUSAND MORE,

in the various States of the Union. It is a book for all, of every section and of every name; and if the advance orders, more numerous than for any book we have ever issued, not excepting

**UNCLE TOM'S CABIN,**

and if the numerous letters of encouragement from all parts of the country are any indication of the success which is to follow, it certainly must be great. Where is the man or woman who would not rejoice to see a better version of the Holy Scriptures, than the one translated 250 years ago?

A copy of the New Testament will be sent to any person who will forward the price to us by mail; and any man or woman wishing a Town or Country Agency, may learn our terms by writing.

JOHN P. JEWETT &amp; CO. Publishers,

20 Washington Street, Boston.

oct 23—3 w

## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald, over their own signatures.

**Instructions on Prayer.**

BY O. R. FASSETT.

"Prayer ardent opens heaven, lets down a stream Of glory on the consecrated soul."

"Come my soul, thy suit prepare;  
Jesus loves to answer prayer;  
He himself hath bid thee pray,  
Therefore will not say thee nay."

**Prayer.—What is it?**

Prayer, is addressing the Supreme Being through the Mediator Jesus Christ; it is petitioning his favor and mercy;—confessing before him our sins and follies, and rendering to him devout gratitude and thanksgiving for the benefits received. Whenever we come to God in prayer, we should endeavor to realize the fact, that "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." This will prepare our hearts and minds to approach God with that sense of dependence on him, as well as thankfulness for the blessings we enjoy and ask of him, that will be "well pleasing in his sight," and insure the divine benediction. There is not a temporal good we enjoy nor a spiritual mercy conferred upon us, but God is the Author and Giver.

"There's not a star whose twinkling light  
Illumes the distant earth,  
And cheers the solemn gloom of night,  
But goodness gave it birth."

There's not a cloud whose dew distil  
Upon the parching clod,  
And clothe with verdure vale and hill,  
That is not sent by God.

Around, beneath, below, above,  
Wherever space extends,  
There God displays his boundless love,  
And power with goodness blends."

**Prayer,—a duty and privilege.**

Prayer, is both a duty and privilege. God as our Creator, Preserver and bountiful Benefactor, should be honored and revered by us, in the acknowledgment of all the benefits received,—in asking of him all the blessings of his providence and grace we need,—and in the humble confession of all wrong and sin committed before him, against him, and in his holy sight. And what a privilege is that of prayer! The Divine Being, notwithstanding our sinfulness, and vile, bids us to come into his presence, and ask him for the mercies and blessings we need, giving us the assurance that he will hear and answer according to our wants, even "above what we are able to ask or think." He might justly shut us away from his holy presence, turn a deaf ear to all our supplications, and regard not our cries; for we are sinners in his sight, and have greatly sinned against him, and are wholly undeserving of the least mercy at his hands. He might justly make our heaven as iron, and our earth as brass, and we gain no access to him; but it is otherwise. He graciously bends his ear and hearkens and hears every humble, contrite soul that calls upon him, and gives them the answers of peace, and grants unto them the petitions they desire of him. What a privilege is this! But alas! how many are living without the enjoyment of it! They have no closet, or secret place of retirement where alone before God they may hold sweet and heavenly communion with him—no secret place of prayer; no bower of prayer made sacred and sweet, because there they have seen God, and obtained His favor and blessing. They have no family-altar, around which they gather, and offer up to God the morning and evening sacrifice and the holy and sweet incense ascends to heaven. Truly, it may be said of all such, they are living "without God, and without hope in the world."

How can any one so live? How dare one so live, without prayer?

"A throne of grace! then let us go  
And offer up our prayer;  
A gracious God will mercy show  
To all that worship there."

**Prayer, a distinguishing feature of God's house.**

Prayer is the distinguishing feature of God's house, for it is written,—"*Mine house shall be called the house of prayer for all people.*" Every church, temple, and place erected for the worship of the living God, should be a place consecrated to prayer. Other means of grace may be enjoyed there, for it is up to the sanctuary, like David, we are to go and learn the way of the wicked, and God's providential dealings with his people; hear the gospel, sing God's praise in psalms and hymns, and spiritual songs, singing and making melody in our hearts unto the Lord; and there enjoy the ordinances of his house. But these all should be mixed with much prayer, that they might profit us: and there should be in his house special seasons of prayer, and often, so as to constitute it the house of prayer. His house, is a house of prayer for all people, a place where every body should be invited to assemble for prayer. God is no respecter of persons; and "will have all men to be saved, and to come unto the knowledge of the truth." It is nothing strange, therefore, that he has set his seal to union prayer-meetings in our day: for these places have been places of prayer especially, and where all have been invited to come and enjoy the privilege of prayer without without distinction. May these places be multiplied to the end.

"Sweet bonds that unite all the children of peace."

**Prayer, a distinguishing feature of God's people.**

Prayer begins the Christian's life. As soon as one begins to live the life of faith, he breathes the breath of prayer. As the new born infant lives a new life, and breathes the atmosphere of heaven;—so the new-born soul lives the new spiritual life, and inhales the rich gales, and gentle zephyrs, wafted from the heaven of heavens, as soon as he is begotten to a life of prayer. It may be said of every such soul, as it was of Saul of Tarsus on his conversion, "Behold, he prayeth."

The promise is, "Whosoever shall call upon the name of the Lord, shall be saved." Let the unconverted begin to pray, if they would find mercy and be saved.

A young married man, having a pious and devoted wife, was himself addicted to profanity and lightness; but he was made the subject of much prayer by his wife, father and mother and friends.—

During a protracted meeting in his neighborhood, these friends greatly desired that he might become the subject of divine grace. His wife became so burdened with his case that she wept in secret places; and on one occasion left the place of meeting where he was present, somewhat serious, so overcome in heart, that as she retired she burst into a flood of tears, and sobbed aloud, so that she could be heard within. The next Sabbath day evening she remained at home with her two little children, and also to pray for her husband's conversion, but instead of his coming home serious as she expected, he came singing a dancing-tune, and dancing into the house. She gently reproved his levity. But he used such fearful oaths as to cause her to weep more bitterly. A day or two after this, however, his voice was heard in secret prayer: and calling most earnestly on God for mercy. As the circumstance was told me, I remarked,—the work is done, the Lord will be true to his promise; "Whosoever shall call upon the name of the Lord shall be saved;" and within a day or two this man found peace, and gave evidence of a change of heart.

Others may be earnestly solicitous for you, impenitent sinner, but until you are anxious for your own soul, and arise and call upon God for, yourself you will not be converted.

"Go when the morning shineth,  
Go when the noon is bright,  
Go when the eve declineth,  
Go in the hush of night:  
Go with pure mind and feeling,  
Fling earthly cares away,  
And, in thy closet kneeling,  
Do thou in secret pray."

**Prayer is the continuance of Christian life.**

When one ceases to pray, he ceaseth to live a spiritual life.

"Prayer is the Christian's vital breath—  
The Christian's native air."

No more can one live the life of a Christian without prayer, than an animal can live out of its native element. The fish, drawn from the water, soon after dies. A bird put under a glass receiver, and the air exhausted, soon flutters and expires,—so a Christian leaving off prayer becomes wretched and uneasy, and if he does not return to the duty of prayer, and have its enjoyment and blessing, dies a spiritual death. There is no person more unhappy than the backslider from God. He has once enjoyed peace, but now this is gone, and he mourns the absence of his God and Saviour. If he ever is conscious of his state and can at all attune his heart and voice to sing, it is in the following strain:

"Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and his word?  
What peaceful hours I once enjoyed!  
How sweet their memory still!  
But they have left an aching void  
The world can never fill."

Let such begin to pray,

"Return, O Holy Dove, return!  
Sweet messenger of rest!  
I hate the sins that made me mourn,  
And drove thee from my breast."

and then will they find peace, and assurances of God's love again. The world that has been going wrong, and the providences of the Lord so inscrutable, will all go smooth again, and be explained. Let the fish still alive and gasping be put into the water, its native element, and see how it sports again. Liberate the bird, fluttering and dying under the glass receiver for want of air, into the open fields and forests, and where its lungs again fill with the atmosphere, hear it sing in melody the songs of liberty and praise. Pray, backslider, and soon your captivity will end, and down from the willowbough you will take your harp and sing again the songs of Zion.

**Prayer closes Christian life.**

The good man when he comes to die, after he closes his eyes on earthly scenes, bids adieu to all earthly friends, and exchanges the last words of farewell with the nearest and dearest relatives, turns upward his eyes, and directs upward his thoughts and desires to him who can go with him down into the deep waters and through the dark valley, and commits the keeping of his soul unto him as a faithful Creator who will preserve him unto the day of his coming and kingdom. His last utterances and desires are those of prayer. Prayer is

"His watchword at the gate of death,"

But not as the poet sings,

"He enters heaven with prayer;"

but more truthfully,

He enters heaven with praise—  
Praise shall his tongue employ.

For with this life ends the life of prayer, and with the beginning of the next the life of praise. And hereafter on the resurrection of the dead, the triumphant song of victory will be sung,

"O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

To be continued.



## Inquiries.

As the doctrine of the destruction and annihilation of the wicked, is supported by the World's Crisis, and denied by the Advent Herald; and as we see doctors and editors disagree on that important question, the undersigned wishes to put the following questions to the Herald, for an answer on that subject; which if done in a true light, may edify me, as well as all the readers of the Herald.

Question 1. If the wicked do exist forever, and their punishment will be eternal misery in the lake of fire, which it seems is located on this globe, and is gathered together, of the rain of fire and brimstone coming down from heaven, how will it be possible, that the indignation of the Lord will ever overpass; and how will it be possible, that the children of God will ever be able to leave their chambers, and take possession of the new earth, their blessed inheritance?

Question 2. And if the righteous shall be recompensed in the earth, then the lake of fire and brimstone, with the wicked therein, must be removed; and if so, in what locality of the universe will it be? and how can the scriptural phrase be verified, that the wicked shall be recompensed, in the earth, much more than the righteous?

Question 3. And if after the resurrection of the wicked, they live on eternally, how can the Scriptural phrases be fulfilled; that they shall become ashes under the soles of the feet of the righteous; and, dust thou art, and unto dust thou shalt return?

Question 4. And if the devil and wicked men are not blotted out of the universe, how can the curse be removed?

I remain your brother in Christ,

PHILLIP PFEIL.

Shelby, N. Y., Oct. 1st. 1858.

Ans. 1. As the kingdom of the redeemed is to extend under the whole heaven, and continue forever, it follows that the "gehenna" of the wicked cannot be on the earth.

2. The Bible gives us the name of the locality of the punishment of the wicked; but its latitude and longitude in God's universe, are among his unrevealed secrets.

If, by the recompense of the wicked, was meant their eternal punishment, and it was necessary to understand that as being in the earth, it certainly could not be on its surface. The text referred to, however, does not affirm that the wicked shall be recompensed in the earth; for this is affirmed only of the righteous. The text is Prov. 11:31, which declares truly that "the righteous shall be recompensed in the earth;" then adding, "much more the wicked and the sinner," which affirms the certainty of their recompense, without expressing its locality. That it is to be eternally in the earth, is only an inference, which must give place to anything clearly inconsistent with it elsewhere in the Scriptures. Dr. Clarke gives us the literal rendering of its Hebrew,

"Behold, to the righteous it shall be returned on the earth, and also to the wicked and the transgressor."

As both of the classes will be resurrected on the earth, and will receive their doom from thence, it will be literally true to each in the sense of Dr. Clarke's version. The Septuagint version of it is as follows:

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

This version is evidently authorized by the Holy Ghost; for Peter, speaking under the guidance of the Spirit, uses the precise words of the Septuagint in 4:18 of his first Epistle. The Chaldee paraphrast has given this turn to the text in Proverbs:

"Behold, the righteous shall be strengthened in the earth; but the ungodly and the sinners shall be consumed from the earth."

The Syriac thus: "If the righteous scarcely live, the ungodly and the sinner where shall he stand?"

The Arabic, says Dr. Clarke, is nearly the same as the Septuagint and the Apostle.

As we have been in the habit of considering Peter as a safe interpreter of Scripture, the inference which some draw from the passage is to us unwarranted.

3. The bodies of the wicked return to dust at death; and they are ashes under the feet of the saints from the conflagration till the time of the second resurrection. There is nothing predicated in the Scriptures respecting the duration of their continuance in a condition of dust and ashes.

4. As the "curse," is a denominative expressive only of the ill effects which Adam's sin brought upon the earth, it will be removed, and be no more, when the earth shall be freed from those ill effects. And as Satan existed before the curse was inflicted, so is the removal of the curse compatible with his subsequent existence.

## Report.

The Maine Eastern Central Quarterly Conference convened at the hour appointed, 2 o'clock, P. M., Thursday, Sept. 30th, in South Hope. The day

and evening, and also Friday, was spent in preaching the word, and in prayer and exhortation. A sweet and heavenly spirit pervaded the meeting; God's blessing rested upon the people. Saturday A. M., 9 o'clock, met and organized, by choice of Elder S. K. Partridge, chairman; Merrill W. Payson, scribe; after which an interesting, animated and very profitable discussion took place, with feelings of Christian kindness, on gospel order, in pursuing the work of the Gospel, on church organization, &c., by Brn. Partridge, T. Smith, N. Smith, Dudley, H. Hemenway, Wellcome, Payson, Walker, Young, Lawrence, M. Hemingway, Hall and Somes, which lasted three hours. Conference then adjourned, until 4 o'clock P. M. Preaching at 2 o'clock, after which the conference was called to order; when it was,

1st. Voted that names of the preachers connected with this Conference be recorded in the Report, which were: S. K. Partridge, James Dudley, John Somes, John R. Hall, Thomas Smith; it having been voted, that Bro. Smith be for the present associated with this conference.

Voted, that the next quarterly meeting be held on the 3d Thursday in Jan. 1859, at such place as Eld. S. K. Partridge may appoint.

Our meetings on Sunday were deeply interesting; the congregations were large, and the word preached fed and strengthened the saints, while it produced deep impressions on the unconverted.

In the afternoon the Lord's supper was administered to a good company of believers, who are expecting soon to meet again in the kingdom of God, to partake of the marriage supper of the Lamb.

MERRILL W. PAYSON, Scribe.

South Hope, Me., Oct. 9th, 1858.

For the Advent Herald.

Mr. Editor:—In the Herald of May 9th, 1857, which I had not seen till a few weeks ago, you say, "The man (Blain) though once a Baptist minister, is not one now, not being fellowshipped by that denomination."

I hope you will do me the justice of publishing the following letter, that the readers of the Herald, may judge for themselves as to the propriety of my course in this matter. I have the original.

"First Baptist church in Maidstone, England, Sept. 1852. Minutes of the church.—The case of Elder Blain having been stated to the church at some length, by the pastor, it was unanimously resolved, that in view of the peculiarity of the present case, we do cordially agree and consent to our brother's request, and authorize him to consider and declare himself a member of this church: and we earnestly wish him every blessing from the God and Father of our Lord Jesus Christ.

(Signed) H. H. DOBNEY, Pastor."

I have evidence that Bro. Dobney's church holds a standing in a regular Association, and that Baptists in England and America are in fellowship.

A church in Buffalo fellowship withdrew solely for my belief that the impenitent will be "punished with everlasting destruction" and not with eternal misery, and I was received into the above church on a written statement of all their proceedings in my case.

The form of church government with Baptists is congregational, and each church is an independent body, and so no one can be a pope over another, much less over the whole denomination. Cases like mine are known to occur among Baptists, when members are not expelled for gross or palpable immorality, and I conclude they do with Congregationalists, as their government is similar.

When I lecture in new places, I uniformly make the above statements.

As soon as time admits, I will notice your charge respecting my other statements.

JACOB BLAIN.

Boston, Oct. 13th, 1858.

The above is as we understood—that he was not fellowshipped by American Baptists, and that to get fellowshipped, he had to resort to a foreign country. No Congregational church would ever thus admit a man out of the town where he resided, provided he was not fellowshipped by such church there.

It should be understood that Mr. Blain is not an Adventist, and has no sympathy with them, as such.

Dear Sir:—Elder J. D. Boyer's house is burnt. The dwelling house of the Rev. J. D. Boyer, of Second Fork, Elk county, Penn., was consumed on the 23d of Sept. last. The fire is supposed to have originated either from the stove-pipe or otherwise from the burning logs near by. The Elder and lady were absent in Philadelphia. The two ladies keeping the house, were both at home, it being about noonday. The alarm was soon made and the neighbors came to their assistance; and it was managed well. The fire took in the kitchen and their valuable property being mostly in the other part of the house was mostly saved. The goods in one chamber, however, were consumed, consisting of bedding, clothing and

furniture. If they could have got water, the house might have been saved.

JAS. BARR.

NOTE.—We are glad to learn the house of Bro. Boyer was insured. But his loss must have been considerable, besides being turned out of house and home. We sincerely sympathize with our brother, and trust that he will be remembered by the stewards of the Lord, who have this world's goods.

## Christ's Humanity Sinless.

DEAR BROTHER:—Your article on "The day of Adam's sin and penalty" in the Herald of the 2d inst. demands a passing notice. Your remarks on the day are very clear and instructive; but when you speak of the human body of Christ, I must confess I felt very much astonished and startled.

It appears to me to strike a blow at the foundation of the Christian's hope. Add fallen human nature to the person of Christ, and you make Socinianism and Irvingism right.

The fact that Christ died does not prove that he possessed a mortal nature, no more than Adam possessed a mortal nature previous to his fall, though he was of the earth earthy. If men could live nearly a thousand years, he could have lived ten thousand, &c.

What mortal man could say, "I have power to lay my life down, and I have power to take it up again?"

Previous to Adam's transgression death was not known; it had not entered our world. It was in consequence of sin that death entered in. So that death brings the wages of sin, and Christ being without sin, death had no power over him only in the way of substitution.—"He died for us," instead of us. He could have left our world and taken his place at his Father's right hand without dying, had it been possible to complete the work of redemption without. But it was not possible. The lamb slain before the foundation of the world.—Rev. 13:8.

Christ was created holy by the Holy Ghost. Thus the angel said to Mary, "that holy thing." Now if we say the body of Christ was corruptible, we at once contradict the words of the angel.

The body of Christ saw no corruption. "Thou wilt not suffer thine holy one to see corruption."—Ps. 16:10. He underwent no change in death.—He arose with the same body—he had the same marks—the same nail prints in his hands and feet,—the same marks of the spear, Luke 24:29. There was no corruption. He was a pure offering, without spot—acceptable to God.

It is true his countenance changed on the mount of transfiguration, but it was the same body. Moses' face shone, but his person was not changed.

The Lord Jesus took upon him our nature, but not our sinful nature.

When God prepared a body for his Son, he goes out of the ordinary way to produce it. "A virgin shall conceive." Wonderful mystery! (The Lord give us grace and wisdom to receive the truth, just as he has revealed it to us, and not add to it and darken it by thoughts of our own.

This great mystery has puzzled the heads and hearts of thousands, and it requires some spiritual discernment and child-like simplicity to grasp this "great mystery."

Many persons lay great stress on the word "likeness of sinful flesh," but it is only the likeness.—I may have a coin made of base metal, and I may make one like it of pure metal without any alloy,—it may resemble the other in every respect; but the difference will be found in the purity of the metal.

Our blessed Lord resembled man in every respect, sin and corruption excepted.

He could say to his adversaries, "Which of you convinceth me of sin?"

When Satan came to him he could find nothing in him. No evil desires, no evil propensities, like he finds in the fallen sons of Adam.

If I wish to learn what kind of death Adam died on the day he ate forbidden fruit, I have only to turn to the 5th of Jn. 25th and 26th and the 11th of Eph. 1st and 5th verses—"dead in trespasses and sins." So that when Adam ate the forbidden fruit he no longer possessed immortal life, but became dead in trespasses and sin, he lost his godlike life and became subject to death.

I trust you will receive these few remarks kindly, as coming from one who desires to be zealous for the truth, and honor the name of the Holy child Jesus.

Yours very truly in Him, THO. MACKLIN.

Baraboo, Sauk Co., Wis., Oct. 9th, 1858.

The above is written under a misapprehension of the view taken of Christ's humanity. It is simply that when he took upon himself our nature, it was just that nature which we inherit from Adam, in its susceptibility to all the disabilities of the fall. The holy child Jesus was ever sinless. He knew no guile, and was entirely unmoved to acquiesce in any

of Satan's artful wiles. Also, he knew no corruption; for his resurrection was too soon after death for corruption to take effect. He was, however, subject to weariness, hunger, pain, death &c., as we are—voluntarily so,—that he might be tempted in all points like as we are, but yet without sin. This view is at the farthest remove possible from "Socinianism," which our correspondent cannot detest more than we do.

A SMALL BEGINNING. In the year 1700 ten clergymen met at Branford, each one bringing a few books under his arm. Placing these on the table in Parson Russel's study, each said solemnly, "I give these books for the founding of a College in this Colony." A century and a half have gone by, and Yale College counts its graduates by thousands—and this was its foundation.

## OBITUARY.

DIED, in Waterloo, Shefford Co., C. E., Sept. 17, 1858, DANIEL TAYLOR, aged 60 years.

The Advertiser, a paper published in the village where Bro. Taylor lived, says of him, he "was one of our oldest and most respected citizens; he had been for some time past in poor health, but to the last was able to exercise the active oversight of his large business; and the immediate cause of his death was paralysis. He was a good man, just and generous; of quiet, unobtrusive habits, but of sound judgment, liberal views, and exalted moral and religious principle. Mr. Taylor was a native of Newfane, Vt., and came to this country in 1823, to share with the early settlers the hardships and privations of a backwoods life. During many years he has been partner in a large, flourishing and well-known mercantile and manufacturing house in this place, and earned an enviable reputation as an enterprising and honorable man of business. In his social relations, he was kind and courteous; no man had fewer enemies, or deserved them less. He was the liberal patron of whatever tended to promote the progress of intelligence, morality and religion,—and his sudden death has created a sad void among us, and cast a deep gloom over our entire community."

I would add to the above, that a little more than seven years ago, Bro. Taylor professed faith in Christ, was baptized by Elder E. Burnham, and united with the Advent church in Shefford, of which he remained a member till his decease.

The attendance at his funeral was large, and good attention was given to a discourse by the writer, founded on Isaiah 25:8,9. He left a wife and three children; but our sister's confidence is in Him who lives forever, and who can sustain her in this hour of trial. Though our brother was suddenly called to "put off this tabernacle," yet we trust that being "absent from the body" he is "present with the Lord," and that his "flesh also shall rest in hope" of immortality, when the Lord comes to be glorified in his saints.

J. M. ORROCK.

DIED, in this city, Oct. 2d, 1858, LIZZIE F. SANDERSON, aged 27 years 9 months.

The subject of this notice, was not only known to the friends in Salem, but she had a large circle of friends elsewhere, who are left to mourn her loss.—It seldom falls to our lot to record the death of one whose virtues shone more brilliantly than the deceased. She was not simply a believer in the great doctrine of the Advent, but she was a Christian.

She was distinguished, not so much for her pretensions to religion, as for her uniform action, meekness of mind and sweetness of disposition. The Christianity in which she believed, was of that kind which, while it has to do with the outer, invariably manifests itself in the inner life. Indeed, it was the latter that regulated and gave character to the former.

Her death was not altogether unexpected. Though she was sick for sometime, yet the most sanguine hopes were entertained of her recovery until about two weeks before her death. From this time it became apparent that disease was fast doing its work. The morning before she died she requested her friends to sing the 23d Psalm:

"The Lord is my Shepherd," &c.

How applicable the language—"Though I walk through the valley of the shadow death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me."

She lingered till Saturday morning, when she fell

"Asleep in Jesus; blessed sleep,

From which none ever wakes to weep;

A calm and undisturbed repose,

Unbroken by the last of foes."

May heaven's choicest blessings rest upon and comfort the stricken hearts of the bereaved.

F. H. B.

Salem, Mass.



## ADVENT HERALD.

BOSTON, OCTOBER 23, 1858.

**BILLS.**—This week we send bills to those of our present subscribers who are indebted on the present and past volumes of the Herald,—there being, we are sorry to say, 1353 of them in that, to us unfortunate predicament.

Of this No. 566 are indebted \$1, or less than \$2.

387	"	"	2	"	3.
195	"	"	3	"	4.
133	"	"	4	"	5.
72	"	"	5	"	or more

making 1353 who are indebted to this office for their papers ending Jan. 1, more than \$3,000,—every cent of which is promptly needed to enable this office to meet its present indebtedness, and current expenses for the last three months of the present year. This withholding of these amounts, which are small for each one to meet who is indebted, if withholden, will be very pecuniarily distressing to us.—And we are unable to harmonize with the injunction of the Golden Rule, the indifference with which some treat all these appeals. Shall not this simple statement call from those to whom we now appeal, an act of simple justice?

**THE CONFERENCE AT WORCESTER.—ITS OBJECTS.**—The objects of this conference are set forth in the "circular" of the committee. What may come up when the conference shall meet, we cannot foretell. But let all the brethren and friends of the Advent cause be assured that there is nothing, so far as I know, but what is worthy of the earnest attention of every Adventist.

The subject of the future management of the Herald office I have no doubt will come up in some form. And I am desirous it should. I wish for the patrons and supporters of the Herald freely to advise as to the best course for the future. And whatever can be done, in accordance with their wishes and advice, of more advantage to the cause, I shall be most happy to give my hearty support.

I do not wish any one to feel that there is any disposition on the part of any of the friends of the cause to remove me from my post of labor or responsibility, without my own expressed wishes to this effect. If any such idea has obtained, I wish it may be corrected; for I believe that the brethren who are interested in the meeting at Worcester, and its legitimate objects, to be incapable of any but honorable and Christian conduct in this matter.

And here let me say to my friends all abroad, that it is my especial wish that an Advent conference should be organized, who shall appoint a responsible executive committee, into whose hands the whole publication department of our cause should be placed; and into such hands I am now ready, in good faith, to do what I have always said to the body I would do, on the formation of such executive committee.

In case of such a transfer, I should co-operate with the Committee in the publication department, and in their plans and efforts for the building up of the cause. And I should be willing to bear my part, by investing a due proportion in the association.

In view of the probability of such a transaction, I hope there may be a full representation of all the churches, as well as scattered brethren, at the approaching Conference, to mutually counsel in the adoption of wise and prudent measures for the promotion of our sacred cause. J. V. H.

**TO THE CLASS IN TROPES.** The letter "G" is the last that we have been furnished with, and that was published sometime since. We wait only to hear from others.

**A SINGULAR MAN.**—A man calling himself Wm. Tell Wilkins, of Adamsville, Farnham, C. E. called upon us this week. He had an old sword girt by his side and talked strangely. He is no doubt absent from home without the consent of his friends.

**THE MAGAZINE EXPLOSION AT HAVANA.**—The New Orleans Picayune publishes the following account of the terrific explosion that occurred at Havana on the 29th ult:

"On the 29th ult., at half-past 4 P. M., the Naval Magazine at Havana, situated at the head of the harbor, containing over one hundred and fifty thousand pounds of gunpowder, several hundred loaded shells, together with a large quantity of rockets, fireworks, &c. exploded. The shock and effect, as described by the residents of the city, were truly awful.

"Thus far, there had been found in the ruins and about the ground, 28 dead bodies and 105 wounded—four of whom died shortly after being removed to the Hospital.

"For some moments the air was filled with all descriptions of destructive missiles, and stones, shells

&c., were projected a long distance from the building and into the bay.

"No damage was done to the vessels at anchor. The dead bodies of three coolies were blown through the air to the slope of Fort Afaires nearly a quarter of a mile off.

"There were upwards of three hundred persons employed on the new sugar warehouse, in the immediate vicinity of the disaster, mostly coolies, and among them the loss of life and limb appears to have been the greatest.

"At the military guard of the magazine, consisting of a sergeant and sixteen men, only four remained. Many bodies were no doubt yet under the ruins and in the waters of the harbor.

"The destruction of the fine pile of sugar warehouses, some twenty buildings, several of which were finished, and the others in course of construction, was complete. Nothing now remains but a mass of stones and rubbish. The concussion was so great as to destroy the gas meters, rendering the gas works, for the present, entirely useless; and it will require at least three months before the city can be lighted. Every residence is more or less affected by the shock; several buildings sustained great damage."

A New York letter writer says:

"The visitors to the saloon under the Astor House will miss this season the tall and imposing form of the gentleman known as the 'Card writer at the Astor.'"

"He was a Vermont man, and came from his native State to Massachusetts to edit one of the leading journals. He was well educated, of fine talents, a genial temper, and made what are called 'troops of friends.' But these proved his ruin. He could not resist the power of the friendly and social glass, and drinking and social life unfitted him for his duties as editor, and finally drove him to this wilderness of men. Those who sported with him in his better days, when he had money to spend, and led him to excess and intemperance, were not to be found in the day of his calamity, and driven by want and shame he located himself in the Astor House saloon to write cards for a living. He felt that his position was far beneath him. He keenly felt the deep degradation. He sought to hide his sensibility in the maddening cup. He drank deeply, and it was a most painful sight to those who knew him in other days to see the wreck he made of all the gifts of God and to know his career must soon end and his sun go down in night. And this has happened to him. A few weeks ago he passed away from the land of the living, and leaving his career a warning and an admonition. The number of young men who fall and are ruined here, is past belief; and the death of such are as little noted in this great Babel as the fall of a man into the sea, when the parted waters close over the victim and give no sign of the place where the body went down."

**HEATING BY GAS.**—One of the new buildings erecting by Mrs. Dudley in Hawk Street, says the Albany Knickerbocker, is not only to be lighted, but heated, by gas. The plan adopted is the one got out by Calvin Pepper, Esq., of this city. The iron work will be done up at the Eagle Furnace. Mr. Pepper gets up his heat by passing gas through sand. If the gas be directed into the body of the sand it will instantly diffuse itself through the entire mass, and rising to the surface, may, with perfect safety, be instantly set on fire with a match, the flame covering the whole surface of sand with a pure flame without smoke, no matter how large the extent of the flame, and with perfect and complete combustion. The heat is almost instantaneously diffused through the entire mass of sand, heating it equally throughout, and requiring but one minute of time to heat the sand to such intense temperature that it will retain its heat for hours after the gas is shut off and the light extinguished. There can be no doubt that the gas required to light a room, will also be sufficient to heat it. Mr. Pepper claims that two cents' worth of gas will make a sufficient quantity of sand red-hot to keep a room warm in winter eight hours. If this be so, it will be seen that our fuel expenses can be reduced to about sixty cents a week.

**NO UNCERTAIN TRUMPET.**—At the opening of Christ Church in Fifth Avenue, on the 26th ult., the sermon in the afternoon was preached by the Rev. Dr. Bedell, of the Church of the Ascension in this city, who took for his text the following passage of Scripture: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—(Dan. 12:3)

The subject, to the discussion of which the Rev. Doctor's discourse was mainly devoted, was, "The Function and Glory of the Christian Ministry."—After a few preliminary observations with reference to the signification of the text, he entered upon a consideration of the question, What is the function

of the Christian ministry? the conclusion at which he arrived being that it is chiefly to convert sinners; or, in other words, to bring them to the Cross, where they may be convicted of sin, made penitent, led to put faith in the whole work of Christ for pardon and justification, enabled to trust in the love of the Spirit, and brought under its sanctifying influence. All other ministerial functions were subordinate to conversion, and were intended to promote it. The guidance, discipline, preservation and maintenance of the Church, the administration of Sacraments, the conducting of public worship, instruction in and explanation of Creeds, and contention for the truth contained in them, were partly secondary, and partly subordinate. A church must be gathered before it could be organized; sinners must be converted before Sacraments could have any efficacy with them.

**THE COMET.** The Comet is now rapidly approaching Venus. About the 17th inst., the time of its nearest approach, it will be, as seen from the planet, thirty-six times as great as it appeared to the earth at its maximum. The nearest apparent approach to Venus will be on the 19th inst., when it will be between two or three degrees distant. Owing to the great velocity with which it will be moving, (about thirty-three miles per second,) it will be subjected to the disturbing force of the planet for such a short time that its orbit will not be very much changed. If it had arrived three days earlier, it would have passed so near as to present to Venus an appearance more than three thousand times as magnificent as it appeared to us on the 8th and 9th instants.

**BENEVOLENCE.**—If the beneficence of the ever blessed God is known by His mighty benefactions, His love is surely brought home to the heart by the minuteness of His care. Those who have experienced the very little circumstances which can raise the heart or cheer the sunken spirit in an hour of need, should surely learn that nothing is little by which they show kindness to others. It is not the intrinsic value of the gift, but the love from which it emanates, which constitutes its living power; and nothing is too small to convey the spirit of love from a heart overflowing with the love of God and man. God is the rest of the heart; and the feeling that God remembers in love is the true and potent cordial for every sorrow.

The truth is, that the bestowal of the heart's affections, like the price paid for merchandize, is regulated not merely by the actual value of the object, but by the urgency of the need of those who pay the price.—*Mary Anne Schimmelpenninck.*

**MAN'S EFFORTS AND GOD'S BLESSING.**—Nothing can be more obvious than the constant connection in Scripture between our efforts and the blessing of God. Though God alone giveth the increase, Paul is bound to plant and Apollos to water. We cannot by our own efforts produce that holiness of heart from which alone a holy life can proceed; we cannot of ourselves acquire that relish for spiritual joys upon which our fitness for the inheritance of the saints in light depends. But while we pray to God to bestow these graces upon us, we may be diligently employed in removing what might prove obstacles to their exercise; we may "lighten the ship," though convinced that God alone can bring us safely to land. *Thomas Seddon.*

## ITEMS AND NEWS.

It is said by one who has had small pox, that if when the pustules begin to appear, they are anointed with sweet oil and lime water, as these are generally prepared for application to burns or water scalds, it will operate to prevent or allay all irritation, and hinder the discoloration of the cuticle and the pitting which are so often the accompaniment of this fearful disorder.

Mr. Benjamin Baker, of New Bedford, Mass., has a dog some six months old, that was born with only two legs—the fore legs being absent. The puppy is healthy and otherwise in good condition. The canine can propel himself quite well by resting on his breast, which is entirely smooth, and accelerating himself by his hind legs.

A few weeks since, says the N. O. Crescent, we mentioned, as a singular circumstance, the marriage of a German widow, to her fifth husband—not one of the previous four having outlived his wedding a year. Well, a few days since, the fifth husband took the yellow fever, and died.

The N. Y. Sun says that a few days since the Sheriff sold out the effects of a merchant who has been ruined by the purchase of lottery tickets. He bought for years, but never gained a prize till a few weeks ago, and the lottery men refused to pay the only hit he made.

The Atlantic Telegraph Company have found something more profitable than their cable to work, in the lead mines of Newfoundland. A correspondent writes that they have 150 men employed mining lead on their lands, and that several ship loads have been sent to New York.

The Springfield Republican says that a little boy of that city was walking with his mother the other evening, while the comet was blazing forth with all its splendor, the mother said: "Willie, why don't you look at the comet?" "Where is your comet?" he asked. "Is that it—that big star squinting water?"

A drove of nearly one thousand hogs were stolen from a pen in Baltimore, lately, taken through the streets, and driven to parts unknown.

Two pairs of shoes were lately made by a shoe manufacturer in Lynn, to fill an order for a Southern plantation. They are intended for a slave, who is also a negro driver and overseer, and measure 19 1-2 inches in length.

On the 20th of May, 1854, Catherine E. Pitche attempted to leave the cars of the Hudson River Railroad at Tiv-

oli, when they started and she was thrown down, and the cars passed over one of her feet, crushing it so that it had to be amputated. Her father recovered of the company \$750 in a suit for loss of service and medical attendance, and now the young lady has obtained a verdict for \$5500 damages from the company.

A partially insane lady, who was visiting a brother near Orville, O., last week, stood near the railroad track watching the approaching train. When near she sprang upon the track and ran upon her hands and knees to meet the engine. Efforts to stop the train were unavailing, and five cars, in passing over the body, ground it to fragments.

The Russian government has issued a ukase prohibiting the teaching of Latin in all the colleges of the Empire. Hostility to Roman Catholicism—"Latin Christianity," as Milman styles it—prompts the measure.

The Spanish newspapers in Madrid copy indignant comments of their provincial contemporaries with reference to the shoals of Protestant tracts with which the country is being inundated, and which the opposition prints affect to consider as the means employed to liberalize the country.

A little son of Mr. Flach, of Wheeling, who recently witnessed an execution, having a strong desire to know what sort of a sensation hanging produces, got a rope the other day and hung himself to a fence, where he remained till life was almost extinct before he was discovered and rescued. Not satisfied with this experiment, he afterwards attempted to try it on a younger brother. The boy is only seven years of age.

The State House at Columbus, O., was partially burned last week, and 5 or 600 volumes of public documents, embracing the only complete set extant of documents from the first organization of the territorial government to the present time, were totally ruined.

Rev. Mr. Evans, a Presbyterian clergyman of Lane, Ogle county, Ill. was killed by lightning a few days since.

The Chattanooga (Tenn.) Representative of the 16th alt. says: "A car-load of 37 Virginia and South Carolina Africans passed through this city on the evening of the 14th inst., en route for the cotton and sugar regions. The railroad arrivals show a tremendous drain of Africans from the old States to those further South."

An exchange tells of an excitable gentleman who at a fire headed a line of fire buckets, and as fast as they were passed to him he threw the bucket and all into the fire, crying out all the while, "Pass on more buckets!"

Death has divided the oldest pair in the United States. Mrs. Ludwick Snyder died a few days since in Burnside township, Clearfield county, Pa., aged 108. Her husband, who is 112 years old, survives her.

## APPOINTMENTS.

**ADJOURNED MEETING AT WORCESTER OF THE 19TH ANNUAL CONFERENCE OF ADVENTISTS.**—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President.

F. GUNNER, }  
A. PEARCE, } Secretaries.

**N. B.**—Persons designing to attend this conference, and desiring our hospitalities, are requested to inform the Pastor of the church, G. W. Burnham, as to how many from their respective places may be expected, whether they will be accompanied by ladies—stating the number, also about the time of their arrival. By complying with this request, our friends will enable us to arrange with less confusion for their accommodation. An early attention to the above is desired. On arriving at Worcester it will be as well to come directly to the chapel on Thomas St. Or if any wish, they can previously call on either of the following members of the committee of arrangements:—J. W. Heath, 236 Main St. J. A. Trowbridge, 265 Main St. G. W. BURNHAM, Pastor of the church in Worcester.

Worcester, Sept. 27th, 1858.

Providence permitting, I will preach at Loudon Ridge, N. H., Sunday, Nov. 14; at East Alton, Tuesday evening, Nov. 16th, where brother Varney may appoint; Thursday evening, 18th, at West Alton, where brother Blaisdell may appoint, and stop over the Sabbath, if thought best. BENJ. T. MAXNING.

The Lord willing, I will preach in South Troy, Vt. Sunday, Oct. 24th; in Stowe, 26th; in Nashua, N. H., Nov. 2d; Westford, Mass., 3d; Kingston, N. H., 4th; Exeter 5th; Rye, 6th; Portsmouth, Sunday the 7th; Epping 9th, Auburn 10th; Manchester 11th; Concord 12th. Evening meetings to commence at 7 o'clock. L. D. THOMPSON.

Providence permitting, there will be a conference held in West Poland, Me., commencing Thursday evening, Nov. 11th, at 7 o'clock and continue over the Sabbath. Our ministering brethren in Maine are especially invited to attend, and our brethren and sisters are invited to come up filled with the Holy Ghost and faith, to labor for the upbuilding of the church of Christ. For the brethren, JESSE GAY.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

J. Jenkins—The tract was rec'd; but the subject is out of our line of review.

G. W. Mitchell, \$2—The Bible and postage came to \$2.29—leaving the postage due.

J. Pearce—We have none of Matt. 24th. Will keep the others till Conference.

To Aid this Office.—D. W. Boss, F. S. Sage, each \$1

## RECEIPTS,

UP TO TUESDAY, OCTOBER 19TH.

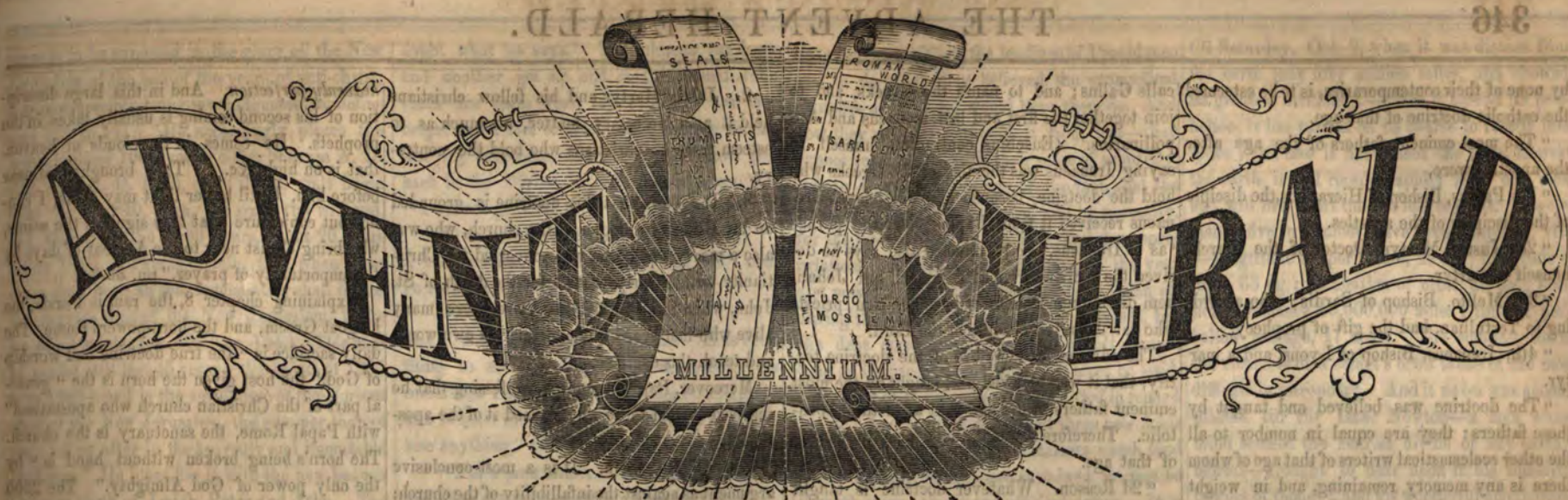
The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

D W Boss 919, M Cheney 935, R W F Emerson 919, L Ingalls 919, Mrs E Ellis 893, L Wilcox 919, D Young 927, R F Brownell 952, \$2 for 8 Gs to 153; J Hlythe 950, M Hare 950, and \$1 for 4 Gs to 153, Miss H Beebe 924, M A Hardy 919, F A Collier 919—each \$1.

Eld J Tucker 945, S Pierce 919, D S Niles 913, J Willey 913—There must have been some mistake in the Mills referred to, as you and no one in "Sawyer's," has ever been thus "delinquent." Rev. A. Wood 919 and \$2 for postage sent by express the 15th; W C Neff 950, S Walker 2 books sent the 18th, C W Waterhouse two books sent the 19th, N Clark 841—\$3 due, E Dunham 919—each \$2.

G H Swasey 906, \$2.35; B Swasey 901, \$3.65—20 cts. due.





WHOLE NO. 911.

BOSTON, SATURDAY, OCTOBER 30, 1858.

VOLUME XIX. NO. 44.

Original.

### THE UPPER AND NETHER SPRINGS.

"If you possess domestic, national, social mercies, do not forget to give; let not the gift blind your eyes to the Giver, but for all that you have received give thanks to Him who gives the gift, and when he takes it away puts himself in the vacuum that is left behind, more precious than the gift that has taken wings and departed." *Dr. Cumming.*

The nether springs are dry:  
My prospects blasted lie,  
Health's flush has left my cheek,  
My body now is weak;  
Wearisome nights and days  
I tread life's thorny maze,  
But to the upper springs I go,  
For there the waters ceaseless flow.

The nether springs no more  
My comforts can restore,  
For I have lived to see  
Friend after friend leave me:  
Byrnie to the silent grave,  
From whence no arm can save,  
But still the upper springs remain  
And they can well my soul sustain.

The nether springs may fail,  
Dried by the passing gale;  
And when, with chastened heart,  
I see my joys depart,  
And learn that all things here  
Were made to disappear,  
Then to the upper springs I'll go,  
For there the waters ceaseless flow.

J. M. ORROCK.

### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

#### CHAPTER XV.

In the next place, we gather from this, too, that it is not a fair argument at all against the Gospel, or against the claims of the Gospel, or against the inspiration of the Bible, that ministers still differ. I admit they ought not; I admit that their differences are extremely injurious; that the Church of Christ, ministers and laity, ought to be models for the world. It is very inconsistent to condemn war amid nations whilst we quarrel as fiercely, as bitterly among ourselves about the color of our robes, or some other minor particular of mere external costume. To argue that because differences have existed in the Christian church in all ages, the Christian church therefore, is not what it professes to be, is trying to infer too much.

Do statesmen never quarrel? Are there no parties in the House of Commons? Are you so ignorant of the newspapers of the day, as never to have heard of the fierce disputes, the extreme party differences that exist in the House of Lords even as well as in the House of Commons? Are there no differences among physicians? Are not the Homœopaths, and the Hydropaths, and the Allopaths, notorious as conflicting sections in the medical world? You may have your conviction which is right, but you know the fact that there are these disputes; and yet, with consummate good sense, when you are ill, you send for a physician. If I were to say to you, "How can you apply to a physician, when you know they are disputing in the Medical Gazette, in the Lancet, and in every organ in which they write, about all sorts of cures and all sorts of causes of disease?" You would say, "They can settle these disputes among themselves; they know disease, at all events, much better than I

do; and therefore I send for one." And so in the same manner, when people say, "Your ministers and your people are divided among themselves, and quarrelling about Presbytery and Episcopacy."

You say, "True; so they are, and I am deeply sorry for it, and I will try and throw in a kind and conciliatory word; but I am not to lose the benefit of a sermon, or the instruction of a read chapter, or public prayer and public praise, because the men that take the leading part in the conducting of them all are imperfect, and have tempers that are capable at least, of being improved." If you turn from physicians to literary men, are they all agreed in everything? Is Macaulay perfectly agreed with Alison? or are both perfectly at one with Grote? or are all three at one with Hume, and Smollett, and Gibbon? You know they are not; they differ—they relate incidents, and try to draw different inferences, and so differ very materially from each other. And yet you read history, and do not refuse to become acquainted with literature. And so, when you hear of the quarrels of the Pauls and the Barnabases of the nineteenth century, you are not to infer the badness of the common cause, but the imperfection of the instruments that are appointed to preach and to promote that cause. You are not to say Christianity is to blame, but you are to feel that Paul and Barnabas are not now what they will be when the Millennium comes; and they shall see eye to eye, and great shall be the peace of God's people, when they shall all be taught of him.

I learn, from the quarrel of these two excellent ministers, that in those days—as I have hinted already—there was plainly no dominating primacy among the apostles. When Barnabas and Paul separated, if Peter, who knew it, and was present, and no doubt cognizant of the whole dispute, had been Pope, as it is alleged he was, he would have commanded these two refractory priests to mind their duties, and to continue in the position in which he had placed them; and Peter, if he had been Pope, would have thus secured quiet—though quiet is not peace. It is one thing to have quiet in a Church; it is another thing to have the peace that passeth understanding. But the very fact that there was no interposing authority to make these two coalesce when they determined to diverge, is evidence that they were left to their own discretion, and that Peter had no authority over them.

And, in the next place, it is plain that in these days they had perfect liberty of conscience.—If there had been no liberty of conscience, no toleration, in the Christian church, these two would have been tried, the Inquisitors would have sat in judgment upon them, and penalties would have been affixed for their conduct, and they would have been imprisoned, or they would have been commanded to do penance. But the very absence of all this in those days, is evidence that such penalties were the inventions and discoveries of after-ages.

There was plenty of persecution outside the Church; they had no disposition to have it within. As Bishop Daily, a most pious and excellent bishop of the most Protestant church of the land—the church of Ireland—well said the other day, when he was asked whether there was any Puseyism in the Church of Ireland, "No;

we have got the real thing in Ireland: the sham thing would not for one moment be endured"—Romanism as it exists in Ireland; there is no room for that modification of it called Tractarianism. So in these ancient days, they had persecution enough outside; they had no time and no space, for persecution within.

We see, from the whole of this dispute between these two eminent ministers of the early Christian church, that no minister upon earth is infallible; that the best on earth have imperfections. There is no gem without a flaw, though it may be very faint; and we are constrained to say, what was said of old, "Who is Paul, and who is Apollos, and who is Cephas, but ministers and servants by whom ye believe?" But let us notice, in the next place, that the differences between these two good men were overruled to great and more extensive good. When they separated, one went through Syria and Cilicia, and another went to another district; and the result of their difference was that districts were visited with the Gospel which would not have been favored at least so soon if these good men had not thus violently differed. And so in the same manner take the last three centuries. If there had been no Dissent, what would have been the case with England? what would have been the state of Scotland? It may be very humbling to those that belong to the Establishment, but in Scotland it was the seceders from the Established Church that struck forth that light that ultimately lightened the altars of the Establishment itself; and when these seceders preached the Gospel, about three hundred years ago, in Scotland, in every parish pulpit there was that cold and freezing morality which had no root, no life, and no power to save or to sanctify the souls of men. And what would have been the state of England, as far as we know, if such men as Whitefield and John Wesley, and others of that stamp, had not preached the Gospel in coalpits, in meeting-houses, in halls, in the streets, in the fields, and everywhere? The most candid will admit that these men revived the smouldering fires of living Christianity, when, as far as those that had all the precedence and the power were concerned, they would have been extinguished. And so we see that dissent, separation, secession, may be, in the providence of God, one of God's great means of doing the greatest good. It is supposed that comets are a sort of seceders or dissenters from the planetary system bringing back matters to that harmony, order, peace, and purity, in which they would not be found were not such eccentric provisions made for them. And wherever we find God at work, we see how he overrules the very defects of men's tempers, the very differences of men's convictions, to the establishment and spread of the greatest good.

Such differences, however painful, do not cause a final separation between good men. These two, Paul and Barnabas, separated for a season; but time healed the wound, the waves of trouble washed out from their memories the recollection of their quarrels; and the very next thing that we read of is, that Paul had found Mark—that Barnabas wished to bring with him, but whom Paul objected to—either so useful, or so reformed, that he says, in his Epistle to Timothy, "Take

Mark, and bring him with thee; for he is profitable to me for the ministry."

Here is Paul, who objected to Mark, afterwards discovering either that he was mistaken, and candidly confessing it, or discovering that Mark had reformed, and was worthy to be reinstated in that place which he had before. We are sure, that permanently separated truly good men that are one in Christ never can be; for the grounds of their union are so real, their relationship to Christ is so living, that it alone will melt down and submerge every minor dispute. Our differences are external, ceremonial, transient; the grounds for our union are lasting as the attributes of Him who originally inspired them.—Let us pray for that blessed day, when we shall see eye to eye—when all shall be righteous, and earth shall be peace. The soldier exists among nations because Barnabas and Paul quarrel in the Church.

When the church is perfect, it will be time for it to find fault with nations for ever going to war. Meanwhile, let us try to make the church a model to nations of what nations should be; and when they look at her, as the joy and beauty of the whole earth, they, too, will learn to love one another.

Lastly, let us see how faithful the sacred penmen are. If Luke, the writer of the Acts of the Apostles, had been getting up a story to win eclat for himself, he never would have stated such an unhappy and discreditable quarrel between two of the most eminent ministers of the early church. But the very fact that he records it, shows that the apostles cared not that they personally should sink into the deepest shadow, if truth should be supreme, and Christ the Saviour should be all and in all. Peter's denial of his Lord—Peter's quarrel with Paul—Paul's quarrel with Barnabas—the disputes of the Corinthians one with another—the flight of the apostles at the Crucifixion, their discussion who would be supreme—all are faithfully recorded. What must be the inference? That they were under an inspiration, which made them write their faults and their excellences—in other words write facts, as they were, record truth as taught; satisfied that the grandeur of their cause would only break forth in greater splendor by being contrasted with the weakness and worthlessness of the instruments employed to promote it.

To be continued.

For the Herald.

### Millenarianism.

THE DOCTRINE OF THE CHURCH IN THE FIRST AGE AFTER THE APOSTLES.

Chillingworth (William, born 1602, died 1643) in his argument with the Papists against the infallibility of the church proves that millenarianism was the doctrine of the church in the first age after the Apostles.

He defines the doctrine thus:

"The doctrine of the millenaries was, that before the world's end, Christ should reign on earth a thousand years, and that the saints should live under him in all holiness and happiness."

His argument is as follows:

"1st Reason. Any doctrine which in any age is believed and taught by the most eminent fathers of that age, and is condemned or opposed



by none of their contemporaries, is to be esteemed the catholic doctrine of that age.

"The most eminent fathers of the age after the apostles were,

"1st Papias, Bishop of Hierapolis, the disciple of the disciples of the apostles.

"2d, Justin Martyr, Doctor of the church, himself a martyr.

"3d, Melito, Bishop of Sardis; who according to Tertullian, had the gift of prophecy.

"4th, Irenaeus, Bishop of Lyons, and a martyr.

"The doctrine was believed and taught by these fathers: they are equal in number to all the other ecclesiastical writers of that age of whom there is any memory remaining, and in weight and worth greatly surpass them. The other writers of that age were Athenagoras, Theophilus of Antioch, Hegesippus and Hippolytus. In the writings of these men, or in their history, there is no trace of a contradiction to this doctrine.—And there certainly would have been an exposure of such contradiction, had any existed; because the ecclesiastical history of that age was written, by enemies of the doctrine. Yet the first opposer of the doctrine that is mentioned by those (hostile) historians is Dionysius of Alexandria, who lived in the latter part of the third century. The four principal writers believed and taught the doctrine and the rest say nothing against it.

"That the principal writers believed and taught it is evident from hence

"1st, Papias. Eusebius, an enemy of the doctrine, says (Hist. B. 3. C. 33) Other things besides, the same author (Papias) declares, that they came to him as it were by unwritten tradition, wherein he affirms that after the resurrection of all flesh from the dead, there should be a kingdom of Christ continued and established for a thousand years upon earth, after a human and corporeal manner."

"Jerome another enemy, says (De Script. Eccles. § 29.) 'Papias, (the auditor of John) Bish. of Hierapolis, is said to have taught the Judaical tradition of a thousand years, whom Irenaeus and Apollonius followed.' In his preface to the commentaries of Victorinus on the Apocalypse he says:

"Before him, Papias, Bishop of Hierapolis, and Nepos, Bishop in the parts of Egypt, taught as Victorinus does, touching the kingdom of the thousand years.

"Irenaeus a supporter of the doctrine (Contra Hæres. B. 5. C. 33, in which he sets forth the doctrine) confirms it by the authority of Papias.

"Papias also, the auditor of John, the familiar friend of Polycarp, an ancient man, hath testified by writing these things in the fourth of his books; for he hath written five.

"2d. That Justin Martyr was of the same belief is proved by the testimony of Sixtus Senensis (Biblioth. Stac. B. 6. An. 437); by Faverdientius, in his premonition before the last five chapters of the fifth book of Irenaeus; and by Pamelius in his Antidoto ad Tertul. Parad. paradox 14.

"3. That Melito held the same doctrine, Pamelius testifies in the same place. And for this reason Genadius Musseliensis in his book, De Eccles. Dogmatibus, calls the followers of this opinion Melitani, as the same Pamelius testifies in his notes on that fragment of Tertullian, De Spe Fidelium.

"4th. That Irenaeus believed this doctrine is acknowledged by Eusebius in the place before quoted. 'He, Papias, was the author of the like error to most of the writers of the church, who alleged the antiquity of the man for a defence of their side, as to Irenaeus and whosoever else seemed to be of the same opinion with him.' It is acknowledged by Jerome in De Script. Eccles. § 29, and in his book on Ezek. 11th thus: 'For neither do we expect from Heaven a golden Jerusalem, according to the Jewish tales which they call Deuteriosis, which also many of our own have followed; especially Tertullian in his book, De Spe Fidelium, and Lactantius in his seventh book of Institutions, and the frequent expositions of Victorinus Pectavienensis; and of late, Severius, in his dialogue which he

calls Gallus; and to name the Greeks, and to join together the first and last, Irenaeus and Apollinarius.' (Eusebius contradicts himself in saying Irenaeus was the first of the Greeks who held the doctrine, because above he says, Irenaeus received it from Papias; (see the phrase 'as to Irenaeus,' &c.) Irenaeus also says he derived the doctrine from, Presbyteri, qui Johannem discipulum Domini viderunt—from priests who saw John the disciple of the Lord.

The adversaries therefore of the doctrine testify, that it was believed and taught by the most eminent fathers in the age next after the Apostolic. Therefore it was the doctrine of the church of that age.

"2d Reason. Whatever doctrine is taught by the fathers of any age, not as doctors, but as witnesses of the tradition of the church, i. e. not as their own opinion, but as the doctrine of the church of their age, that is undoubtedly to be so esteemed, especially if none contradict them in it; but the fathers above cited teach this doctrine, not as their own private opinion, but as the christian tradition, and as the doctrine of the church, neither did any contradict them in it; therefore it is undoubtedly to be so esteemed.

"PROOF.—1. Papias professes that he received the doctrine by unwritten tradition though not from the Apostles themselves immediately, yet from their scholars. See Eusebius, Eccles. Hist. B. 3. C. 33.

"2. Irenaeus grounded it on evident scripture, and professes that he learned it, whether mediately or immediately I cannot tell, from presbyteri, qui Johannem discipulum Domini viderunt, priests or elders who saw John the Lord's disciple, and heard of him what our Lord said of those times (the thousand years); and also, as he says afterwards, from Papias, the auditor of John, the chamber fellow of Polycarp, an ancient man who recorded it in writing.

"Faverdientius' note on this place is worthy of notice. Hence it appears that Irenaeus neither first invented this opinion, nor held it as proper to himself, but got this blot and blemish from certain fathers:—Papias I suppose, (Chillingworth adds) and some other inglorious fellows, the familiar friends of Irenaeus, are here intended.

"3. Justin Martyr grounds it on plain prophecies of the Old Testament and express words of the New. He professes that he and all other christians, of a right belief in all things, believe it; he joins those who do not believe it, with those who deny the resurrection; or else says that none denied this but those who denied the resurrection; and that indeed they were called christians, but indeed and in truth were not."

Chillingworth here quotes from the Dialogue with Trypho:

Trypho. Do you confess that before you expect the coming of Christ, this place Jerusalem shall be restored, and that your people shall be congregated, and rejoice together with Christ and the patriarchs and the prophets?

Justin Martyr. I have confessed to you before that I and many others do believe, as you well know, that this shall be; but that many again who are not of the pure and holy opinion of Christians, do not acknowledge this, I have signified to you. . . . But I and all christians, that in all things believe aright, both know that there be a resurrection of the flesh and a thousand years in Jerusalem restored, adorned and enlarged, according as the prophets Ezekiel and Isaiah and others do testify. For thus saith Isaiah of the time of this thousand years; "For there shall be a new heaven and a new earth, and they shall not remember the former," &c.

And again: "A certain man among us whose name was John, one of the twelve apostles of Christ, in that Revelation which was exhibited to him; hath foretold, that they which believe our Christ shall live in Jerusalem a thousand years, and that afterwards the universal and everlasting judgment shall be."

Hence it follows:

1. That Justin Martyr speaks not as a doctor, but as a witness of the doctrine of the church of his time. "I and all Christians that are of a right belief in all things hold this."

2. Justin Martyr and his fellow christians held it as a necessary matter, inasmuch as to esteem them no christians who hold the contrary.

3. It follows that this doctrine is grounded on the Bible by a doctor of the church, who was also a martyr, and who was converted to Christianity within thirty years after the death of St. John, when in all probability there were many alive who had heard him expound his own words and teach this doctrine.

Moreover, Papias taught it, professing that he received it from those who learned it of the apostles.

Thus Chillingworth. It is a most conclusive argument as against the infallibility of the church; for the Papists hold most strenuously to the authority of the millenarian fathers, Papias, Justin, Melito and Irenaeus, and yet it is notorious that in Chillingworth's time they rejected the doctrine of the thousand years, as held by those Fathers; so that, as in many other instances in the history of the Papal church, a doctrine was true in one age and in a succeeding age the same doctrine was not true. This has happened so often that the Papists are not troubled with the inconsistency—having become used to it, that is callous.

But if it be an argument against infallibility, it is no less so against Anti-millenarians. Indeed what can be clearer than the showing of Chillingworth? He himself probably did not care a straw whether the doctrine were true or not.—He is careful only to carry his argument safe through against infallibility. He is therefore the better witness, and we may rely on it that if there were any thing of importance against the doctrine in the writings of the contemporaries of Papias, Justin, Melito, and Irenaeus, it would not have escaped his acumen and learned research. Millenarianism was the doctrine of the church in the age succeeding the age of the apostles, and probably till the age of Augustine.—But how could the doctrine have gained currency and been the doctrine of the church, no one contradicting, in an age so near the Apostolic, even among those who heard the latest of the apostles preach, unless the apostles taught it?—And how could the apostles teach it, unless authorized by Christ himself? Let those who can answer the argument. It is no reply, that Lactantius and others abused the doctrine, and rendered it repulsive by the extreme earthliness in which they clothed it. The true doctrine, as taught by the Sacred writers, is not responsible for subsequent abuses of it. What doctrine has not been abused thus? To err is human; from Nicodemus, misinterpreting Christ's doctrine concerning regeneration, downwards.

A. A.

Original.

### Early New England Adventism;

*Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c.* By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. 12.—THOMAS PARKER.

Continuing Parker,—he supposed that 45 years would be occupied in the destruction of Papal Rome. He adds—"One like the Son of man came in the clouds of heaven. The Son of man is Christ the head, including also his body the church, as appeareth by the interpretation, verse 26. He is said to come, and this is his second coming in a large sense, comprehending his coming to bear rule on earth by setting up his kingdom, breaking down the enemy\* and this in the space of forty-five years; and then his visible appearing at the resurrection immediately ensuing, to finish his New Jerusalem begun, in

\* The words italicized I find underlined in the copy of Parker's book from which I extract. The volume was owned by Rev. Thomas Prince, and the italicizing was doubtless done by his hand to mark this striking passage in which our author so clearly indicates his non-acceptance of a post-millennial advent.—T.

heavenly perfection. And in this large description of his second coming is usually taken in the prophets. He comes in the clouds of heaven, that is on high, &c. . . They brought him near before him. Until better light may shine, I cannot but conjecture that they signifies the saints, who bring Christ near to the Ancient of days by the importunity of prayer." pp. 33-34.

Explaining chapter 8, the ram is Persia, the he-goat Grecia, and the horn-powers Rome. The daily sacrifice is "the true doctrine and worship of God," the host given the horn is the "general part of the Christian church who apostatised" with Papal Rome, the sanctuary is the church. The horn's being broken without hand is "by the only power of God Almighty." The 2300 evenings and mornings he curiously makes 1150 days, each day denoting a year. The sanctuary he thinks began to be cleansed in Luther's time, (p. 49.)

On chapter 9, we have a labored argument to prove that the 70 weeks have no reference to the first advent, but dating from A. D. 1370 reach to the end of the world. I think the view unsound, and will not follow him. See pp. 40-66.

Chapter 11, from verse 3 to 13 inclusive, he with most others refers to the divided Grecian Kingdom. Verse 14 introduces the Roman emperors, who figure in the prophecy to verse 20. The "Robbers" of verse 14 are wicked Jews. The King of the north, verse 15, is the Romans. Verse 16 introduces Vespasian and Titus. The "pleasant land" is Judea consumed by Rome. In verse 17, Rome invades Egypt. The "daughter of Woman" is Cleopatra Queen of Egypt. Verse 18 represents Rome's conquest of the West, the "prince" therein noted being Constantine the Great. Verse 19 represents the fall of Pagan Rome. Verse 21 introduces Anti-christ, who meets the prophecy down to verse 31, in which "arms" denote kings and princes. Like Miller, he refers this verse to the Papacy, and compares the verse with Daniel's 8th chap. The "King" of verse 36 is the Papal Anti-christ, he fulfilling the rest of the chapter, verse 40, and on being a review of his wars. Parker's exposition of this chapter occupies 53 pages of his book, and is ingenious in its kind, resembling in various points that by Birks, Miller, and Litch. He follows no author, but is original.

Chapter 12, Michael is Christ—the time of trouble synchronizing with the sixth seal, seventh vial and trumpet—the kingdom now comes to the saints for 45 years. Being an anti-millenarian he makes verse 2 teach the general resurrection. He then argues that the saints who live in the last days may possess a knowledge of the time of the advent, (p. 128) such texts as Matt. 24:29, and verses 33 and 37 with 1 Thess. 5:1-3, Luke 12:40, Mark 13: 35 not proving the year may not be known, while texts like John 4:39, Dan. 12:4-10, Apoc. 1:3, &c., invite us to consider the question of time. On verse 4 he thus comments, "many shall run, &c.—That is by meditating, searching to and fro to find out the mysteries, or by travelling to and fro as the Waldenses to learn and propagate the truth, knowledge shall be multiplied on the earth in the last time." (p. 131.) On verse 11 he writes:—"That is from the time when first the true doctrine and worship instituted by the Son of God shall begin to be removed, and heresy and idolatry shall begin to be solemnly set up in the Christian church, making it desolate spiritually and temporally." (p. 133.)

On the date of the 1260 years of Papal duration he says, "They may fitly begin in the year 600, according to the round number. Then began Gregory the Pope to deform the church with rites and superstitions. . . Then he commanded a litany for the invocation of saints to be sung publicly, and about the same year he contendeth about the Primacy with the Patriarch of Constantinople, and about six years after, the Pope was made by Phocas universal Bishop" (p. 142.) This is precisely Holyoke's view. Parker does not criticise on the "first resurrection," but like all anti-millenarians seems to regard it as having a spiritual fulfillment. With—I think—Mitchel and Holyoke he locates the 1000 years in the past.

"As concerning the opinion of many worthies affirming that the reign of the saints a thousand



years is to be expected in the glory of the New Jerusalem at the end of the years of anti-christ, I cannot possibly bring my judgment to incline unto it." (p.147.) He accordingly places the Apocalyptical 1000 years, either between A. D. 620 and A. D. 1620, or, "if the vials begin from A. D. 840, then, the sixth vial will end, and therewith the 1000 years, about 20 years before 1860. . . This is certain, that when these years shall have an end, immediately shall follow the glorious time of the New Jerusalem, to the joy of all saints. Isa. 60:1" (p.154.) This happy period will last 45 years—the excess of 1835 over 1290—and is the springtime of the glorious state of the New Jerusalem, the summer thereof shall follow after in the heavenly and immutable condition." He identifies it with the new heaven and new earth of Isaiah, Peter and John. The Jews then come in at this fifth kingdom. His views compare with those set forth by Huet and Cotton, and though erroneous and cramped, yet justify the remark of Dr. Homes, already quoted, in relation to the former, that Huet and Parker held to a literal and visible fifth divine kingdom, and "Set forth many very considerable things which are strong for our position."

Making the 2300 equal to half that number of years, the following is Parker's scheme of the divine numbers.—viz :

1290	From	A.D. 570	All end in 1859.
1260		600	
1150		710	
490		1370	

The "sweet-spirited Parker," who, adds Dr. Mather, "spent a great part of his days in Apocalyptical and chronological studies," died 1677, aged 81 years. He was blind for several years before his death, but would "after a Christian and pleasant manner," say of his eyes; "Well, they'll be restored shortly, at the resurrection."

And this glorious morn he expected would begin to break in 1859-60!

### Jack's Experience.

A poor fellow in an English village was called "Jack," and earned his living by selling a few pins and needles and such like. He was a man who had not all his wits. He had wit enough to be always drunk, which takes no wit at all, but he had not wit enough to do much else. In going along the street he heard some poor woman singing this simple ditty—

"I'm a poor sinner, and nothing at all,  
But Jesus Christ is my all in all."

Jack thought that was a pleasant little rhyme, and so he began to say it to himself, and it pleased God to impress it not only on his memory but on his conscience. The man became a changed man. He gave up his swearing and his drunkenness, and every one could see who knew him that there was something going on in his heart more than had been before. At last, John felt he was called of God, and he came to the minister and asked the minister would he admit him into his Church. "Friend John," said the minister, "what is your experience?" He says, "I have not got any, Sir." "Not any experience, friend John? Then I cannot receive you." Said he, "Sir, I know that,

"I'm a poor sinner, and nothing at all,  
And Jesus Christ is my all in all."

"Cannot you tell me anything more?" "No, that is all I can tell you." "I have no objection to receive you, John," said the minister, "but you must come before the church, and they will ask you a great many questions, and I don't know what you will do." "I don't know what I will do either," said John. John was brought into the room where the members of the church were sitting, and the minister said, "Brother John, you are expected now to state your experience." John rose, and very modestly said,

"I'm a poor sinner, and nothing at all,  
And Jesus Christ is my all in all;"

and sat down. So an old deacon got up and said, "I say, friend John, this won't do. This is not enough. Come, now, don't you ever have any doubts and fears?" "No," said John, "I cannot doubt that

"I'm a poor sinner, and nothing at all,  
for I know that I am, and I dare not doubt that

"Jesus Christ is my all in all,"

because he has said it, and it would be wrong to

doubt what he says." That deacon sat down, and another got up and said, "Friend John, there are times when my evidences are very bright and I feel confident, and at other times I lose my evidences, and I feel that I have gone back in the Divine life. Is it so with you?"

"I cannot go back, Sir," said John, "for

"I'm a poor sinner, and nothing at all,"

I can't be much less than that, Sir, and I can't go forward, Sir, for

"Jesus Christ is my all in all,"

and I don't want more than that. It is every thing to me." "Nay," said the other, "but sometimes I feel that I am getting rich in grace, and at other times I lose my evidences." "I don't lose anything," said John, "for

"I'm a poor sinner, and nothing at all,"

and none can take anything from me; and

"Jesus Christ is my all in all,"

so that I am never richer and never poorer."—This puzzled them. They could not make it out.

The minister said a few words in John's favor, and it was carried by a large majority that the brother should be admitted, though he had said but very little. Afterwards this poor man was noted for being one of the happiest Christians in the church; for no one could make him doubt. And as long as he lived his ditty was—

"I'm a poor sinner, and nothing at all,  
And Jesus Christ is my all in all."

### To the Friends of the American and Foreign Christian Union.

Dear brethren:—It has been the privilege of the Directors of the American and Foreign Christian Union, at its annual meetings and on other occasions, to report most satisfactory and encouraging results of labors in various parts of the very widely extended, important, and yet needy field assigned to them to cultivate.

The effective part which the Society has taken, since its organization, in diffusing and promoting the principles of religious liberty in some parts of South America and of Europe, where the greatest intolerance had prevailed, has opened doors for the exercise of the rights of conscience and of worship which previously had not been opened, and has thus greatly promoted the interests of the Christian cause. In this immensely important department of religious and benevolent service, it has a work now in hand in an interesting field in which it is engaged with earnestness and ardent hopes of good success.

The part it has taken in missions proper, such as preaching the Gospel to the benighted Papists, at home and abroad, conveying to them the Holy Scriptures, religious books, and tracts, gathering them into churches and their children into day, industrial and Sabbath schools, as well as aiding local Societies in Papal lands to prosecute the same work, together with the excellent and cheering results which have followed, are matters of public notoriety. By those efforts very many precious souls have been converted to Christ, and a spirit of inquiry has been awakened through which much larger numbers have been led to see the errors under which they had been living, and have separated themselves from the Papacy, and are anxious to receive Christian instruction.

The peculiar work which the Society is fitted to perform, and for the doing of which it was originated by its philanthropic and excellent founders, has of late increased very much, and greatly beyond any former period. From Hayti, Mexico, Peru, Chili, and Buenos Ayres on this continent, and from Ireland, Belgium, Sardinia, Switzerland, and France on the eastern continent, the Macedonian cry is now addressed to the board in tones and accents more urgent and affecting than they ever before had known. The Spirit and providence of God are manifestly in this movement in a remarkable manner; for in all these places doors large and effectual are thrown wide open, and evangelical instructors are entreated to enter in. Some of these openings are new. Others are connected with places before occupied, where encouraging advances have been made, but which are in danger of being sacrificed to a large and humiliating extent if allowed to pass without immediate aid.

But, brethren, the board have already gone beyond the resources of the treasury. They

have sought to follow the leadings of Providence and to do what they believed the evangelical churches of this land would have them do. And now they will not withhold it from you—they cannot consistently with their sense of propriety, refrain from apprising you of the fact, that the treasury is largely overdrawn, and by necessity, for the laborers are on the field, and the appropriations are made at the beginning of the year and must be paid. The receipts have fallen off during the year to an embarrassing extent, but the debt consequently created cannot remain long in its present condition. It must be paid. The honor of the members is committed in regard to it. And if it is paid, and these new fields are entered, or even if those stations which God has so signally blessed are sustained, it must be through your prompt and efficient action. It is not doubted that upon this statement you will immediately take up the matter and help to grant relief. The Board will not relax their efforts—they will do what is in their power; but to you, in your respective places, they must look for the means to carry on the work to which you have called them, and in which they have labored earnestly and with solicitude, yet with the most profound satisfaction.

In conclusion, they would respectfully suggest that pastors who feel an interest in this sacred cause, but who this year have not done anything for it, or have done less than they desired to do, will bring the subject before their churches and take collections at once for the Board; also, that a few individuals in each parish endeavor to get others—say three, five, eight, ten, or more persons—to unite with them in raising ten, twenty, fifty, or more dollars to send to the treasury at once, as an extra offering. This latter course might be pursued by ladies or gentlemen, and not interfere with any other object of benevolence, and thus the debt of the Society be paid in a short time and its embarrassment be removed.

The times are prosperous. It is a season of general health. Extensive revivals of evangelical religion have been enjoyed. There is abundant wealth with the churches of Christ in this land, and a little effort on the part of friends could easily supply the relief needed. Having submitted these facts, brethren, we will wait in confident expectation and earnest hope to hear from you soon, that we may know what line of conduct you desire to have pursued, and what answer shall be given to those above alluded to, who have stretched out their hands from the lands of superstition and great moral darkness, and asked of the Society the messengers of salvation and for a portion of the bread and water of life.

Please send your donations to Mr. Edward Vernon, acting Treasurer, or to the Secretaries, at the office of the Society, No. 156 Chambers-street, New-York.

THOMAS DE WITT, *President*.

E. R. FAIRCHILD, }

A. E. CAMPBELL, } *Secretaries*.

### Comets.

The comets afford a subject of most intense interest and call forth the profoundest investigations of astronomers. Anciently they were a source of terror, but since 1680, when a grand comet was subjected to the scrutiny of Newton, they have been entirely shorn of terror, and found to be governed by fixed laws.

The present comet was discovered by Donati, an assistant in the observatory at Florence, on June 2d. For ten days he observed it, and made a computation of its elements, and found it to be distant four hundred millions of miles from the earth. But as the direction of the comet was almost in a straight line towards the eye of the observer, it was impossible to fix exactly upon its place in its orbit. Consequently he placed it farther from the sun than it was, and estimated that it would reach its perihelion Oct. 21st; but subsequent observations corrected the error of position, and it was computed that it would reach the perihelion Sept. 29, which actually took place—it being distant from the sun at that point only 56,000,000 of miles. But as the earth did not lie in the range of the comet's radius vector extended, it did not reach its perigee

till Saturday, Oct. 9, when it was distant from the earth only fifty million miles, and showed its greatest brilliancy.—Since it passed its perihelion, it has turned on its course to recede into space; and now it has passed the point nearest the earth, it will recede rapidly from our view and will in a short time be lost to sight. Its elements, five in number, have been computed, viz:—longitude of perihelion, 29 dg.; longitude of node, 63 dg.; inclination of orbit, 36 dg.; perihelion distance 56,000,000 miles; time of perihelion passage, 17 hours. The computation of the elements of a comet's orbit is one of the most difficult in astronomy. And it never was accomplished till Sir Isaac Newton—a man whose mind seemed the nearest divine of any earthly mortal—brought to bear upon it his immortal powers of thought, and his wonderful acquisitions of mathematics. Since that time his mode of operation has been applied with wonderful success to over thirty comets, the number whose orbits have been computed—out of over 700 known comets. Some of these move in elliptical orbits, and some in parabolic, and if this orbit is not too large, observations can be made upon a comet till its curve turns inward; in that case the major axis can be measured, and the return foretold with accuracy. But when the above conditions do not occur, the major axis of the parabola is infinite and we must wait till a return of the comet to tell its period of revolution, and then it can only be determined by a new computation of its elements; and if that is found to agree nearly with a previous one, it is concluded to be the same comet, and thus its periodic time is ascertained; if no previous computation accords with this, it is then known that the comet is a new one to our system.—Some comets have direct, others retrograde motions. The present comet has a retrograde motion, and its elements differ widely from that of 1556, whose motion was direct, and consequently this is not that comet, nor is there any other computation that agrees with this, and therefore this is a new comet to our system.

Comets differ widely in their times of revolution.—When they move in a hyperbola they never return to our system; those moving in parabolas and ellipses return at various periods, ranging from 3-3 to 100,000 years. Encke's is of the former, and Mauvais of the latter period.

The chances of a comet striking the earth are as one to 281,000,000—that is, in 281,000,000 revolutions of comets one might strike the earth. If a comet should strike the earth its effects would only amount to the contact of the earth with a collection of fog.

The orbits of comets are often very much inclined to the earth's orbit—as is the case with this one. The tail of a comet is always opposite the sun, and grows larger as it approaches the sun; and when receding from the sun again it disappears. Some comets have their orbits within the solar system, but many go far outside of it. The nearest fixed star is Alpha Centauri, whose distance has been computed to be twenty trillions of miles—a distance so great that it would require three years for light to reach us from that star. A comet moving at the rate of this one would require 30,000,000 years to revolve in an orbit of such vast distance as to go out to Alpha Centauri and return.

The London, Eng., Beacon has the following speculations on the comet, as seen in England:—

"The comet is the great object of attention at present. It displays a truly magnificent appearance in the sky, while the gazing multitudes are becoming accustomed to its nightly appearance as a matter of course. We can well understand how heathen nations were awed by the appearance of these mysterious phenomena, and attributed to them the evils which were concurrent with their visits. The present one much resembles a flaming falchion, and, doubtless, 2,000 years ago, and much later, would have been held to portend battles, plagues, the loss of empires, and the change whose fear perplexes monarchs. May it not be true that atmospherical changes are really produced by the ministration of comets, and that these changes may not only act physically, but morally, upon mankind? Does



not a certain state of the air engender depression, irritation, and violence in the mind? If Sir Isaac Newton's theory be correct—if it be true, according to the speculations of others, that the earth has probably, ere now, been actually in the draft of a comet, and that the cometic gas is from time to time intermingled with our atmosphere—who shall say that new and terrible diseases have not thereby been produced, thus giving rise to the imputation of pestilence being caused by comets; that vegetation has not been similarly influenced, thereby causing scarcity and famine; that revolutions of nations have not attended the approach of these fiery visitants; and that wars, which are apparently somewhat epidemical in their outbreak, have not been induced as the result of a certain electrical or gaseous agency which science is hitherto unable to define? Considering the effect of a tropical climate on the character and disposition, not only of those born and bred under it, but of those exposed to it at any period of their lives, looking at lunar influences on the mind, is this "to consider too curiously?" We devoutly think not. Thus comets may be deemed truly portentous messengers of change. We think it extremely probable that the astronomers of the day, with their improved means of observation, may elicit many strange and startling facts from the visit of this comet to our system; and while far from believing that the great purpose of the Creator will dawn upon the benighted intellect of man in respect to this mysterious portion of the economy of creation, we await with interest the speculations of those who, high in their watch-towers—be it of London or of Fesole—are now straining their utmost faculties to penetrate the sublime wonder which now meets the eye of all beholders, and fills the souls of the thoughtful with deeper yearnings and still grander conceptions of the infinite power and mercy of God."



## ADVENT HERALD.

BOSTON, OCTOBER 30, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* July 3d.]

### No. 19.

#### THE APOCALYPTIC CONSECUTIVE PROPHECIES.

In "the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass," and which "He sent and signified by his angel unto his servant John," there are six series of prophecies, each commencing nearer to, or later removed from the time of John, but all terminating with the end of the world. They are symbolized by

The Seven Seals, Rev. 6:1, to 8:5.

The Seven Trumpets, . . . 8:6, to 11:19.

The Vision of the "woman" of the "dragon," beasts—the "ten horned" and "two horned"—and of the image of the beast, Rev. 12:1, to 14:5.

The angels in mid heaven, 14:6, to 15:4.

The seven vials, 15:5, to 16:21. And,

The woman on the Scarlet beast, 17:1, to 17:18; but which is continued by the fall of Babylon, the

marriage of the Lamb, and the slaughter of the beast and his armies, in 18:1, to 19:21.

### I. THE SEVEN SEALS.

1. The rider on a white horse, armed with a bow and the recipient of a crown, who went forth under the first seal, conquering and to conquer, is doubtless a symbol of the faithful religious teachers, who went forth, from the first to the middle of the third centuries, making war against the darkness of this world, and wicked spirits in heavenly places—that period being distinguished for the purity of its faith, 6:1, 2.

and devotion to the cause of Christ.—See Rev.

2. Under the Second Seal (vs. 3, 4) the one on the red horse,—to whom power was given to take peace from the earth, and to kill one another,—must be representative of the teachers of religion at a later period, when the church had lost its original purity, had become sanguinary, and its members indulged in mutual animosities, collisions, and divisions—as during the later part of the third, and in the fourth and fifth centuries.

3. Under the third seal (vs. 5, 9), the rider mounted on a black horse, having balances in his hand, and forbidden to hurt the oil or the wine, is evidently symbolic of a period of famine—"not a famine of bread, nor a thirst for water, but of hearing the word of the Lord," (Amos 8:11)—corresponding to the time when the fanciful and allegorical interpretations introduced by Origen, had become the prevalent doctrines of the church;—when heaven was sought to be merited by works, and sanctification was supposed to be gained by penance and mortification of the flesh.

4. The fourth seal, when He that rode the pale horse was followed by death, and had power to kill, brings to view a period still later, when the Papacy had power to enforce her decrees, and to compel Christians to apostatize, under pain of punishment by the secular power.

5. The fifth seal (vs. 9-11), evidently synchronizes with the Protestant Reformation,—the disembodied spirits of the martyrs, supposing that the kingdom was about to be established, and their blood avenged; but they are shown that they must longer wait the resurrection, and others be killed as they were.

6. The sixth seal, in vs. 12-17, symbolizes the unprecedented state of anarchy among the nations, when the great day of wrath shall have come; in Ch. 7:1-8, is the sealing of the servants of God, which designates such as are his; and then, vs. 9-17 show the great white robed, palm bearing multitude, the subjects of the first resurrection, who are gathered from every nation and every clime, to meet their Lord in the air. And,

7. The seventh seal, 8:1-5, opens with the silence that follows the resurrection of the just, and precedes the infliction of divine justice on the wicked; which terminates earth's history,—without making provision for a millennial period anterior to its close.

### II. THE SEVEN TRUMPETS.

The trumpets give a succession of political events, as the seals did of ecclesiastical.

1. The first trumpet, (8 7), is regarded with great unanimity by commentators, as referring to the invasions of the Roman empire by the Goths, from A. D. 363 to 410.

2. The second trumpet (vs. 8, 9) fitly represents the armed invaders under Genseric, A. D. 429.

3. The third trumpet (vs. 10, 11) marks the advent of a third invader of the Roman empire, Attila, the king of the Huns who invaded Gaul A. D. 451.

4. The fourth trumpet, (v. 12), shows the full subversion of the western third of the Roman Empire, A. D. 476.

Then follows the Woe-denouncing angel (v. 13), indicating that the events under the remaining trumpets would be far more dreadful and terrible than those preceding.

5. The Fifth Trumpet (9:1-12) brings to view the career of Mohammed whose hegira is dated from A. D. 622, and covers a period of 150 years, when the Saracen became dismembered, and ceased to be aggressive.

6. The Sixth trumpet, (9:13-21), shows the conquest of the Eastern empire, by the Turks, A. D. 1453; who were to have power to compel men to apostatize, about 391 years; and which would terminate about 1844,—in which year the following communication was made from the Sultan, to the demand of the British minister: "The Sublime Porte engages to take effectual measures to prevent, henceforward, the execution and putting to death of the Christian who is an apostate."

During the continuance of this trumpet are the Rainbow Angel, (10:1-11) symbolic of the agents of the Protestant Reformation; the Measuring Reed and Temple (11:1, 2), showing the consolidation of the reformers, into church order; and the slaughter

of the two witnesses (vs. 3-14),—the overthrow of the churches and word during the French revolution.

When "the second woe is past away, behold the third woe cometh quickly," (v. 14); which is evidently the interval, between the woes of the sixth trumpet, and the sounding of the last.

7. We have, then, the seventh trumpet (vs. 15-19), the sounding of which is immediately followed by heavenly voices, announcing the transfer of the kingdoms of this world, to our Lord and his Christ, the commencement of his eternal reign, the judgment of the dead, the reward to the saints and the punishment of the perverters of the earth.

This second consecutive chain of events comes down to the resurrection, advent, kingdom and judgment, all synchronizing, and with no interval before that end for the reign of righteousness on the earth.

### III. THE SUN-ROBED WOMAN, DRAGON, BEAST AND IMAGE.

The twelfth chapter of Revelation commences a new series of events, continuing through the entire gospel dispensation, and closing with Rev. 14:5.

The Sun-robed woman, symbolizing the true church on earth, at an epoch just anterior to the first advent, shows her expectation of the near birth of the Messiah. vs. 42.

The great red-seven-headed and ten-horned dragon—representative of the Roman kingdom during the terms of government symbolized by its crowned heads, and the last of which was the imperial—shows the intention of that power to destroy the expected Messiah; who ascends to heaven, vs. 3-5.

The true church disappears from view awhile, and is apparently extinct; but the blood of the martyrs is the seed of the church, and her authorized teachers soon do mighty battle—even displacing the dragonic hierarchy, and her own becoming the recognized religion of the empire, vs. 6-9.

This is followed by the rejoicings of the victors, who mistakenly suppose that the recognition of Christianity in the state, is the expected establishment of God's kingdom on the earth. But this supposition is only the prelude to the great apostasy, which was a rejection of Christ as the only Mediator and the substitution of saints and images; the rejection of Christ as the coming King, and the substitution of the Pope as his vice-gerent; and the denial of the eternal kingdom, by the claim that the Papacy was its establishment. This was owing to the peculiar warfare waged by the Pagans against the church, after its recognition—coming down into it when it was popular, and introducing their own teachings and practices, until the Papacy took the place of the pagan hierarchy, with a similar faith and form of worship, and excommunicated all the millenarians. vs. 10-13.

The true church again withdrew from its conspicuous political position, to the mountain fastnesses, and to secluded living, thus to continue during the 1260 prophetic days. The serpent seeks her final extinction, by the irruption of Pagan hordes from the north of Europe, but the Roman earth absorbed those tribes, and they intermingled with the former inhabitants, vs. 14-17.

This resulted in the contemporary kingdoms, which took the place of Western Rome's imperial head, and were symbolized by the seven headed ten horned beast, which arose from this sea of anarchy, divested of its dragonic form, and with its crowns transferred from its heads to its horns; but succeeding to the dragon's place and power, 13:1, 2.

These kingdoms, regarded as a continuation of the empire, and governing by the same laws, were worshipped by their subjects as invincible and unparalleled governments; and the papacy, its blasphemous mouth, revived the old dragonic war upon the saints; but its final end is anticipated. vs. 3-10.

Synchronous with the existence of this beast, is the two horned beast, the Eastern empire, exercising all the power of the first beast; and this it is which gives the mouth to the ten horned one (v. 5) by creating an image to the beast—the papal hierarchy, which was modeled after imperial Rome, vs. 11-18.

The next great event in this chain of historical wonders, exhibits the redeemed with the Lamb, on mount Zion, symbolic of the regenerated earth, when they sing the new song, and follow the Lamb whithersoever He goeth, 14:1-5.

And this prophetic chain brings us to the restitution, and to the reign of Christ, without any previous reign of the saints.

### IV. THE ANGELS IN MID HEAVEN.

With the sixth verse of Chap. 15, commences another symbolic series—a succession of angels, commissioned with messages to man.

1. The first, has the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,—inviting them to turn from the worship of idols "to serve the living and true God" and to wait for his

Son from heaven (1. Thess. 1:9), vs. 6, 7. And this was evidently fulfilled in the proclamation of the gospel to the Gentiles—which message will continue to be proclaimed till the end.

2. Then follows the angel announcing the fall of Babylon—the body of the Reformers proclaiming the corruptions of the Papacy, and its consequent loss of power, as the mistress of the kings of the earth, v. 8.

3. Then follows the wrath denouncing messenger proclaiming the judgments that would be inflicted on the worshippers of the beast and image—the eternal punishment of those whose allegiance to either civil or ecclesiastical government, should cause them to submit their consciences to other's keeping, or cause them to disobey the Divine requirements in obedience to human, vs. 9-11.

4. This threatening of future punishment, corresponding so perfectly to the prominent teachings of Protestant Christianity, is followed by the Harvest of the earth—the first resurrection, vs. 12-16.

5. The gathering of the wicked follows, and their consignment to perdition—corresponding to the gathering out of the kingdom of all things that offend, vs. 17-20.

6. This brings us to the victors on the sea of glass,—the redeemed restored to their purchased inheritance, where they sing the song of Moses and the Lamb, 15:1-4.

And thus these events, like the former, show no place for the millennium, till we are brought down to the final establishment of the kingdom.

### V. THE SEVEN VIALS.

These symbolize a series of events, supposed to begin later in time than the previous ones. The delivering of the vials to the angels, show them cognizant of God's designs, and acquiescent in his purposes, 15:6-8, and 16:1.

1. The first vial, (16:2), according to the very unanimous opinion of the most judicious writers, corresponds to the agitations that preceded the outbreak of the first French revolution, about A. D. 1785.

2. The second vial, then, would correspond with the actual outbreak of that political overturning, during which a million of people perished, v. 3.

3. The third vial was visited on the communities surrounding France, having a relation to it analogous to that of rivers and fountains to the sea (vs. 4-7). And thus, for 20 years from 1792, the greater portion of Europe was deluged.

4. The fourth vial seems to correspond to the overthrow of the French monarchy, the *Sun* of Europe and the exactions which followed, vs. 8, 9.

5. The fifth vial, then, would correspond to the era of the re-imposition of the Bourbon rule, and the hatred and continued impenitence of the people vs. 10, 11.

6. The Sixth vial, showing the drying up of the Euphrates. v. 12, which sustained a relation to old Babylon, analogous to that of the people to the papal hierarchy—whose alienation and withdrawal from its support and defense is thus symbolized.

Under this vial, the unclean spirits, vs. 13-16—the spirit-rappers of the present time, arise, in preparation of the battle of the great day; God admonishes his children of his then near coming, and he gathers the sinners for the inflictions of the final vial.

7. And the seventh vial is poured out into the air, vs. 17-21, which envelops the entire globe; every human government is subverted, and the present dispensation is declared to be finished—no place having been previously found for the fabled millennium.

### VI. THE SCARLET-CLOTHED WOMAN.

Again is the revelator led back in the Spirit, to be shown more particularly the series of events that mark the overthrow of the mystic Babylon, and the ushering in of the millennium.

He beheld, in vision, a scarlet clothed woman, richly decked, seated on a scarlet colored seven-headed ten horned beast, drunken with the blood of the saints, and having in her hand a golden cup, full of abominations, with which she had made the nations drunken 17:1-6.

This mystery is explained to be the Papacy directing and controlling the decem-regal kingdoms of subdivided Rome, which this mystic Babylon has debauched with her idolatrous doctrines and rites, and which will war against, but be overcome by the Lamb. vs. 7-18.

Her abominations being thus exposed, an angel, identical with that of Rev. 14:8, at an epoch synchronous with that of Rev. 10:1, and thus shown to be symbolic of the era of the Reformation, announces her approaching fall (18:1-1).

A voice from heaven, corresponding to that of Rev. 14:9, utters the same warning against remaining in her communion, and pronounces her condemnation 18:4-8.

Her punishment first (18:9-20), and then her



destruction (21-24), are symbolized. And then follow the rejoicings over her downfall (19:1-4).

But this is at Christ's coming; for it is then announced that the Lord God omnipotent reigneth, (19:6;) and the marriage of the bride and Lamb (vs. 7-10,) shows the eternal union of Christ and his people, who meet him in the air. Then follows the descent of the King and his armies (vs. 11-16), the final conflict, in which the beast and image, are cast alive into the abyss, and all the remnant are slain (vs. 17-21). And then Satan himself is bound (20:1-3) and the kingdom given to the resurrected just (20:4-6),—who are to reign during the millennial period, and also, forever and ever.

And thus again, making four times in the old testament, twice in the Gospels, and six times in the Apocalypse, are we brought down to the end—in no instance finding the millennium before Christ's coming, but all the events which mark its commencement, synchronizing with his advent.

Dear Bro.:—Please explain the last clause of the 16th verse in Obadiah, and oblige an enquirer after truth.

EBER DUNHAM.

ANSWER.

The clause referred to is as follows:

"So shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."

The particular words doubtless are, "shall be as though they had not been."

This is a peculiarity of expression, common in the Bible, as may be seen in passages like the following:

"Enoch walked with God; and he was not; for God took him," Gen. 5:24.

"By faith Enoch was translated that he should not see death; and was not found because God had translated him," Heb. 11:5.

"Let the sinners be consumed out of the earth, and let the wicked be no more," Ps. 104:35.

"Our fathers have sinned, and are not; and we have borne their iniquities," Lam. 4:7.

"I have made Esau bare, . . . and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbors, and he is not," Jer. 49:10.

The sons of Jacob said, "Thy servants are twelve brethren, . . . and one is not," Gen. 42:13.

And David prayed, "O spare me, that I may recover strength, before I go hence, and be no more."

The phrases "be not," "be no more," &c. &c. are all of like significance, and imply simply, that the subjects of such affirmations are no longer dwellers upon the earth. They are often quoted by materialists as proof of a cessation of existence; but as they are used indiscriminately of the righteous and wicked, and as the same phrase is applied to Enoch's absence from the earth, whose continued conscious existence no one questions, it follows that unconsciousness or loss of existence cannot be either logically or scripturally predicated on it. And hence it follows, that it affirms absence from the earth, simply, irrespective of existence elsewhere. In the case of Enoch and David, to be not, and to be no more, could imply such absence only for a limited period,—till the Restoration; but in the case of the wicked, it implies that they will be forever absent from this sphere of their existence when they shall have been finally "driven from light into darkness, and chased out of the world," Job 18:18. Thus will they cease to be the occupants of the land of the living, and be, in reference to it, as though they had never been.

The last 5 verses of the 20th Rev. seem to take place after the thousand years. Make these last 5 verses plain to me, if you please with the following chap. Is the city described there the same as brought to view in the last chapter of Ezek.? also the 3 last chapters of Zech. By favoring me with light on the above, you will greatly oblige me.

J. PEARCE.

Ans.—In our reply to Mr. Peaslee we have endeavored to make this matter as plain as we knew how.

We do not apprehend our brother's difficulty; and therefore do not know what is needed until he gives a more full specification of his difficulty.

The verses referred, do, we think refer to a post millennial epoch—bringing to view the resurrection of the disobedient. The chapter following, then comes back to the epoch of the first resurrection, and illustrates the restitution.

The city described in Rev. 21, and 22, symbolized the resurrected saints. That in Ezek. we understand to be what would have been, on the return of Israel from Babylon, if they had complied with the required conditions. The Jerusalem of the last chapters of Zech. refers to that city, both before and after the advent; and that in Rev. 20, refers to the same city after the regeneration.

### "The Elijah to Come."

MR. EDITOR:

In answer to the inquiry in the Herald of Oct. 16th, we remark that Luke 1:17, "He shall go forth in the spirit and power of Elias," does certainly relate to John the Baptist and to no other.—Mark 9:13 also relates to John the Baptist. "But I say unto you that Elias has indeed come," means John the Baptist has come in the spirit and power of Elias as the angel predicted; for our Lord adds, "They have done unto him whatsoever they listed"—imprisoned and put him to death. But in John the Evangelist, 1:21, John the Baptist declares positively, "I am not" Elias. He means I am not Elijah the prophet personally, either in body or soul, but I am John the son of Zachariah who never had existence till this present age. Thus far the way is plain.

Now to reconcile the words of our Lord in Mark 9:13, with the words of the Baptist in John's Gospel 1:21, it is only necessary to suppose the name Elias to be used figuratively. John the Baptist had a great resemblance to Elijah the prophet in dress, manner of preaching, and office. He was the forerunner of Christ in his first advent, as Elijah is to be at his second advent. The Jews had no conception of two advents, and it was not in the divine purpose to explain fully at that time the fact of two advents; for the nation was on trial whether they would accept or reject Christ. The event proved rejection, and then Christ openly proclaimed his second advent, especially to the High Priest at his trial.—This explains what Christ said to the Jews concerning John the Baptist, Matt. 11:14—"If ye will receive him" (John) this is Elias which was for to come; "that is he shall be to you all that Elijah the prophet would have been had he come at this present time. The event showed clearly enough that if Elijah had then come the Jews would not have received him, when they saw Christ in humiliation. Elijah therefore could not have done more than John in "turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just."

John truly said, "I am the voice of one crying in the wilderness," and that, coupled with his denial, "I am not Elias," clearly proves that Isaiah did not mean Elijah, but John.

It clearly proves also that Malachi 3:1, "Behold I will send my messenger," &c. predicted John the Baptist and not Elijah, as Mark 1:2, applies it. As clearly, Malachi 4:5, "Behold I will send you Elijah the prophet," &c. means Elijah the prophet, and not John the Baptist. For had it meant John the Baptist, why did not our Lord say, Matt. 11:10, "For this is he of whom it is written, Behold I will send Elijah the prophet?" He did not quote this passage, but the other (Mal. 3:1) "Behold, I will send my messenger," &c. So in the divine purpose there were to be two forerunners and two advents. Elijah the prophet is therefore yet to come, the harbinger of the second advent, as John, an essentially different person, was the harbinger of the first advent.

In this view there is no conflict between John 1:21, and Mark 9:13, or Luke 1:17. The two persons are distinct. But in any other view, reconciliation is difficult, if not impossible. A. A.

\* Our translators erroneously insert in italics the word *it*,—it should be *him*.

AN EXTRAORDINARY BANK FAILURE. The failure of the Western Bank of Glasgow has spread unparalleled ruin throughout that city. Thirteen families held investments in the concern, which in many cases constituted the sole dependence of aged professional men, widows and orphan daughters. The total paid up capital was equal to \$7,500,000. When the stoppage occurred, it was soon seen that the whole of that property was swept away, and that those who had nothing else would be reduced to destitution. It was hoped, however, that this would be the worst. In a little further time it transpired that there would be a deficiency of \$1,500,000, in addition to the loss of the whole capital. A call of \$125 per share was accordingly enforced on all who had anything left. This was finally paid in June last. A lull then intervened, and it was supposed that if there should happen to be any further call, it would be light. Complete astonishment was therefore felt on the 7th inst., when it was announced that the deficiency, instead of being \$1,500,000, had proved to be \$7,000,000, and that upon each share a fresh payment of \$500 would be required within twenty-four days.

A large proportion of the stockholders having been already ruined, the number of those able to respond is limited, and it is calculated that out of the thirteen hundred not more than one hundred and fifty will ultimately have any property left. Many of the sufferers have died, some have become insane, children have been thrown on the charity of friends and strangers, and there is scarcely a family in the district which is not to some extent afflicted. One eminent

retired merchant who had invested the whole of a large fortune in the concern, has died of a broken heart. Yet the directors, or a majority of them, says the London correspondent of the New York Commercial, have adopted a bold and unscrupulous tone to the last. They relied upon their parliamentary influence, especially among the Tories, and the government have screened them throughout.—Among their chief apologists they have numbered Sir Archibald Alison, the author of the History of Europe.

J. H. Buckingham, Senior, in a recent article, pays the following tribute to Poverty:—

"I am convinced that the happiest condition in human life,—the condition in which supreme felicity may be found and enjoyed,—constant without change, permanent beyond the reach of accident, affected by no fluctuations in stocks, vicissitudes of trade, or mutations in politics, liable to no depredations of the cunning, or spoliation by the artful and designing, is that of *abject poverty*. I mean real, substantial, unadulterated *legal pauperism*."

A writer in one of the medical magazines argues that the more out-door air and cheery sunshine a man can use, the longer he will live. Go along any of the fashionable streets of New York, says the writer, and you will find not less than three, and often six, distinct contrivances to keep out sunshine and gladness. First the Venetian shutter on the outside; second, the close shutter on the inside; third, the blind which is moved by rollers; then there are the lace curtains, the damask or other material, &c. In the train comes the exclusion of external air by means of double sash, and a variety of patent contrivances to keep any little stray whiff of air from entering from the bottom, sides and tops of doors and windows. At this rate, we shall dwindle into Lilliputs, if we do not die off sooner.

"NAKED TRUTH."—A late eminent and eccentric lawyer (says the *Banner of the Cross*), in one of his addresses to the jury, explained the meaning of this phrase by relating the following fable, worthy of old Esop himself:

"Truth and Falsehood, travelling one warm day, met at a river, and both went to bathe at the same place. Falsehood, coming first out of the water, took his companion's clothes, leaving his own vile raiment, and went on his way. Truth coming out of the water, sought in vain for his own proper dress, disdaining to wear the garb of Falsehood.—Truth started, all naked, has never overtaken the fugitive, and has ever since been known as 'Naked Truth.'"

ALWAYS READY.—A lady once asked Mr. Wesley, "Supposing you knew you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?" "How, madam?" he replied, "why, just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning; after that I should ride to Tewkesbury, preach in the afternoon, and meet the Societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."—*British Workman*.

CHEERFULNESS.—Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be but for one day, instead of a fire-worshipper of passion and hell, the sun-worshipper of clear self-possession; and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up, and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate—truly you will wonder at your improvement.—*Richter*.

That part of a comet which, for its brilliancy, is most admired, is the least substantial—a thin, gaseous emanation which can be seen through; the solid nucleus, like a common star, with its mild and steady lustre, being hardly the subject of remark. Every one exclaims, What a splendid tail!

So, the world over, the qualities which most attract the eye and ear of the multitudes are the showy and superficial, gaseous coruscations; while solid and substantial worth is passed by unnoticed.

A TRUE WITNESS.—The late Dr. Kane rested his manly courage on a sure basis, the constant providential care of God over his children. In his immortal work he acknowledges his dependence on the Divine care, and his trust in the Divine help so frequently vouchsafed to him:

"Meanwhile we tried to dream of commerce with the Esquimaux, and open water and home. For myself, my thoughts had occupation enough in the question

of our closing labors. I never lost my hope. I looked to the coming spring as full of responsibilities; but I had bodily strength and moral tone enough to look through them to the end.

"A trust based on experience as well as on promises, buoyed me up at the worst of times. Call it fatalism, as you ignorantly may, there is that in the story of every eventful life which teaches the inefficiency of human means and the present control of a supreme agency.

"See how often relief has come at the moment of extremity, in forms strangely unsought, almost at the time unwelcome; see still more, how the back has been strengthened to its increasing burden, and the heart cheered by some conscious influence of the unseen power."

### SCRIPTURE TROPES.—Corrected.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

"E."—AS EDITORIALY CORRECTED.

ELAM, *n. Lit.* A province in the south of Persia: "I was at Shushan in the palace which is in the province of *Elam*," Dan. 8:2.

—A Metonymy for its inhabitants: "*Elam* bore the quiver with chariots of men and horsemen," Isa. 22:6.

—An Apostrophe, when metonymically addressed: "Go up, O *Elam*; besiege O *Media*,"—Isa. 21:2.

ELECTION, *n. Lit.* The act of choosing: "Even so then at this present time also, there is a remnant according to the *election* of grace," Rom. 11:5.

—A Metonymy for those who are elected: "Israel hath not attained that which he seeketh for, but the *election* hath attained it." "As touching the *election* they are beloved for the Father's sake," Rom. 11:7, 28.

ELIJAH, *n. Lit.* A prophet of the time of Ahab, B. C. 920: "*Elijah* the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word," 1 K. 17:1.

—A Metaphor denominative of one possessed of a like spirit and power: "I say unto you that *Elijah* is come already . . . . He spake unto them of John the Baptist," Matt. 17:12, 13. "All the prophets and the law prophesied until John. And if ye will receive it, this is the *Elijah* which was to come," 11:14.—See Mal. 4:5.

EMBRACE, *v. Lit.* To clasp or inclose in the arms: "Paul called unto him the disciples, and *embraced* them, and departed for to go into Macedonia,"—Acts 20:1.

—A Metaphor expressive of the cordial reception of any truth or sentiment: "Wisdom is the principal thing . . . she shall bring thee to honor when thou dost *embrace* her," Prov. 4:7, 8. "These all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and *embraced* them, and confessed that they were strangers and pilgrims on the earth,"—Heb. 11:13.

EMPTY, *adj. Lit.* To be destitute of contents: "The pit was *empty*, there was no water in it,"—Gen. 37:24.

—A Metaphor when predicated of what cannot properly contain anything: "The sword of Saul returned *not empty*," 2 Sam. 1:22.

ENCAMP, *v. Lit.* To prepare temporary habitations, of tents, to be occupied for a longer or shorter period by an army, or moving company: "We are to *encamp* in the wilderness," Num. 10:31.

—A Metaphor expressive of any protective presence: "I will *encamp* about mine house because of the army," Zech. 9:8.—i. e. God will be present to protect. "The Angel Yahveh, *encampeth* round about them that fear Him and delivereth them," Ps. 34:7.

END, *n. Lit.* The extreme point of a line, or of anything that hath more length than breadth: "The Angel-Yahveh put forth the *end* of the staff that was in his hand, and touched the flesh and the cakes; and there arose up fire out of the rock, and consumed the flesh and the unleavened cakes," Jud. 6:21.

—A Metaphor expressive of the termination of an event, of the close of a period of time, or of the discontinuance of anything: "Of the making of many books there is no *end*," Eccl. 12:12. "After the *end* of seventy years, shall Tyre sing like an harlot," Isa. 23:15. "I have seen an *end* of all perfection," Ps. 119:96. It is also expressive of places that are distant—literal ends not being predicable of the earth: "The Gentiles shall come unto thee from the *ends* of the earth, and shall say surely our fathers have inherited lies," Jer. 16:19.

—A Metonymy for the inhabitants of distant places: "All the *ends* of earth shall fear him,"—Ps. 67:7.



## ADVERTISEMENTS.

Every Lady should have one of

GROVER &amp; BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, . . . BOSTON.

495 BROADWAY, . . . NEW-YORK.

130 CHESTNUT-ST., . . PHILADELPHIA.

Sept 18—1y pd

## Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

## As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

## For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

## Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

## Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

## Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promulgators of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

## Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Plithora—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

## Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Cough, Croup, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of suffer-

ers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2—1y

## Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

## The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers. if may 29, '58

THE GREATEST WORK, OF THIS AGE, OR ANY AGE, SINCE KING JAMES', 1610.—Sawyer's New Translation of the Holy Scriptures. A labor of twenty years, by one of the best Hebrew and Greek scholars in our country; an indefatigable worker, and a true man.

This great work is rapidly approaching its completion. The New Testament will be published and ready for subscribers about the 25th of October, in an elegant volume of about 420 pp. 12mo. Price \$1 in cloth, and \$1.25 in morocco. In addition to the Agents already in the field, who find it the easiest book to obtain subscribers for that they have ever tried, we could employ, to their advantage and ours,

ONE THOUSAND MORE,

in the various States of the Union. It is a book for all, of every section and of every name; and if the advance orders, more numerous than for any book we have ever issued, not excepting

UNCLE TOM'S CABIN,

and if the numerous letters of encouragement from all parts of the country are any indication of the success which is to follow, it certainly must be great. Where the man or woman who would not rejoice to see a better version of the Holy Scriptures, than the one translated 250 years ago?

A copy of the New Testament will be sent to any person who will forward the price to us by mail; and any man or woman wishing a Town or Country Agency, may learn our terms by writing.

JOHN P. JEWETT &amp; CO. Publishers,

20 Washington Street, Boston.

oct 23—3 w

## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald, over their own signatures.

## Instructions on Prayer.

BY O. R. FASSETT.

"Prayer ardent opens heaven, lets down a stream Of glory on the consecrated soul."

## The requisites of prayer.

There are many, which we shall now consider.

1. Sincerity.—Sincerity should characterize all our prayers. The hypocrite God will not hear.—The bended knee, the suppliant look, the expression of words, all unaccompanied with sincerity will be

an abomination in God's sight. You would not confer a favor upon one who would ask it insincerely, or hypocritically, if you knew it; neither will God who "knoweth the heart, and trieth the reins of the children of men."

"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast."

Prayer of this character, and in such a frame of mind, God will hear. How many insincere prayers are daily offered up to God! Their number is beyond computation, and the fact solemn! The Lord has declared his judgment against those who offer them: "Wherefore, the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men; therefore, behold, I proceed to do a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Dreadful darkness and blindness of heart and mind is the judgment pronounced against such. How blinded and darkened were the minds of Israel, and still are, as a nation; and all because of the insincerity of their worship, and the offering up of their sacrifices. So blinded and hardened were they as to destroy the prophets and good men sent unto them as messengers of mercy from God—so blinded and hardened as to become the betrayers and murderers of the Holy and Just One, whom God sent last unto them:—even his own well beloved Son from heaven! And the Scribes and Pharisees,—those who sit in Moses' seat, as instructors of the people, "fulfilled the Scriptures, which they read every Sabbath day, in condemning Him." They had no true knowledge or conception of the nature and coming of Christ in His first Advent, in the character of his kingdom.

The prophecies relating to the first and second advent; his sufferings, death and triumphant reign, were all indiscriminately mixed in their minds, so that they could not, nor did they desire to understand them. And thus they stumbled at that stumbling stone. How few now, even among our wisest in the Christian church, understand the nature of the second coming of the same Christ, and of that kingdom he is then to establish! The most absurd and unscriptural views prevail all through the church respecting the future and glorified state, "spoken of by all the holy prophets since the world began." And have we not reason to conclude that our Lord's second coming will take the mass of the church as much by surprise as that of his first advent, as unexpected, and also the nature of his kingdom? His exhortation to the Christian church is: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." There is but little sincere prayer for Christ's coming; or for a knowledge, and preparation for his kingdom, in the Christian church. Therefore we conclude, as in the case of the Jews, they will stumble at the same stumbling stone. The wisdom of our wise men shall perish, and the understanding of the prudent shall be hid.

2. Reverence.—A sense of the character of the Divine Being should rest upon us when we pray unto him. We should realize him to be holy, just, and good: infinitely so; and that we are sinful and unworthy of his notice. Many rush into the Divine presence as the unthinking horse rushes into battle. They have no due sense of the exceeding and infinite greatness of the Being they are about to address,—and so irreverent are they, as to incur the guilt of even taking the name of the Lord in vain. The Lord will not hold such guiltless. Many are more irreverent in their approach unto God in prayer, than they would be in asking a favor of an esteemed friend; or of the mayor of a city: or the governor of a state; or the president of the United States; or of the king of any land! And can this irreverence be well in the sight of God? We should consider him to be the Creator of all, and we the mere creatures: that he is Almighty, and we are but as the moth that can be crushed in a moment! While we should approach unto him with all due reverence we should also come into his presence with childlike simplicity and confidence,—as an obedient and reverent child asks a needed favor of a parent. A loving, faithful and obedient child, reverences and respects his parents, and yet is perfectly at home and familiar, with them, and expects his every want so far as they are able, to be supplied. How a parent also respects and loves such a child, and is ready to give him any needed good in his power. And such a child is able with confidence to ask such favors of his parents as no strange child would dare to do, or could have any confidence to ask for or expect. So we may come saying, "My Father:—using this endearing title with reverence and love in addressing God. Our Saviour has taught us thus to come familiarly saying, "Our Father, which art in heaven." O how blessed the privilege thus grant-

ed us! The very words, and endearing appellation, soften and subdue our hearts; and our Father in heaven sheds the hallowed fragrance of his blessing over our souls! "For thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also who is of an humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

"Teach my weak hands, O gracious Lord,  
With stronger faith to call thee mine;  
Bid me pronounce the blissful word,—  
My Father, God, with joy divine."

3. Fervency.—Prayer should be with fervency: a warmth and earnestness should characterize our prayers, bespeaking the desire of the soul. The cold, formal unfeeling prayer, with no heart, God will not hear. "The effectual fervent prayer of a righteous man availeth much." How much will it avail?—"Elias was a man subject to like passions as we are and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months, and he prayed again, and the heaven gave rain, and the earth brought forth her fruits." His prayer shut up and opened the natural heavens! So will the "effectual fervent prayer of a righteous man" open the windows of heaven and showers of divine grace large and free descend upon the parched and barren soil long unvisited. "Bring all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." While the Christian, and the church should so pray; the sinner also should thus plead earnestly for himself; and he will realize the fact that "Prayer ardent opens heaven, lets down a stream of glory on the consecrated soul."

How a criminal condemned to die would plead for his life, if he thought by such pleading he should prevail and escape execution! The sinner is under sentence of death, and except he intercede for himself and gain the advocacy of Jesus Christ in his behalf, he must die! How should he then fervently plead for his life! Plead O sinner for thy life before the fearful sentence be executed upon thy soul!

A young and an accomplished lady who had just completed her education at the "Albany Female Seminary," for a teacher; after having taught one or two terms, took a succession of severe colds which so affected her health that she was obliged to relinquish her school. At this time I saw her, being in the section where she resided. Being acquainted with her and all the family I took occasion to converse freely with her on the state of her health and her future prospects in reference to eternity. I remarked to her that the probability was she would never be any better in health than she then was, as she and her family were subjects of consumption, and that she should at once set about securing an interest and hope in Christ, and eternal life, beyond the grave. I had the privilege also of praying with her. I then returned home a distance of some thirty miles. A few months passed away, and I received a letter from her brother requesting me to come and see his sister, as she was drawing near her end, and yet was without hope. I complied with the request, and on my arrival found that she was now confined mostly to her room; I felt a great desire for her conversion and so did her friends; I therefore sat by the bedside and read the Scriptures in many portions of the Old and New Testament, bearing on the subject of the sinner's duty, and God's readiness and willingness to save. I then joined in prayer. But as yet I could not induce her to commit herself,—to pray,—or surrender her heart to the Lord; though there was considerable anxiety depicted on her countenance. I left, and still she was in her sins, drawing nearer to her end. A month or two more passed away and another request was sent me to come and visit this dying sister by her two brothers, who could not bear the thought of her dying in her sins. I hastened to see her, and tarried in the section a week, with my companion, who accompanied me. One Saturday evening, we concluded we would have a prayer-meeting, composed of the friends only, who should all pray for her conversion. She lay upon her bed watched by her nurse while we knelt down in her room. Our company consisted of myself and wife, a pious young man of the neighborhood, her two brothers and two nieces. I first led in prayer and was followed by my wife; the young man next prayed; and then followed the two brothers. At the close of the last brother's petition, this dying girl broke out in an agonizing prayer, "Lord have mercy on me a sinner!"—"Lord have mercy!"—"Have mercy on me a wicked sinner!" &c., until she was completely exhausted and fainted. We rallied around her bed, and gave her air and water to revive her. But while she lay in silence and gone for a time, I remarked to the friends who were solicitous for her,—she will soon recover, and God has



heard her prayer, and forgiven her sins;—for such a prayer he will not, cannot let go unanswered. Soon she revived and I enquired,—Do you feel blest and your sins forgiven? She replied with a smile, "I do," and began to praise the Lord for what he had done.—It was a happy and solemn hour. After this she lived some three or four weeks giving every evidence of a change of heart. She conversed with all her unconverted friends and young associates on the subject of religion, and warned them to secure it before they came down to a bed of death. I followed this young lady to her grave, having preached her funeral sermon: and soon after, a sister, niece, and the two brothers, all died, and now lie side by side in hope of a resurrection from the dead. Had it not been for this earnest prayer on the part of this soul, she would have been lost, notwithstanding all our anxiety for her. The next day after the above circumstance took place, she informed me that Satan nearly prevented her from crying for mercy, and the suggestion was, if I pray and call on God, the community will know it, and it will be known at meeting to-morrow. The cause of her loud earnest cry was, to break loose from his bands and the deep sense of sin that rested on her soul. Her salvation rested on the decision and act of that moment in prayer! How solemn the thought! Had she then relinquished to Satan he would have gained an advantage over her from which she never could have been released, and he would have dragged her captive soul down to the gates of everlasting death!

To be continued.

### The Elijah to Come.

My dear Bro. :—Upon reading your remarks on this Scripture, together with those of Bro. Wellcome in the Herald Oct. 16th, I felt as if I would say a word in a conversational way. I think you both misapprehend; and, although I would not aspire to correct those of whom I delight to learn, yet I would call your attention to the use you both make of the words of the Lord Jesus, "If ye will receive it." You remark, "Thus John is not affirmed to be the Elias except on condition of the Jews receiving him as such," &c. Bro. Wellcome observes, "This is plain, and positive, that Elias had come whether they would receive it or not." You both seem to make the pronoun "it" apply to the reception of John as the Elias which was to come—"And if ye will receive it, this is Elias which was for to come." Now, pardon me for expressing the conviction that such use of "it" is incorrect.

1st. I think there is no such use of the personal pronoun "it."

2d. If the use here made of it is correct, I fail to see the good sense; and, surely there is good sense in every word of Him who spake in all wisdom.

3d. The pronoun it, in this place must, it seems to me, relate to an antecedent noun; the necessity of which will be obvious, I think, by altering the phrase—so as to read, "If you Jews receive John (whom you have now in prison as a malefactor,) as the Elias which was to come, to turn you from ungodliness, he is, therefore, the Elias which was to come." Thus making the faithfulness of God in accomplishing His words announced by his prophets contingent upon his enemies' approval. This, then, surely cannot be the meaning, whatever else is; especially when we consider that at the juncture of time and circumstance when the Lord spake these words, we have the most undoubted evidence that the same John "in prison," (having "finished his course" Acts 13:25) had lost his faith in the work which he had been raised of God to perform, and all so in Him, whom He had in obedience to Him who sent him to baptize, announced, to Israel. This is clearly proved by the inquiry which he made of Jesus by his disciples; showing, that under the circumstances, of 1st, the existing enmity of the Jews from Herod down; and 2d, John's loss of the spirit and faith of his office; if they had concluded thence to have received him as Elias who was to come, it certainly would not have been so; lacking all the essentials as it would have done.

4th. Then what can be the meaning of the passage? for it certainly has a meaning at once consistent and appropriate with the harmonious wisdom of the speaker.

I would suggest, 1st, that the pronoun "it" relates to an antecedent noun.

2d. Its antecedent noun is the "kingdom of heaven," in the 12th verse.

3d. Therefore, I conclude the word means this, if I may use the paraphrase: v. 7. "And when the messengers of John had departed, Jesus, indicating the failure of John's faith in his own mission and faith in himself by the apt illustrations of his having become a 'reed shaken with the wind' and 'tossed,' 'a man clothed in soft raiment,' now; a great contrast to the man in the wilderness, then clothed with camel's hair and feeding on locusts and wild honey, which the people did go out into the wilderness to see; A Prophet, yea and more than

a prophet; even him of whom it was written, 'Behold I send my messenger,' saith your heavenly Father, before my face; he was a great light; among all who have been born of woman there hath not arisen one greater in honor and fame than John the Baptist. To him was the honor reserved to announce the Deliverer unto Israel by their long looked for king—that I was he for whom they had looked and hoped—his announcement was ratified by my Father by his proclamation from heaven and by the visible anointing of the Holy Ghost in the sight of the people; and even he has become like this faithless and adulterous generation, sending to me for a 'sign,' that I am the one of whom he had the most sublime proofs ever given to man. So lamentable is this state of things, that although from the days of John the Baptist until now I have been the announced 'Deliverer,' my kingdom is yet in the hands of the violent, and they hold it by force.

As the prophets and the law prophesied until John 'And if ye will receive it, [that is, the kingdom of heaven, which is your Father's good pleasure to give you] this is Elias which was for to come.'

But the blessed Lord, in the grief of his heart, knowing that all the people were doomed to blindness, indicated the non-reception in those usual words, "He who hath an ear to hear let him hear!" for he knew what was in man, and needed not to be told what was in them, or what they would receive, or reject.

Fearing to weary your patience, I conclude as ever,  
Yours, J. WOLSTENHOLME.

### Letter from S. H. Withington.

Dear Bro. Himes :—I should be happy to attend the approaching conference to be held at Worcester Nov. 2d, as delegate from this church, but am not able to do so at this time. Be assured the conference is remembered by us in our prayers at the throne of grace. Your "special notice to the agents and patrons of the Herald," was read by us with great interest. I wish here to say that I have carefully read, I think, every No. of the Herald, and truly think it decidedly the best religious journal published in our land. The kind and conciliatory manner in which all those various questions and queries have been answered in the editorials, have met with my unqualified approbation. We cannot do without the Herald, let it cost what it may. If it should be thought best, after a full and careful deliberation of the conference, to adopt the cash system, I would say Amen to it. It does seem to me, if all that are really able, would be prompt in sending their dues the Herald would be placed out of the reach of embarrassment. May the Lord quicken us to our duty, and do it quickly, in this matter. We are most certainly standing on the very threshold of the great day of the Lord, and I see not how any of us can meet the approval of the great Head of the church, and be careless and indifferent about paying our just dues.

One word in regard to the little church in Springwater. We have had no preaching since Bro. Reeler left us in June last. He spent a little time with us to good acceptance. We found him a worthy brother; had hoped to have seen Bro. Chapman with us ere this; trust we shall have that pleasure. He is truly a father in Israel. Should be happy to have Brother J. Litch call on us in his frequent tours to Canada West. It would be on his direct route, if he would take the Buffalo, New York and Erie Railway. We should be thankful if he would at any time give us a call, and give us a little notice beforehand. We are still, a few names of us, holding on to the blessed hope set before us in the gospel, endeavoring by well ordered lives and a godly conversation to have a part in that glorious kingdom that is so speedily to be established in all the earth.

Yours in the hope of the gospel, S. H. W.  
Springwater, N. Y., Oct. 17th, 1858.

### Letter from R. Hutchinson.

Bro. Himes :—Through divine mercy I am once more at home. I should liked to have complied with the wishes of friends by remaining with you till after the conference, but Providence seemed to indicate a homeward course. While in Boston, Salem, Providence and Portland, I received many acts of kindness. I am especially indebted to Mr. and Mrs. Emerson of Boston.

When I left New York last May, I hoped to do much during the summer season, in the Lord's vineyard. But He who knows my weakness opened the door but sparingly. I have averaged a little over one sermon a Sabbath. My labors have been in Waterlool (chiefly) Danville, Barnston, Derby Line, Salem, Providence and Portland. Though weak in body, there is no pleasure to me like that of laboring in the gospel; and I have reason to think God gives his blessing. I may add, that, while in all these places, I have received many expressions of kindness, in some places even this poor laborer has been considered worthy of his hire.

My journey from Montreal home was rather amusingly and sadly eventful. In leaving the steamer an Longueuil I left my overcoat in the cabin. I noticed my loss when the cars had taken me many miles away. To me the loss amounted to a bereavement, for the coat was with me in closing the English Mission, crossed the Atlantic ocean with me nearly twelve years ago, was with me at Niblo's Garden New York in 1847, and has been a faithful friend since, never grieving me, or proving untrue. Was it not hard to lose such a friend? While the cars were going at full speed I penciled a despatch, so that in five minutes after I got to the next depot, (St. Hyacinthe) the captain of the steamer was likely in pursuit of my lost friend. The next morning, while at the Richmond depot, the lost one came bearing in its pocket the greatest treasure on earth—the Bible.

Just as I was congratulating myself, a Telegram came from Danville, ten miles away, saying that the train from Quebec had run off the track about nine miles from where I was. I went with the relief train. The accident was the result of sheer carelessness, the switchman connected with a party constructing a bridge, neglecting his duty. The engineer saw the danger, whistled twice, rung the bell, turned off the steam, &c. The entire train run off the track, tho' fortunately did not turn over. The engineer was seriously injured, and though alive, his chance is small. The fireman was seriously injured, but he will likely recover. The injuries of others were slight. After aiding in getting the suffering to Richmond, I remained with them till the following day.

Being through with this painful affair, I left for home,—thirty miles,—in an open stage,—weather very cold and a severe snow storm. This on the 8th of October! Had not one sister lent me a shawl, and another a buffalo-coat, I should have had a very hard time of it, notwithstanding the old friend I have so favorably mentioned.

Well, my way through life has been eventful and stormy, but I hope through grace and the merit of Christ to find a quiet rest, a peaceful home on the new earth.

No chilling winds, nor pois'nous breath,  
Can reach that healthful shore;  
Sickness and sorrow, pain and death,  
Are felt and feared no more.

I hope the Conference will be permanently useful to the cause of Christ. The Lord will direct, if there is suitable prayer, and a holy purpose.

Yours in Jesus, R. H.  
Waterloo, C. E., Oct. 9th, 1858.

### Brunswick Conference.

BRO. HIMES :—The conference held in Brunswick last week was a good season indeed. The Lord was with us of a truth. A good number of brethren and sisters came from the surrounding towns and enjoyed a feast of love and union worthy the faith we possess. It was manifest from the first that a better state of feeling existed than had been seen for some time. The people of the vicinity came out to see and hear, God poured out his blessing so that they began publicly to confess their former prejudices, and acknowledge that God was with us, and that they believed we preached the truth. Several were reclaimed. One man converted Sunday evening.—We continued until Monday evening, when some six or eight more came forward for prayers. Some found peace with God through Christ, and others are still seeking. Evening meetings are to continue. Lord bless and save them. There is a deep and lasting impression left on the minds of many of that people, and some fruit of that meeting will be gathered for the coming kingdom of God.

Brn. York, Peter Libby and James Libby, Ingham, Wellcome, and Hiram Munger were there and preached the word, several other ministers with us also. Bro Munger came by request of persons in the village, to lecture to them against Spiritualism, but he rendered us much help in our conference.

Yours in the faith, I. C. WELLCOME.  
Oct. 20th, 1858.

An esteemed brother writes :—I feel a deep interest in the discussion on the millennium, and I am anxious to have it complete. To my mind it sets forth in a strong and conclusive light, the teachings of the Holy Scriptures in regard to the consummation of the gospel era, and the ushering in of the everlasting kingdom of our Lord and Saviour Jesus Christ, in the new heaven and earth. The style is so comprehensive, and the reasoning so logical and convincing, that one can neither tire in reading it, nor fail to comprehend the points proved. I should like to possess the whole argument in a neat book form.

I think you will find the cash system much more convenient and satisfactory, and I hope you will be able to adopt it. To aid you in converting stock into cash, by the circulation of valuable books, I avail myself of your offer in to-day's Herald, and enclose

two dollars for which you will please mail me "Hill's Inheritance of the Saints," in gilt binding, and "Miller's Life and Writings," in gilt. I presume the latter work contains Miller's views and arguments on the Advent question. If so, I shall be much gratified with the privilege of reading it. I think I shall also read with avidity and satisfaction Mr. Hill's work on the Saint's Inheritance; as I delight in going over and over the teachings of the Scriptures on that subject.

May the Lord guide and bless you, and raise up such friends as you need to cheer and aid you in your important, laborious, and self-denying work.

Yours in the precious hope of Christ's appearing and kingdom.

### Queries.

DEAR BRO. :—In your last article in the discussion with Peaslee (Oct. 9th,) there seems to be a contradiction in your arguments, which I wish you would explain, so that your readers may understand you. Where you prove that "the lost should have one look at Paradise restored," you say, "as Satan was permitted to enter Eden, and there came off victorious, so when he comes up on to the New Earth and there finds his resurrected subjects in number like the sand of the sea, he may, not unlikely, be so infatuated as to suppose,—and the resurrected wicked may, not unlikely, participate in the infatuation,—that they may now dispossess the rightful heirs, and themselves take possession of the kingdom. Infatuated with this, or with some kindred thought, they go up on the breadth of the earth and compass the camp of the saints and the beloved city; and that it is the new earth which they tread, is shown by the beloved city's being located upon it: For that descends from heaven only upon the New Earth." Now brother, this is what I understand the Scriptures teach. But in the latter part of that article you quote Isa 65:17—20, and in that argument to prove there are no births or deaths in the new earth, you say the sinner never enters there.

Now the editorial of the Herald has taught time and again, that at Christ's appearing, antecedent to the new creation, he casts out of his kingdom all things that offend into outer darkness; and now, here in the end of the thousand years, you say the wicked, with the devil, are in the kingdom and around the beloved city: (just as I believe they are; and are to be cast out of his kingdom.) Now how do you make this world his kingdom, and the living wicked therein at his coming, the all that offend; that are to be cast out of his kingdom; and go away into everlasting punishment, and the new earth the kingdom, and all the wicked with the devil therein, a thousand years after: regarding themselves with high hopes and expectations of dispossessing the saints and taking the city? Is this the everlasting punishment of the living nations at his coming, to be cast into his kingdom, and found there at the end of a thousand years? and has Christ two kingdoms, and are all the to be cast out of his kingdom twice, and twice go into everlasting punishment?

Again: How do you make the beloved city on the new earth, and all the "wicked" therein, around the city, like the sand of the sea, and yet they never, (as you say) enter there?

Again are not the wicked here devoured by fire coming down from God out of heaven, and they cast into the lake of fire and brimstone which is the second death? And is the second death no death? I do not so understand the Scriptures. It may be my dullness; I am honest, wishing to know the truth. Will you explain it, so my brethren can, if I don't.

Your brother in hope of the kingdom,  
L. WILCOX.

Orwell, Vt., Oct. 13th, 1858.

Ans.—These question are respectful and pertinent, and when one thinks he discovers any inconsistency in our expositions of Scripture, we are always ready to harmonize and explain.

1. We did say, in the article referred to, that the sinner "will be accursed and never enter" the new earth, which is at variance with their thus coming upon it when they are resurrected. It was therefore an error of ours to say that they "never enter there." We should have said, that the sinner will be accursed and have no portion there,—he being permitted to come in and take one look at paradise restored.

2. We have taught, and do teach,—and simply for the reason that we are unable to put any other construction on Matt. 13:40—43—that "In the end of this world the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."—That they thus come up again on to the territory of that kingdom, at the end of the thousand years, only to be again banished thence, is to us as explicitly affirmed by Rev. 20:7-10. Nor is such an entrance at the end of the millennium, to our mind, at all



incompatible with their removal from the earth at Christ's coming. Neither is such coming up regarded as any remission or suspension of the "everlasting punishment" into which they go at Christ's coming—their futile effort and thwarted hopes being one of the stages of that continuous punishment.

3. At this last epoch, the wicked are devoured by the fire.

They are also cast into the lake of fire, "and shall be tormented day and night forever and ever;" which shows that being devoured by fire does not annihilate them, any more than Jonah was when devoured by the whale. This lake of fire and brimstone is also affirmed to symbolize the second death; but as it is to torment them day and night forever and ever, it follows that the second death is no more a condition of unconsciousness than is the former one, illustrated by our Saviour in his statement respecting Dives and Lazarus. As the revelator affirms the eternal perpetuity of this torment, we dare not, in view of what is said at the close respecting adding to or taking from this book, vary that, or any declaration in it, from the clear import of its enunciation. If the angel had designed to teach that they will be unconscious forever and ever, he could have said so as easily as to have said they will be tormented thus long; and we dare not reverse that declaration.

## ADVENT HERALD.

BOSTON, OCTOBER 30, 1858.

THE WORCESTER CONFERENCE AGAIN.—This is the last time to speak before the Conference; and I only wish to say a few words.

1. The ministry and membership should come to the meeting resolved, that whatever differences of views we may have of principles, or policy, we will "keep the unity of the Spirit," and the co-operation that we have ever cherished. Let nothing divide us in concerting plans of action for the future prosperity and stability of the cause.

2. Let our lay brethren, who have the business of their respective stations pressing upon them, break away for a few days, and give their earnest attention to the important interests of the cause.—The sacrifice will be small compared to the very important wants of the cause, which may suffer by their absence.

3. I know of no plans, or arrangements, for the action of the conference except what the committees have prepared, on the ground of their instructions. These will be subject to the action of the conference. I desire that in all the business brought before them they would act for what they think will be for the best good of the cause, without any reference to me or the position I have held. I wish only to have the cause sustained and prosper. Let the combined wisdom of the body decide, what will best promote it; and then prosecute the work with unity and zeal.

4. We ought to wake up and combine our strength and means, to increase the circulation of the Herald to 5000 paying subscribers. We want new editions of standard works on the great questions we advocate. We also need new works on topics of interest to spread before the public. Besides, there ought to be a revision of some of our tracts, and others ought to be prepared, on important points of doctrine, for general distribution.

For some years I have been unable to do as much in this department as I desired. What has been done, for sometime past, in the book department, has been of no pecuniary profit to the office; but it has been of much advantage to the cause. The time has now come, when I have no doubt much may be done in this department. In order, however, to accomplish much, we shall have to raise a publishing fund as others have done, and make the enterprise permanent.

In conclusion, I will only add, in the form of a question, Shall it be done? It is for the friends of the cause to say at the meeting in Worcester next week. May God direct. J. V. H.

### Books and Tracts.

The special attention of those who seek after knowledge, and of all who believe we live in the time when the word of God declares, "Many shall run to and fro, and knowledge shall be increased," is invited.

The works noticed two weeks ago (which see) are being called for, and read with much interest, by many who have never before been interested. This speaks well for the little effort now being made for the circulation of books containing sound knowledge and instruction.

There is another class of works to which we now call attention—the little messengers of truth: in other words, the tracts.

And first,

Vol. I., of bound tracts.

This volume contains expositions of important passages of Scripture, which relate to the kingdom of God. The whole theory of spiritual and mystic interpretations is driven to the wall. The doctrine of the "Temporal millennium," is triumphantly refuted and placed beyond the reach of rescue of the advocates of that doctrine.

This volume contains 136 pages, bound in cloth, at 25 cts. postage free, to those at a distance.

Its general contents are:

Advent Principles.

Looking Forward.

Present Dispensation—Its course.

Present Dispensation—Its end.

What did Paul teach the Thessalonian Church about the Second Coming?

The Great Image.

"If I will that he tarry till I come."

"What shall be the sign of thy coming?"

"The New Heavens and New Earth."

Christ our King.

Behold, He cometh with clouds.

"That Blessed Hope."

The Savior Nigh.

The True Israel.

We have two hundred of them on hand,—and wish them to be sent out to make acquaintance with the people who seek light on these subjects. Who will wake up and help on in this work?

The people are needy, and want light. Let those who have a tongue speak—those who have money help, and those who can pray, seek the Divine blessing on the effort, and a hundred minds now in darkness may be brought to the light within a month. Shall it be done?

WATERBURY, VT.—We learn with pleasure that the Adventists in Waterbury and vicinity, are erecting a chapel on the "Street" for their accommodation, and that the work is progressing finely. They hope to get into it in February next.

This enterprising, and earnest church, deserve to have the co-operation of the citizens, and friends in the vicinity, in their noble undertaking. Let all who have means to help, give liberally and timely.

For any information that may be wanted call on Dea. Geo. C. Arms, Waterbury Vt.

TERRIBLE ACCIDENT.—The Ogdensburg Republican gives the following account of a shocking accident.

"On the afternoon of Thursday last Mr. John S. Kelley, late of the well-known firm of Kelley and Spring, Boston, was the subject of an accident almost unparalleled in all that constitutes the horrible. On going into his stove factory, near the Canal Bridge, he approached a large circular saw that was in rapid motion, and placing his hand on the arbor attempted to reach over and ascertain if the other was heated, when the saw caught a heavy woollen shawl that was fastened about his shoulders, drew him around and down to its edge, entered his right shoulder, dividing the head of the arm-bone and breaking it off at the neck, and turning the head out of the socket; the saw passed through his shoulder, dividing the neck of the shoulder-blade and that point of it joined to the collar-bone, and passed down between the shoulder-blade and the ribs extending across the back, amputating some of the spinous processes of the spine, to the lower angle of the left shoulder-blade, which it divided, making a wound sixteen inches in length and eight inches in depth. The motion of the saw was stopped by the obstruction caused by the clothing, and Mr. Kelley extricated.

"The head of the arm-bone was removed, and the wound dressed as far as practicable by the surgeons. and Mr. Kelly carried to his own house on a litter, where for several hours it was problematical whether he would not sink under the shock to his nervous system, but we understand reaction has come on, and if he escapes the perils of secondary hemorrhage and can be supported under the long and profuse drain of matter to which his system has got to be subjected, he will recover, a maimed and crippled man; but if we understand the nature of his case, the probabilities are greatly against his recovery."

There is a cowardice in the age which is not christian. We shrink from the consequences of truth. We look round and cling dependently. We ask what men will think,—what others will say,—whether they will not stare in astonishment. Perhaps they will; but he who is calculating that will accomplish nothing in this life. The Father—the Father which is with us, and in us—what does he think? God's work cannot be done without a spirit of independence. A man has got some way in the Christian life when he has learned to say, "I dare to be alone."

DELINQUENT SUBSCRIBERS.—A Western editor wishes that the individual who invented what is called the "paying-out machinery" for the Niagara and

Agamemnon would get up a little machine of the sort, to be used in the case of every newspaper subscriber. All it wants to make every subscriber pay out and pay up, is to get his conscience right, and the mail will bring the money quick enough.

The editor of the Richmond Advocate, in referring to the delinquent subscribers, says that it is bad enough for an editor to bear his own shortcomings, but to bear the shortcomings of about five thousand other people is a little too much for patient endurance.

SAD ACCIDENT.—About noon Oct. 19th, persons in the vicinity of Franklin street, were startled by a loud crash, which was occasioned by the falling of a section of the coping on the new block of stone warehouses which is being erected on the Wigglesworth estate.

The stone had just been raised from the ground and lowered to its place, and workmen were engaged in adjusting it, when it suddenly bulged outward and fell to the ground, carrying with it one or two more sections of the coping and one of the columns which divided the windows.

Directly beneath the spot from whence the stone fell there were at work five or six men, carpenters, masons and others. Some of the carpenters were engaged in carrying boards into the building, and among them was Mr. Samuel Cotton. He had just got on to the sidewalk when a heavy mass of stone struck him and killed him instantly. He was dreadfully mangled.

There were several persons passing the building at the time, some of whom had a narrow escape.

Mr. Cotton was foreman of the carpenters, and was about thirty-five years old. He leaves a wife in Natick, Mass.

While one of the masons was engaged in carrying Mr. Cotton's mangled remains into the building, a brick fell from the breach to the coping and struck him a glancing blow on the forehead. If it had struck him fairly, it would have killed him instantly.

The entire upper story of the building will probably have to be taken down, as it stands in a leaning position. The police have stretched ropes across the street to keep spectators away from danger.

The accident is attributed to the fact that the stone was not properly proportioned, the back part not being heavy enough to balance the front.

### ITEMS AND NEWS.

Mr. G. W. Constable, one of the Salt Lake mail conductors, says that when he left Salt Lake City on the 4th ult., the heat was oppressive; but when he got three days' travel out of the city it snowed. Three days later he went through snow nearly a foot deep, and when he got over on the North Platte the mosquitoes attacked him in swarms, and nearly devoured him.

The wheat crop of Canada in 1858 is about 25 per cent. below the average of ordinary years. These returns came from forty-six counties, of which thirty-six are in Upper Canada, where alone wheat is grown to any considerable extent.

On the evening of the 6th inst. a severe hurricane passed over a sparsely settled portion of Illinois; however it blew over houses, occasioned the death of several persons and injury to others, and considerable damage to farms on the prairie.

The Hamburg and New York steamship company have presented to each one of the forty-two survivors of the ill-fated Austria, a sum of money—ranging from \$20 to \$30—for the purchase of clothing, and to those bound to the interior a free ticket to their destination, and fifty cts. per day to pay their expenses on the route.

An Indian skeleton was found on the farm of Lyman Lanfair in West Deerfield, a few days since, in a sitting posture, the skull being about eighteen inches below the surface of the ground.

A large lion was recently killed on Noland's river, in Johnson county, Texas, which had killed nine horses in that vicinity.

It is said that Jones, the murderer of a Jew pedler in the western part of this State, has sunk into an idiotic condition, and the probability now is that the extreme penalty of the law will not be enforced.

Mr. J. C. M. Furbish, while playing ball at Portland recently, in attempting to throw a ball a long distance, broke his right arm short off between the elbow and shoulder.

The Havana Prens notices a remarkable incident connected with the great explosion in that city, no less than the restoration to reason of a lady who had entirely lost her mind six months ago.

"Why don't you shave that hair off your face, and not look so much like a monkey?" "If you have nothing but a bare face to distinguish you from the monkey tribe, you can't do better than to keep it well lathered and scraped!" "I should think your wife would set her face against it." "She does so, without the least antipathy to it."

The New York courts have decided that a man may be sued for a breach of promise of marriage, made when he had a wife.

An Irishman was lately committed to jail in Worcester for the murder of his wife, in Clinton, on the 12th, by the infliction of blows and kicks.

Advices from Texas state that the Kickapoo and Comanche tribes of Indians have united and are about waging a war of extermination upon the whites.

The old round-topped house in Victoria, Texas, has been pulled down. It acquired great celebrity in August, 1840, when the town was attacked by a band of six hundred Comanche warriors, and the women and children of the place took refuge in it.

On the 19th inst., Daniel Fetch, a trader of Mason Village, N. H., for experiment applied a lighted match to the hole of a barrel from which he had taken a faucet, after drawing off the fluid. An explosion took place, bursting the barrel, causing him severe injuries.

At New York great dissatisfaction is expressed at the accumulation at all retail establishments, of quantities of silver coin. The banks will not take it on deposit; it cannot be sold in large quantities, except at a heavy discount. The war with China, which has stopped the export thither,

and to some extent the depreciation of the coin here, have led to this state of things.

In Waterbury, Vt., on Friday, Oct. 8, one-fourth of the village was burned, including the tavern, three stores, a tailor's shop, livery stable, dwelling house and six barns. Loss \$25,000. Insured for \$12,000. Supposed to be the work of an incendiary. A fire at St. Albans, Vt., the 15, burned one block, at a loss of \$10,000.

In Putnam co., N. Y., a negro attempted to break into the house of Rev. John Parker, in his absence, when a young English servant girl, seizing a corn-slash, brought the weapon down upon his arm as he pushed it through a window, inflicting a fearful gash, when he escaped, but has since been obliged to seek a physician to amputate it.

### APPOINTMENTS.

ADJOURNED MEETING AT WORCESTER OF THE 19TH ANNUAL CONFERENCE OF ADVENTISTS.—In pursuance of a vote of the Conference, at its late meeting in Boston, May 25th, 26th, and 27th; and in compliance with an invitation of the church in Worcester, the Conference will meet, according to its adjournment, on the 1st Tuesday in November, at Worcester, Mass., at 10 A. M.

Per order of the President.

F. GUNNER, } Secretaries.

A. PEARCE, }

N. B.—Persons designing to attend this conference, and desiring our hospitalities, are requested to inform the Pastor of the church, G. W. Burnham, as to how many from their respective places may be expected, whether they will be accompanied by ladies—stating the number, also about the time of their arrival. By complying with this request, our friends will enable us to arrange with less confusion for their accommodation. An early attention to the above is desired. On arriving at Worcester it will be as well to come directly to the chapel on Thomas St. Or if any wish, they can previously call on either of the following members of the committee of arrangements:—J. W. Heath, 236 Main St. J. A. Trowbridge, 265 Main St. G. W. BURNHAM, Pastor of the church in Worcester. Worcester, Sept. 27th, 1858.

The members of the Committee on Constitution, and the members of the business committee appointed at the last annual Conference at Boston, and all others interested in the Conference, are requested to meet at Thomas street chapel, Worcester, Monday evening, Nov. 1, at 7 o'clock.

The Committee on Constitution are Brn. J. Pearson, Jr., F. Gunner, L. Osler.

Committee on Business—Brn. D. I. Robinson, L. H. Shipman, O. R. Fassett, G. W. Burnham, A. W. Brown, L. OSLER, D. I. ROBINSON.

Providence permitting, I will preach at Loudon Ridge, N. H., Sunday, Nov. 14; at East Alton, Tuesday evening, Nov. 16th, where brother Varney may appoint; Thursday evening, 18th, at West Alton, where brother Blaisdell may appoint, and stop over the Sabbath, if thought best. BENJ. T. MANNING.

The Lord willing, I will preach in South Troy, Vt. Sunday, Oct. 24th; in Stowe, 26th; in Nashua, N. H., Nov. 2d; Westford, Mass., 3d; Kingston, N. H., 4th; Exeter 5th; Rye, 6th; Portsmouth, Sunday the 7th; Epping 9th, Auburn 10th; Manchester 11th; Concord 12th. Evening meetings to commence at 7 o'clock. L. D. THOMPSON.

Providence permitting, there will be a conference held in West Poland, Me., commencing Thursday evening, Nov. 11th, at 7 o'clock and continue over the Sabbath. Our ministering brethren in Maine are especially invited to attend, and our brethren and sisters are invited to come up filled with the Holy Ghost and faith, to labor for the up-building of the church of Christ. For the brethren, JESSE GAY.

## BUSINESS DEPARTMENT.

### BUSINESS NOTES.

E Gillett, \$6—Sent books the 25th, by Adams' Ex., via N. Y. city, and paid the Express.

J. Burrows—50 cts due.

To Aid this Office.—A friend, \$4.

### RECEIPTS.

UP TO TUESDAY, OCTOBER 26TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

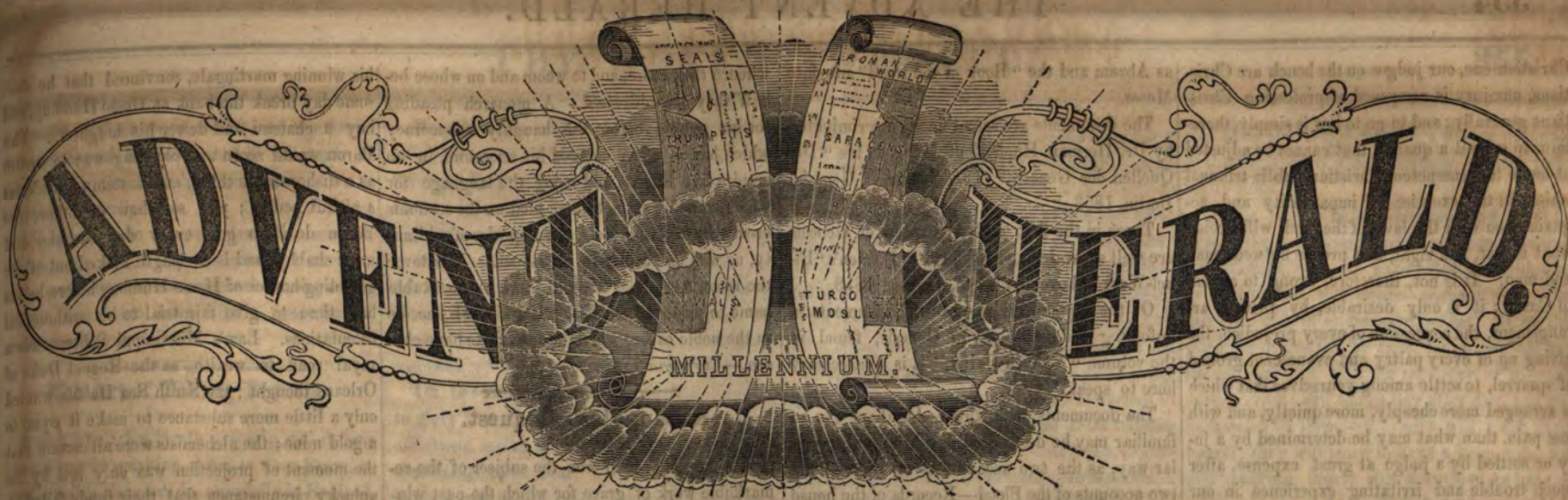
J F Snyder 945, S H Withington 945, G to 150 and 75 cts on acc't, Mrs E Taylor 841, A E Smith sent the 22d, W Weeks 924, W C Hall 919, E Rowell 924, G F Stacy 919, M A Moses 919, J B Payne 940—each \$1.

S B Goff 971, sent book the 21st, Mrs E O Post 945, R Winter 945, S Breasted 905, N Hale 950, J Danforth 950, Geo Howland 971, J R Adams 945, G Vose 919, A Keyes 867, \$2 due, M J Clough 956, H Moore 945 and 54 cents on acc't—after or J. C. of Loudon Ridge, \$2. there is \$1 still due—each \$2.

S V Gove 945—\$3. Mrs P Blood 997, I C Wellcome on acc't, W T Moore, G to 162, which went to Jefferson, and H to 1023, each to Jan. 1, 1861—each \$5.

Abraham Palmer, of Morley, 782—\$2.35 due; M Gove 919, \$1.27; W S Plummer 919, \$1.40.





WHOLE NO. 912.

BOSTON, SATURDAY, NOVEMBER 6, 1858.

VOLUME XIX. NO. 45.

Original.

#### HOW PRECIOUS IS TIME.

How precious is time.  
Do O my soul think,  
Its moments are pearls  
On eternity's brink.

How precious is time!  
How it passes away!  
The moment is wing'd  
And refuses to stay.

How precious is time!  
Ah soon it will end;  
A gift so divine  
For God thou shouldst spend.

How precious is time!  
For when time is no more  
Thou must give an account  
For the moments fled o'er!

How precious is time!  
The moments improve  
In the patience of hope  
And the labor of love.

The moments improve  
As they're flying past,  
That "well done" may be heard  
At the flight of the last.

R. H.

#### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

##### CHAPTER XVI.

We have in the opening of the instructive chapter I have read, the first account in the sacred record of the conversion of Timothy, to whom the apostle writes two admirable epistles, as to a faithful minister and evangelist of the Lord Jesus Christ. This Timothy was the son of his mother Eunice, and his grandmother was Lois, by whom alone he was instructed in the things relating to eternal life, and through whose instrumentality he believed on Christ, and was convinced, converted, and saved. It is to this instruction that the apostle Paul alludes when he says, that "thou hast known the Scriptures from thy youth," or childhood; "which are able to make thee wise unto salvation." And the argument we draw is this: that if the reading of the Scriptures alone, under the instruction of his mother Eunice and his grandmother Lois, was blessed and owned by God to the conversion and conviction of his soul, we cannot see why similar early instructions in the nursery still, by similar relationship, should not be equally blessed to the conviction and conversion of those committed to their charge. And, therefore, we argue that the Scriptures alone are able to make wise unto salvation, without a priest to open them, or a preacher even to expound them.

This Timothy—"the son of a certain woman, which was a Jewess, and his father being a Greek; well reported of by the brethren that were at Lystra and Iconium"—was called upon by Paul to submit to the initiary Jewish rite, in order that there might be no cavil, or complaint, or unnecessary quibbling, with regard to his claims as a faithful believer in Moses, in the prophets, in Christ, and in the Gospel; and the result we are told, of his efforts, along with those of Paul, was that "the churches were established in the faith, and increased in number daily."

We then read that they went through Phrygia and the region of Galatia; but were prevented going into that portion of Asia Minor which was afterwards visited.

They then came to Mysia, on the south side of the Black or the Euxine Sea, and essayed to go into Bithynia; but the Holy Spirit, by some intimation, prevented them from doing so. Then, "a vision," we are told, "appeared to Paul in the night;" for God had not yet ceased to speak as he did of old, by visions, to his servants; the age of knowledge as inspired, and of deeds as miraculous, not having yet passed away. God spoke to Paul through the medium of a dream, by which it is possible for God to convey a lesson as well as by outward ministerial instruction. One stood near him and called upon him to come over to Macedonia, and there help them that knew the Gospel, or help still more effectually them that were ignorant of it. And now, one must notice in reading this chapter, that during the first nine verses the whole description is in the third person plural; that is, "they went through the cities"—"they delivered them the decrees;" but in the tenth verse it is the first person plural. "And after he had seen the vision, immediately we endeavored to go into Macedonia." Now, the inference from this is, that Luke, the author of the Acts, was not present in the scenes described in the first nine verses; but after the scenes that transpired, as related in these nine verses, Luke joined Paul; and then the natural transition from the third person plural to the first plural takes place. "We endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

We then read of the arrival of Paul, and Luke, and Silas, at Philippi, which was a Roman colony, governed by its own laws; its people, citizens of the empire, and having all the privileges of vote which were given to a Roman citizen or a resident in the imperial capital itself. "And on the Sabbath"—in all probability that was not the first day of the week, but the Jewish Sabbath—"we went out of the city by a river side, where prayer was wont to be made,"—probably selected for its secrecy, its quiet, its solemnity; and in this place devout people of the Jewish religion were in the habit of meeting together, and there offering up united prayer under the impression of the truth of that promise, where two or three are met together there God would be in the midst of them. And at that place, it seems, there was a certain woman named Lydia, who was a seller of purple of the city of Thyatira. We have most interesting remains, architectural remains, and fragments too of stones containing allusions to the purple dyes of Thyatira; that place being celebrated for the exquisite depth and beauty of its purple dye, the process of which was almost the monopoly of that city.

And this Lydia, the apostle says, "heard us; whose heart the Lord opened." How interesting is that! Though an apostle preached to Lydia, yet it needed the apostle's God to open the heart of Lydia, and make that preaching effectual. And if it needed the Spirit to open the heart of Lydia, when an apostle preached, it is fair and natural to infer that it needs the same Spirit to open the heart of every one to whom the Gospel is addressed in modern times, in order that the Gospel may be effectual to everlasting life.

By nature the heart is closed to every appeal

from heaven; by grace it is opened and made accessible to that truth which is the wisdom of God and the power of God unto salvation.

We read, that the moment that she believed, and had her heart opened, and accepted the truth "she was baptised, and her household."

And she then said, "If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

The next instance is that of a certain damsel, an impostor probably herself, or at least a fanatic inspired by an evil spirit, and made by the wretched proprietors who had her as a slave a means of augmenting their gains and their wealth. She exclaimed, or the evil spirit in her, that Paul was a servant of the most high God. The apostle, in virtue of the power given him by the Lord, dispossessed her of that spirit. But the proprietors were excessively enraged, for they did not care whether she was saved or lost; all that they looked to was, that their pockets were filled with the gains that resulted from her fanaticism. And these men—namely, the proprietors—the greedy, cruel proprietors—who had nothing to say against them really, except that they had deprived them of their gains, brought Paul and Silas to the magistrates, and said, "These men, being Jews, do exceedingly trouble our city"—now, that was a falsehood; they did not trouble their city—they only deprived them of their wicked and unhallowed gains, deprived from the misfortunes of a victim of demoniac possession—"and teach customs, which are not lawful for us to receive, neither to observe, being Romans." You see how they gilded their own covetousness with pretensions of religion, and made the magistrates think that they were not zealous about their own gains, but zealous only that they, as Roman citizens, should be taught what was true and right. The result of this was, "the multitude rose up together against the apostles;" and what an instance have we here of the restlessness and the vacillating character of the mob, when it could so speedily believe the testimony of these mercenary men; they were thrust into prison, and their feet made fast in the stocks. But it appears that, whether they were in prison or out of it, the apostles carried a blessing with them, and left a blessing behind them. In the prison, Paul and Silas, instead of being awfully depressed and cast down, prayed and sang praises, or, as it ought to be literally translated, "praying, sang praises"—prayer and praise being mingled together; "and the prisoners heard them." Suddenly, we are told, there was a shaking of the earth—local, miraculous, superhuman; the result of that shaking of the earth was, the foundations "of the prison were shaken, the doors were opened, and every one's bands were loosed." And the jailer started from his sleep, and, seeing all things disarranged and in confusion, thought he had neglected his duty the previous evening—that he would suffer death as the consequence of his sin, and instantly, in his excitement, was prepared to commit suicide. But Paul, with all the calmness of conscious innocence, and with the quiet and self-possession of a man who knew that neither life nor death, nor earthquake, nor falling walls could separate him either from the love of God or from the duty that he owed to Him, said to the jailer, "Do thyself no harm; we are not fugitives, anxious to

break out; we are all here, and ready to remain so."

The jailer seized a light, sprang in, and, under the overwhelming impressions of the scene, recollecting too the prayers and praises of the men, witnessing the meekness and majestic calm with which they conducted themselves, inferred that with them was God; and, secondly, while afraid for his personal safety, yet more alarmed at the condition of his soul, he cried, "Sirs, what must I do to be saved?" What an important question—how absolute: "What must I do?" Anything upon earth I am ready to do, if it will save me.

Not, "What may I do?" as if it were a matter of convenience, but "What must I do?"—"What must I do to be saved?" is the great end and object of a preached Gospel. And then instantly the apostles replied—not as they would if they had been priests, "Kneel down, confess, do penance, receive absolution:" they were not priests; they were Protestant ministers, and therefore they said, "Believe on the Lord Jesus Christ and thou shalt be saved." And it is said "They spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house." The house means the servants, the domestics; but when it speaks of him being baptized, it is very remarkable we read, "he and all his"—not house, but evidently his family; and the "house" seems here to comprehend the servants, or at least it comprehended persons capable of understanding the truth, because it is said, "he rejoiced, believing in God, with all his house."

When the magistrates saw what had taken place, they were evidently excessively alarmed; and the keeper of the prison said to Paul, "The magistrates have sent to let you go; now therefore depart, and go in peace." We have in the answer of Paul the case of a Roman citizen standing by his rights. He said, "No; you have treated us in a way inconsistent with our privileges and our rights. You want us to go away in the dead of night, as if we were thieves, robbers, plunderers. You must be prepared to charge us openly; we are prepared to refute the charge openly; and if we leave your city, we must leave it intact and free from every charge; for no crime can be proved to cleave to us; and we are resolved to leave this city, not as criminals, but as innocent and upright Roman citizens." What does this teach us? That you may, when aggrieved, appeal to your country; that you have rights as citizens, and those rights you may avail yourselves of. Many persons speak very severely of going to law, which is just an appeal to your rights as a citizen.

Well, I think going to law is a most undesirable thing, always a most expensive thing; and generally speaking, those lawyers who are most just, and honorable, and honest—and there are thousands of such—will do everything to tell you that the last thing you should do on earth is to incur the risk of a lawsuit. But still it is not sinful to go to law. The apostle speaks of it as being sinful to go to law with a heathen in a heathen land; but we assume that our land is a



Christian one, our judges on the bench are Christians, our jury is composed of professing Christians generally; and to go to law is simply, therefore, to submit a quarrel that cannot be adjusted at home to a competent Christian public tribunal which, in the exercise of impartiality and acquaintance with the laws of the land, will decide what is just, and right, and proper between man and man. It is not, therefore, wrong to appeal to Caesar; it is only desirable, by private arrangement, the concession of every prejudice, the giving up of every paltry and evanescent ground of quarrel, to settle among yourselves that which is arranged more cheaply, more quietly, and with less pain, than what may be determined by a jury or settled by a judge at great expense, after much trouble and irritating experience in our own hearts.

To be continued.

### A Voice from Assyria.

Editors of the Independent:

Gentlemen—The following facts were communicated to the Royal Society of Antiquarians under date of Sept 15th, 1858, and also, in brief to the American Oriental Society, two days later.

But in this telegraphic age, when at any moment the Divine telegram may flash from continent to continent, "There is one YAHVEH, and his name one," these great historic facts ought not to be confined to the circle of the few and the dust of the schools.

They belong of right to the press, to be brought home by its power to the understanding and the hearts of the people.

In Layard's Second Expedition to Assyria and Babylonia, in a Table of the thirteen great gods of Assyria, the one marked No. 6. is named YAV.

Sir Henry Rawlinson in his Herodotus, just out in London, calls this name IVA, or EVA, which is the same thing. The sign in the Assyrian or wedge-shape mode of writing—called the arrow-headed, or cuneiform character—having the same phonetic power—that is, the same power or back bone as a consonant, in either case.

The difference in vocalizing the Assyrian, or cuneiform symbol, depends upon the nearness to, or departure from, the Hebrew, as a standard, in sounding more or less broadly the kindred Chaldean vowels.

Now YAV is one of the oldest gods of Assyria appearing in the nineteenth century before Christ—as an element in the name of a son of Ismidagon, a king of Ur, of the Chaldees.

YAV—God of the atmosphere, one of the very oldest and earliest names among the Assyrian deities yet found, and always regarded with reverence, enters as an element into the name of the son of the King of the city where Abraham was born; is found upon the very earliest cylinders and inscribed bricks of that city; and was thus entirely familiar to the patriarch, both in its use and its perversion through the elemental worship of the Chaldeans.

So much for Assyria. What do we find in Hebrew?

It is now ascertained and conceded, that the Assyrian arrow-headed, or middle-cuneiform writing, is merely a family language of the Hebrew—the Hebrew verb and the Assyrian verb interpreting each other.

We find YAHVEH and its contract YAH, holding different and yet kindred relations.

Bunsen, in his "Bibel-Werk," (his great work on the Bible, just coming out in Germany) makes the unqualified statement as one from which no scholar can dissent, that Jehovah is "no word" at all. It is simply a manufacture. The true Hebrew name for the Supreme God of Abraham the patriarchs and the Pentateuch is YAHVEH—in its contract form YAH.

It is likewise conceded by all who understand the subject, that the Book of Genesis, especially throughout the first eleven chapters, is made up of various documents. These documents antedate as much the Egyptian "Book of the Dead," found about the persons of all the respectable mummies of fashion, (which in its present form at least, can hardly be placed earlier than Abram)

as Abram and the "Book of the Dead" antedate Moses.

The documents are scientifically discriminated by Dr. Herman Hupfield of Halle, in his "Die Quellen der Genesis," (The Source of Genesis) Berlin, 1853.

Those in the first eleven chapters of Genesis are well separated and set forth in Bunsen's "Bibel-Werk" above alluded to, Leipsic, 1858.

Of the explanation given to the documents in unfolding the archeology of Genesis, found in the volume "Yahveh Christ," it is unnecessary here to speak.

The documents with which Abraham was so familiar may be designated in a brief and popular way, as the two accounts of creation—the two accounts of the Flood—Records of the house of Noah, with records of the Abrahamidae, or the house of Abraham, etc., etc.

All these appear in the first eleven chapters Genesis, and may be read as separated in Bunsen.

We can thus determine at once, the first use of YAHVEH, among the Hebrews. It is the name of the Supreme Deity in the second account of Creation—in the second account of the Flood—in the mouth of Noah, and the invocations of Abraham.

So another, and a slightly older word, Elohim—implying the knowledge of the singular form El, likewise appears as the name of the Supreme Deity of the Hebrews—in the first account of Creation—the first account of the Flood—the Records of the house of Noah, and in the mouth of Abraham.

It is further well known to all acquainted with the subject, that both the Phenicians and the late Chaldeans (family relatives of the Hebrews speaking branches of the same Semitic language) perverted the first and oldest name of Supreme Deity viz. Elohim, with its singular form El, from its original monotheistic idea to a foreign and polytheistic use.

On the cylinders and inscribed bricks of Ur of the Chaldees, the birth-place of Abraham and the land of his fathers, we find the earlier Chaldeans did the very same thing for YAHVEH and its contract YAH.

The deep historic interest of this hitherto lost determination of YAHVEH speaks for itself.—The facts are their own commentary.—*Independent.*

A. M. W.

### Alexander II. of Russia.

The Emperor Alexander II. has been making a tour in the provinces, on purpose to disseminate his views and designs respecting reform in Muscovy. At Moscow, he used, some weeks since, very strong language to the recalcitrant nobles and commented in severe terms upon their selfish and egotistical conduct. Speaking of the proposed alteration in the law of servitude, he said that the "reform must come from above, that it may not come from below."

Seventeen years ago, Baron Custine spoke of the present Emperor as a man, who if he could, would enforce obedience by grace rather than terror. Be this as it may, there is little doubt that his course is beset with difficulties and with perils.

It is certain that contact with European civilization has effected a change in the feelings of the Russian peasant; but the nobles are sufficiently powerful, and the country is still sufficiently barbarous, to make the situation of a reforming Emperor alike dangerous and anomalous. Should Alexander perish in his generous and enlightened task, he may fall a valuable martyr to the Liberal cause, or Russia may be thrown back fifty years in her progress towards social freedom and civilization. The Emperor has stated that "from the bases of reform he had fixed he could never swerve."

His tone and attitude are that of a man of courage and firmness. At Tver, Kostroma, Jaroslavl, Nijni-Novgorod, and Vladimir, he has appeared on the Imperial platform of popular patriotism. His situation is almost without precedent in history. At one place he has indulged in a species of despotic rebuke to the nobles; at another his congratulations have had in them something manly and touching, considering

whence they come, and to whom and on whose behalf they are addressed. A monarch pleading for his people before the haughty aristocracy which has so often coerced his ancestors, in an empire like Russia, and using the language for which so many patriots have bled on the scaffolds erected by his father, possesses a species of sublimity, as well as novelty in its aspect. Whatever the issue, Alexander II. will leave a remarkable name to posterity, and we wish him all success in the noble career which he appears to have chosen.—*Christian Times.*

### A Daughter's Request.

A young lady who was the subject of the remarkable work of grace for which the past winter has been distinguished, was deeply solicitous that her father who was an avowed infidel should be brought to a knowledge of the truth as it is in Jesus. He was a man of peculiar temperament, and would not brook anything he considered dictation. He prided himself on his resisting powers, and she of course would not attempt to argue with him. She knew not how to approach him, and yet she felt impelled to make some efforts on his behalf.

One evening as he sat reading a newspaper beside his daughter, whose heart was aching with anxiety for him, "the sound of the church going bell" was heard.

"I wish, dear father," said she, "that you would go with me to meeting this evening. Will you, dear?"

"No child," he replied; "it is no place for me."

His manner was so decided that her heart sunk within her, and she left the room with tearful eyes to prepare for going out. As she passed through the room where her father was sitting, on her way to church, she noticed that he had dropped his newspaper, and was leaning on the table with his hand on his forehead, apparently lost in thought. She said again affectionately, "Do, dear father, go with me just once. Won't you?"

"No, indeed," said he; "four years have passed since I was in a religious meeting, I shall not go now."

Saddening as was the reply, there was something in his look which excited hope in the daughter's heart. There was an expression of deep feeling, a solemnity which she had never seen in him before. As she went to the place of prayer she lifted up silent but earnest entreaties that, though he would not go to meet his heavenly Father at the appointed place, God would meet him in his solitude, and pour upon him the richest blessings.

On her return from the meeting, she found her father precisely in the attitude in which she left him, his face indicating anguish of mind. She asked tenderly what caused his sadness, and repeated her expressions of interest till he rose and exclaimed, "God have mercy on my soul." His agony was so great that she feared he would lose his reason, and she ran for a pious neighbor, who spent the night in conversation and prayer with him. Ere the morning dawned, "the day star had arisen in his heart," and he now seems an humble follower of the Saviour he has so long rejected.

Will not this account induce other daughters, by gentle and winning invitations, to touch a chord in a father's heart which will vibrate forever, and swell the music of heaven?—*American Messenger.*

### French Speculation.

It would be a very pleasant thing to grow rich suddenly: without labor, without that everyday common-place industry which the vulgar herd are content to undergo. There is a saying, that power is like the apex of a pyramid, which may be lighted upon by an eagle or may be crawled to by a worm. Most of us think that we are of the large-winged eagle tribe, and have only to tower and swoop, and we are for the most part content to pity the poor worm who toils with painful contortions towards the summit. There is our old friend Baron de Zero, who is always pricking at a card and playing at

his winning martingale, convinced that he shall some day break the bank at Hesse Humberg, and buy a chateau and dower his daughters. The Baron would scorn any plodding way to wealth as a dishonorable thing, and condemn a trader as a pitiful pedlar; yet, somehow or other, the Baron de Zero gets every day shabbier and more shabby, and is at length kicked out of the gambling-houses of Hesse Humberg before he has had time to give fair trial to his arithmetical calculations. Law's Mississippi Scheme was a royal road to wealth, as the Regent Duke of Orleans thought; the South Sea Bubble wanted only a little more substance to make it equal to a gold mine; the alchemists were all certain that the moment of projection was only lost by the unlucky circumstance that their funds failed at the last crisis of the last trial; and when Sir Humphrey Day invited all his friends to see him make a diamond out of charcoal, he was scarcely disconcerted that his experiments only succeeded in converting a diamond into charcoal. Perhaps we ought to grow wiser, but we do not. Every man who thinks he has a large intellect, believes that he ought to be dispensed from the primeval curse; instead of eating bread by the sweat of his brow, he sees his way to eat turtle and venison without curling a hair. The Dutch made fortunes out of tulips, the French out of actions, the English out of South Sea shares and railways, and quartz-crushing, and quicksilver mines, and American bonds; and very pleasant it was for those who won. The only disagreement was, that the vulgar laws of figures would have their way; the money put into the venture would not multiply, and the gains of the few were made up by the losses, and cursed by the groans of the many. We, however, are wiser than our great-grandfathers; notwithstanding certain recent instances of witches who cast the evil eye, and conjurers who throw charms for lucky lottery tickets, we live in a logical and enlightened age; popular delusions are no more; and infallible gamblers are only the fossil remains of an extinct formation of fools.

Yet, if we can give any credence to the facts and figures of Mr. Newmarch, who addressed the Section of Economic Science at the British Association at Leeds, we are in, full presence of a great popular delusion as fierce and ruinous as the Tulip Mania of the Hollanders, or the South Sea Scheme of the English. This Credit Mobilier has all the insignia of a great bubble. It proposes to itself no works of utility; it builds neither houses nor ships; it plants no lands, it drains no lakes, it erects no steam-engines, it works no mines, it makes no railways; it takes no part in the industry of the world; its existence has no material results. It proposes to itself, not to create, but to live, by levying taxes upon the industry of others. When a man, or a body of men, may have created a property, the Credit Mobilier interferes with it, depreciates and exaggerates its value, in order to buy it cheap and sell it dear. It is a great aggregate living on its wits. It started upon its unproductive career with a capital of six millions sterling; but as the present holders have, for the most part, bought in at the enormous premium of 400 per cent., the capital actually paid is immensely beyond this sum. At the close of its first three years of operations a large dividend was declared and paid; for its speculations had been made in rising markets, and of course were profitable. From that period the dividends have been declining with an increasing velocity, and in 1857 they reached their vanishing point. In this year the shareholders received a report full of grandiloquent promises, but no money. What the condition of this gigantic gambling establishment now is, no one can say. Its funds are placed in railways, gas, and omnibus companies; in lines of postal communication; in steam-packets; in obligations to Switzerland, Spain, Austria, and Russia; and in schemes and loans of a hundred other denominations. How far all, or any, of these speculations are remunerative—how far the companies are solvent—how far their shares are marketable, no one can tell. The valuation, as it appears in the balance-sheet, is made by the directors, and we are not aware that is supported by any independent authority. We presume that Mr. Newmarch would not make this public



statement without very careful investigation of the accuracy of his facts; and if his paper, as read before the British Association, is to be taken as literally true, the Credit Mobilier would appear to be in a very dangerous crisis of its existence. It is impossible to shut our eyes to the possibility that this gigantic stock-jobbing scheme may come down with a great smash.

—*London Beacon.*

### The Art of Taking Breath.

A man who takes breath properly, will fatigue himself less in speaking three or four hours, as certain political orators do, especially in England, than another in half an hour; and the orators who are able to speak so long, are either men who have studied the management of their breath, or men who speak much, but who speak well; for in this case, the respiration regulates itself, without separate thought, just as in conversation. But it is by no means the same when one recites a discourse from memory; especially if it is the discourse of another; for in writing we take care, without being aware of it, to adjust the length of the periods to the habitudes of our lungs.

But the exercises in which it is most difficult to breathe aright, as being that which is furthest removed from the natural tone, is the exercise of reading; and it is remarked that one is wearied much sooner by reading than by speaking. There are very few persons who can bear half an hour of reading without a slight inconvenience of the organs; but there are many who can speak an hour without trouble. The point of the difficulty is this, to time the respiration so as always to take breath before it is exhausted. For this purpose, it is necessary to breathe quite often, and to take advantage of little rests in the delivery. It might be feared lest this necessity should injure the utterance and make it frigid; but on the contrary, the rests which are thus employed by one who is exercised so as to use them properly, are as expressive as the voice itself; the slowness which they communicate to the discourse is only that slowness which gives more weight and vigor to the thought; so this happy infirmity becomes an additional power.

It is, lastly, by breathing seasonably, that the speaker will avoid a fault which is very common and very great; that of letting the voice fall at the end of sentences, which renders the recitation at the same time indistinct and monotonous. This is the abuse of the rule which is pointed out by nature. It is natural to lower the voice slightly at the moment of finishing a sentence, at least in most cases; for there are certain thoughts which, on the contrary, demand an elevation of the voice at the close. But the fall is made too preceptible, and is taken from too great a height, so that there are often three or four words which the hearer catches with difficulty, or does not catch at all. This would be bad enough, even without the additional evil, that the expression is weakened at the same time with the voice. As a general rule, the voice should be kept up to the end of the sentence, excepting only that slight depression and as it were, reflection which denote that the sense is terminated. But to do this, you must breathe in time; as it is because the lungs are exhausted that you must lower the voice; for, where there is no breath, there is no sound.

### Needful Grace.

"As thy day so shall thy strength be." Deut. 33:25.

God does not give grace till the hour of trial comes. But when it does come, the amount of grace, and the nature of the special grace required is vouchsafed. My soul, do not dwell with painful apprehension on the future. Do not anticipate coming sorrows; perplexing thyself with the grace needed for future emergencies; to-morrow will bring its promised grace along with to-morrow's trials. God, wishing to keep His people humble, and dependent on himself, gives not a stock of grace; He meets it out for every day's exigencies, that they may be constantly "travelling between their own emptiness and Christ's fullness"—their own weakness and Christ's strength.

But when the exigency comes, thou mayest safely trust an Almighty arm to bear thee through! Is there now some "thorn in the flesh" sent to lacerate thee? Thou mayest have been entreating the Lord for its removal. Thy prayer has doubtless been heard and answered; but not in the way, perhaps, expected or desired by thee. The thorn may still be left to goad, the trial may still be left to buffet; but more grace has been given to endure them.

Oh, how often have His people thus been led to glory in their infirmities and triumph in their afflictions, seeing the power of Christ rests more abundantly upon them! The strength which the hour of trial brings, often makes the Christian a wonder to himself!

### A Fearful Question.

There is a struggle going on in this nation, and among all nations. The Waterloo and Austerlitz fields of our times are filled with fighting men; but it is no longer a struggle of cavalry and infantry, of Gaul and Cossack. A sterner, harder, longer battle is being fought. It is a war of opinion—the war predicted by George Canning—the fiercest, the most unrelenting of all wars. What may lie beyond it, we can not tell; for the mass of mankind know not why they are struggling, nor for what. They only know that they suffer, and that somebody is to blame for it; and like beasts in pain, they vent their rage on the first that approaches. Hence, revolutions which invariably spring from a wrong state of things, like revolutionists themselves, are sometimes blind, indiscriminating. The innocent are struck down with the guilty. Wrong has been done, and somebody must suffer. The first blood shed makes the atonement. It was so in France, in her first revolution. In some sense, it must be so in the great revolution on which mankind have begun to enter. We speak now of the war of opinion—it is general—it is fast becoming universal. The scene of conflict has shifted from the court-yard of the imperial palace at Vienna, from the square of the University of Berlin, from the Piazza del Quirinal of Rome, from Kennington Common in London, from the Boulevards of Paris. The whole world is going behind the barricades. Nations are everywhere in arms against the present state of things; and the form of government seems to have little to do with it. Republics are as powerless as monarchies against this universal onset of discontented men. The entire body of humanity is agitated by new ideas—becoming conscious of new wants, and longing for their gratification. What is the struggle for?

And is this discontent universal at home as well as abroad? under a republic as well as under a monarchy? We will show that it is, or fast becoming so. Where is this struggle waging?

It is not in England and in Ireland only where a colossal system of wrong has dressed one man in gold, and sent him to the House of Lords, and a million in rags and sent them to the work-house. It is not in France, where half a million of armed men are sustaining a bold pretender. Nor is it even in Hungary, where an entire nation is crushed by the overwhelming onset of the Muscovite. Nor in old Rome, where the general of one new-born republic bombards the capital of another—shattering with Paixhan balls the tomb of Brutus itself. Not on the magic shores of the Gulf of Venice, where heroic men were betrayed by Bourbon spies, and butchered by Bourbon tyrants. It is in our own midst, where we are as free as republicanism can make us. It will here, perhaps, grow fiercer than elsewhere, for it is not, on our side of the Atlantic, a struggle with forms. It is now almost a century that we strangled the despotism of kings, the tyranny of priests, and made Speilbergs, Bastiles, and Castels sant Angelos, impossible in the new world. We have fought out the battle of forms. And yet the struggle is going on among us; we have leveled the walls of the City of Despair, we have prostrated the bulwarks—but we have only reached the citadel—the castle is still unscathed. The main point is yet to be achieved; the stronghold is yet to be taken.

We have got beyond forms, we have said. It

is true. And we have at last reached the thing—we have grappled with the substance. And what is it?

It is in some sense the grand evil of all ages, but pre-eminently of ours. The same curse which has rested on humanity from its beginning; under all skies, under all forms of government, in all conditions of society, ever recurring. And what is this giant specter which has haunted the human brain so ceaselessly, through so many cycles of time and civilization; so remorseless in its exactions of woe; so relentless in its tributes on the human heart; so reckless of forms of government; so superior to the tyranny of laws which bind all things else, human and divine?

We have invoked an oracle which has given but few certain responses hitherto to any man. It may be dumb to us, as it has been to millions. But we adventure, albeit with never so much caution, within the vestibule—not impiously, we hope, resolutely we will advance. We feel that some response ought to be given to honest inquirers—and we feel, too, that we have a right to invoke it, and we will.

To be as plain as we can. What have we, after all, gained by our freedom from kingcraft, popery and despotism? Republicanism! And is this all? Let us honestly ask ourselves a few questions, and give the answers like true men—what has Republicanism done for us?

Has it secured to three millions of marriages happiness? How many of these three million bridal altars are not hung with wreaths of secret sorrow? How many of them are not embittered by green-eyed jealousy—that invincible hydra who never ceases to multiply himself, and who is never subdued? If a true history of the married men and women of New York were written, who would dare to read it? Is marriage made happy by Republicanism? Has it exempted the toiling millions from the curse of ceaseless labor? Ask twenty thousand seamstresses in this city who are making up slop-shop clothing for sixpence, and even three pence a piece! Ask the hundred thousand hod-carriers, mechanics, artisans, printers, hard workers of all sorts in this Sisyphus army of toil and suffering—What has Republicanism done for you? It has made you a voter! Yes, it has given you bread, if you work all the time for it; but has it given you happiness? Has it exempted you from unceasing toil? Has it shortened the hours of labor, or lightened the load? Has it, in a word, given you anything but a vote which once a year you can put into a square green box for one or two men, both of whom are equally powerless to help you?

We might go on. We stop with the question: What do we still want in this country? What do all nations now want? What are we all battling for? What means this tireless, endless struggle of mankind?—*Democratic Age.*

### "Speak not Evil One of Another."

We should write the rule upon our hearts and the walls of our homes. Surely it is as fully needed now as in the ancient days when the Apostle wrote it. The fault of evil speaking is a grievous fault, and one, indeed, of which we are half conscious,—each one can see it in the other, but would feel as if it were a most unjust accusation, were he charged with the same error. There are such different degrees of this evil. Many persons who would not reveal any secret that had been confided to them, would not hesitate to repeat some idle tale, or some slander, forgetting that in so doing, they spread the poison and increase the evil. They would doubtless excuse themselves on the ground that they had not originated it; that many besides themselves knew it, and various excuses of the same nature; they forget that, although not the originator of the slander, they are assistants in the cruel and sinful work of spreading it; and though many may know an evil report, that is but a poor reason for others knowing it also; besides, no report can circulate without increasing as it goes, therefore each that repeats it helps to make it worse; even though the narrator may tell it as he heard it, either the one from whom he received it had enlarged the facts, or the one to whom he gives will do so—and may do it unconsciously, too,—a look, a tone, an emphasis on a word,

will often give a higher color, a deeper meaning to the narration of a circumstance, perhaps trifling in itself.

If the report is a false one, how cruel to spread the malicious slander, and how shocking the thought that we have aided in circulating evil tales that will injure—perhaps ruin—the fair character of an innocent person. If, on the other hand, the tale be true, let us not soil our hearts and lips with the repetition of it,—one cannot repeat evil things day after day, and not be harmed by them,—the taint will touch their hearts; they will learn to have a keen relish for evil speaking, dearly will they love to hear or relate a slander, they will find a zest in it which they would fail to perceive in the recital of a good deed.

Many, very many, are the reasons which could be given as causes why we should avoid evil speaking; there is one, however, which is all-sufficient,—we are forbidden to do it. The injunction is simple, perfectly plain, concise but comprehensive,—“speak not evil one of another,”—what more do we need? Let us, then, each one, closely scan our thoughts and watch our conversation, and to see whether we are guilty of this evil; doubtless we will find that in some degree we have erred, and spoken one against the other. With earnest prayer let us strive to subdue this subtle and prevailing sin: subtle it is indeed, often when we imagine we are denouncing some vice, which we fancy had been displayed in the conduct of an acquaintance, we are in reality speaking “evil one of another;” often when we flatter ourselves we are pitying some slandered one, or holding up some case as a warning, we are really repeating evil without any need whatsoever of our so doing.

Let us diligently try ourselves, then, and seek by prayer and careful watching to cleanse ourselves from this dangerous fault.

### Coal Oil and Cannel Coal.

Only a short time has elapsed since the distillation of oils from coal became known in this country, and this branch of industry begins to attract general attention, not only here, but all over Europe. The quality of coal generally used in this country for the extraction of oils is the so-called “Cannel Coal.” It is a very firm, compact structure, mostly of a brownish-black color, and of a slaty appearance, without lustre. This coal burns with a very brilliant light, and was in England sometimes used as a substitute for candles, a practice which has led to the now name of “Cannel (candle) Coal.”

The coal is put into a retort and subjected to dry distillation, by which its elements,—which are carbon, hydrogen, nitrogen, potash, with an admixture of silica, and sometimes a trace of sulphur—are set free, and form new products, being subsequently condensed into liquids in a coiled copperworm attached to the still. The first liquid is Naptha, a very light, volatile and highly inflammable oil, extensively used for dissolving caoutchouc, or India rubber, and, when purified and redistilled, used to dissolve resins and gums for the manufacture of varnishes. By a treatment this Naptha is converted into Benzole, which oil promises to become of great commercial importance. Wool, silk, and other fabrics can most effectually be cleaned from the adhering fatty oils and grease by simply steeping them in Benzole. By treating Benzole with nitric acid, Nitro Benzole is formed, which can be used as a substitute for essence of bitter almonds in perfumery.

The next fluid coming from the still is the oil, now so extensively used under the names of Kerosene or Coal Oil. Wood, when impregnated with this liquid, is preserved from decomposition. Redistilled, another highly interesting article, Creosote or carbolic Acid, is extracted, which possesses the extraordinary property of preserving meat, and other bodies liable to decomposition, from putrefaction—a quality highly important to surgery. From Carbolic Acid another fluid is produced, Carboazotic Acid, which gives a beautiful, permanent, straw-yellow color to silks and other fabrics.

The third substance coming directly from the still is a heavy fatty oil, which, when properly



refined, gives the Lubricating Oil, now very extensively used to grease machinery. This heavy oil when exposed to cold, produces Paraffine or Coal-wax, a beautiful white substance, in scaly crystals; these are subjected to pressure and then moulded into candles, burning with a most brilliant and steady white light, superior to any sperm or composition candles. From the heavy oil another interesting product can be extracted, namely, Kyanol, or Anyline, which gives with bleaching power, a most beautiful blue dye, equal if not superior to indigo. By a different treatment a fine red coloring agent is produced.

The Coke, which is left in the still, is used as fuel, and when for some time in contact with iron, by a proper treatment, Plumbago of superior quality can be made out of it. The Ammonia water formed also at the distillation, is bound by the sulphate of lime, which is formed in the purification of the oils, and, mixed with other very cheap ingredients, produces a valuable fertilizing substance.

From this sketch of the products of cannel coal, which we have derived from an article in the Scientific Artizan, by Mr. A. L. Fleury, of Baltimore, the reader will be able to form an idea of the part "King Coal," is bound to play, and how important the development of this branch of industry will become to the coal-mining States. Mr. Fleury, who is an experienced chemist, says he has demonstrated that the extraction of oil will in future not be exclusively confined to cannel coal, but will also extend to the bituminous and even anthracite; and speaking of kerosene or coal oil, he says:—"A time may not be distant when steam-boilers, on land and sea, stoves, furnaces, etc., will be heated by this fluid."—N. E. Farmer.



## ADVENT HERALD.

BOSTON, NOVEMBER 6, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

### The Millennium.

A DISCUSSION OF THE QUESTION: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[A discussion of this question, between the Rev. Ebenezer Peaslee, of the Methodist Episcopal church and the *Herald*, having been arranged for our columns, the former has presented his opening argument in the affirmative, in a series of six Nos., in the issues of May 8, 22, 29 and June 5, 12 and 19. The series following, is our argument: to be completed in 20 Nos.—the first ten being in reply to the affirmative, and the last ten in defense of the negative. For Programme of our argument see *Herald* July 3d.]

No. 20.

### THE CHARACTERISTICS OF THE LAST DAYS.

The present No., closes the argument of the *Herald* in the negative;—making a rejoinder on the part of the affirmative, now in order.

The only remaining topic to be considered, is the moral condition of the nations during the days that precede the end.

The phrase "last days," sometimes appears to comprise the entire gospel dispensation, in distinction from the times preceding; and sometimes only its closing period, in contrast with the earlier portions of it.

As examples of the former, there may be noticed, the words of Peter, in Acts 2:16,17, "this is that which was spoken by the prophet Joel: and it shall come to pass in the last days" &c. Also Heb. 1:2, "God, who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son," &c.

Were there to be a millennium of holiness immediately preceding the end, it must necessarily occupy

the period that would be denominated the "last days," as distinguished from the apostolic, and the times following the apostolic age. The characteristics of those days, as delineated by the inspired penman, will, therefore, also demonstrably determine whether a universal reign of righteousness can possibly precede the end.

The apostle John very clearly indicates what his expectation was respecting the last time, that it was to be the period of anti-christ's rule; for he says, "As ye have heard that anti-christ shall come, even now are there many anti-christ; whereby we know that it is the last time," 1 John 2:18. The beloved disciple was evidently no temporal millennialist.

The great apostle to the Gentiles has also graphically catalogued the sins of the last times. Whatever we may be ignorant of, there is one thing which he commands us to know; which the affirmative seems not to know. He says:

"This know, [that in the last days.]—What, Paul, that all men will become good Christians? Nay, you temporal millennialist; but that then "perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

There need be no greater evidence of Paul's inspiration, than this description of the last times—so evidently characteristic of the present. And as this is to be the moral condition of the last days, the hoped for millennium was not looked for by Paul till their close—their end being at Christ's coming.

The apostle James takes the same view of the same period. In prophecying of the end, he says: "Go to now, ye rich men, weep and howl, for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just: and he doth not resist you. Be patient, therefore, brethren, unto the coming of the Lord." 5:1-6.

This condition of fraud and injustice, and of oppression by the rich, is ill-compatible with a kingdom of saints! And yet such must be characteristic of any millennial period that precedes Christ's coming: for the injured and oppressed of those last days are comforted with the assurance of the near coming of their Lord, with which they could not be, if he is not to come and terminate their oppressions.

"Jude the servant of Jesus Christ and brother of James," admonishes us to remember the words which were spoken before of the apostles of our Lord Jesus Christ: "How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit," vs. 17-19. The reign of righteousness, in the opinion of Jude, therefore, was not to be before the end.

Peter, also, admonishes us to know this first. "That there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. 3:3,4.

It cannot be that millennial saints will ever begin thus to scoff, and to enquire where the promise is of Christ's coming? The period of such, looks much more like one preceding the end, in which Christ's expected advent will be denied by some, made a subject for scoffing, by others, and by others postponed to a long distance in the future. Yet notwithstanding the incredibility of the advent's nearness, the apostle affirms, that "the day of the Lord will come as a thief in the night"—i. e. to such as deny, postpone, or are unprepared for it; "in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat"—the earth melting and its works being burned up. "Nevertheless," says he, "we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness," vs. 10-13.—Thus making the reign of righteousness to be in the new earth, and after the advent; which is unlike the position assumed by the affirmative.

We have thus seen that Peter, and Paul, and John, and James, and Jude, are each and all distinctively emphatic respecting the characteristics of the last days. Paul declares that,

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy; having their consciences

seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth," 1 Tim. 4:1-3.

And it is because such errors will then abound, instead of the fabled period of a millennium before the end, that he commands us to "refuse profane and old wives' fables" (v. 7); which are incompatible with clear and consistent views of the truth.

That those times of peril and apostasy were to continue from Paul's time, until Christ's coming, is also expressly affirmed by him. He says of the day of Christ, that "That day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God," 2 Th. 2:3,4.

This falling away, and revelation of the man of sin, is admitted, by all the most competent writers, to be the great apostasy which developed the papacy.

This is the only event which he instances, as necessarily intervening before the advent. And that the millennium cannot precede this apostasy, Paul affirms, when he specified what then hindered the rise of that man of sin. He says:

"And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: and he who now letteth will let," or hinder,—that is the Pagan hierarchy will thus hinder the rise of the Papacy—"until he be taken out of the way. And then shall that Wicked be revealed," vs. 6-8.

There was no room, then, between Paul's day and the development of the man of sin, for the millennium. What space for such a period is there after the wicked shall come to an end, before the Lord shall come? Paul affirms absolutely that there is none. For when he says, "Then shall that wicked be revealed," he adds: "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming," v. 8.

According to these unequivocal declarations of Paul, the continuance of Pagan-imperialism alone prevented the apostasy and rise of the man of sin. When that should be taken out of the way the apostasy of the church would follow, and be the development of that wicked; and that man of sin was to continue till the coming of Christ, and be destroyed only by the brightness of His coming. It is not possible, therefore, for a millennial period to precede his advent.

### TRIBULATION OUR APPOINTED DISCIPLINE.

A Millennial period, during the continuance of probation, would also be incompatible with many of the admonitions and cautions, which are given for the instruction of the church during her probation.

When one asked our Lord, "Are there few that he saved?" (Luke 13:23.) what a fine opportunity offered, to correct any misapprehension that might exist, either then or in the future, respecting the relative proportion of those saved and lost! Were the saved to exceed the lost by countless numbers—either in the aggregate of all that live during earth's history, or in those of any given millennial period—had the presentation of such an expectation been calculated to make Christians more prayerful and watchful, or sinners more serious and penitent, the Savior could not have failed to declare it on this occasion. He gives, however, no intimation of such a result, but the precise opposite! He who spoke as never man spake, who never uttered a word to confirm any one in error, or to lead away from truth, and who never listened to an erroneous opinion or suggestion without promptly correcting it, thus replied to this inquiry:

"Strive to enter in at the strait gate: for many I say unto you, will seek to enter in, and shall not be able." v. 24.

And again he saith, Matt. 7:13,14:

"Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

It is always safe to teach as the Savior taught. His teachings have respect to all time. It is taking an unwarranted liberty with his words, to assume that he meant, that in that age, only a few walked in the narrow way. For they plainly teach that in all probationary time, the broad road will be thronged with travellers, and the narrow way trodden by comparatively few.

The Savior now where promises his followers any hope of a reign of peace before the end; but he distinctly assures them that, "In the world ye shall have tribulation," John 16:33. And this he says, not to discourage any one; for he adds, "But be of

good cheer: I have overcome the world." He would have the Christian "glory in tribulation," as a condition essential to growth in grace during his probation, and therefore essential to his future glory. And he would have him cheered, not by the hope of a future period when the order of discipline in the trial state shall be reversed, but in the victory wrought out by Christ.

The apostles, equally with our Lord, made no mention of a period when crosses and trials should not be necessarily here encountered. Paul confirmed the souls of the disciples, by "exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God," Acts 14:22. Nor can any enter the kingdom except through the trials that God may deem essential to their welfare. For the apostle says, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. 5:3-5.

Tribulation, therefore, is a most salutary discipline; and it may be wishing no one a favor, to wish him an exemption from it. It is the appointed means which God has chosen to show the vanity and insufficiency of the enjoyment of this world. And therefore when one of the elders said to John, "What are these which are arrayed in white robes? and whence came they?" he replied to his own interrogations "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:13, 14.

Some of these had been "slain for the word of God, and for the testimony which they held," Rev. 6:9. "And others had trial of cruel mocking and scourging, yea, moreover of bonds and imprisonment," Heb. 11:36. Not the martyrs merely, but all who "loved not their lives unto the death," and were ready to lay them down for the cause of Christ whether called to or not, are all numbered together as not accepting deliverance from their appointed tribulations—"that they might obtain a better resurrection," (Heb. 11:—) even the first, that which precedes the millennium. And till then, tribulation is appointed as the common lot of man. For the Savior said:

"Think not, that I am come to send peace on the earth: I came not to send peace, but a sword," Matt. 10:34.—"Suppose ye that I am come to give peace on earth? I tell you nay; but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three," Luke 12:51, 52.

It is not only contrary to all the teachings respecting man's probation,—to look for a period when the Christian course will cease to be a warfare, a race, a strife for the mastery; but it is at variance with all that we know of God, who is the same yesterday, to-day, and forever,—that in one age of the world, tribulation should be our appointed discipline, and in another, there be an entire exemption from it!—as there would be were there no temptations to be overcome, and no tempting devil to annoy.

We have thus seen, that—whether we study the characteristics, of the predicted millennium, as symbolized to John, or receive its Divine interpretation or mark the synchronous events that precede and attend its introduction, or look to the discursive prophecies that tell of a glorious future, or to the consecutive ones that show an unbroken succession of events reaching to the end, or to the characteristics of the last days, or to the appointed discipline which God, has ordained for his people,—the reign of righteousness that is to be on the earth, cannot precede the end. And there, we conclude that the Millennium, predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, will not precede, but will follow Christ's personal and visible advent,—which was the question to be demonstrated.

And this conclusion, instead of marring, adds greatly to the glory of the coming future. It looks forward to the promised restitution, which the prophets so graphically depicted,—to the regeneration,—to the "inheritance incorruptible, and undefiled, and that fadeth not away," that is "reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time,"—to the coming of the King, in all his glory and beauty,—to the resurrection and glorification of all the redeemed,—to an innumerable company of angels, and the general assembly and church of the first born,—to the white robed, palm-bearing, song-singing, and joy-shouting multitude,—to the deathless, tearless, sorrowless state,—and to an eternal reign, in Eden's new created bowers, in sweet subjection to the Lord of the universe, and in the endeared companionship of all holy intelligences.

The toilsome journey, and its glorious end, are well illustrated by



## BUNYAN'S HEAVENLY FOOTMAN.

Footman, in the heavenly race,  
Fellow-sinner, (saved by grace,  
If thou hast indeed begun  
In the heavenly way to run);  
Many a cloud will gather o'er thee,  
Many a trial lies before thee,  
Many a wild along the way  
Waits, to tempt thy foot astray;  
Many a foe will seem thy friend,  
Many a fear thy steps attend;  
Many a hill whose rugged road  
Will not let thee bear thy load,  
Save the inseparable cross,  
Thou must climb, and leave thy dross.  
But there waiteth, at the end,  
Such a home, and such a friend,  
Such a crown, and such a throne,  
Such a harp of heavenly tone,  
Such companions, such employ,  
Such a world of hallowed joy!  
And thou hast, along the way,  
Many a promise for thy stay;  
Strength and comfort from above,  
Heavenly hope and heavenly love!  
Footman, speed thy heavenward pace,  
Trust in God, and win the race.

## New Work.

"THE NEW TESTAMENT, translated from the original Greek, with chronological arrangement of the sacred books, and improved division of chapters and verses. By Leicester A. Sawyer. Boston: John P. Jewett and Company." &c., 1858.

The first thing that strikes us on opening this vol. is the arrangement of chapters and sections. Abstractly speaking, they are a decided improvement on the common division and subdivision of the Scriptures. A very grave omission, however, has been made, in not noting the chapters and verses of king James' version in the margin, for the convenience of reference. This is an absolute necessity, and the first thing which any one needs to do on procuring a copy, is to go carefully through it, collate it with the common version, and mark the chapters and verses of the usual rendering in the margin. It is true that this will greatly deface the book; but without this, it will be extremely difficult to compare Mr. Sawyer's, with king James' rendering of any given passage; and therefore much time will be saved in the end, by marking these agreements in the beginning. We trust that no further edition of it will be published till this defect has been remedied in the type, which would be rather ornamental than otherwise to the book. And without this, the book will labor under a very serious disadvantage, will subject those who use it to great labor and perplexity, if not causing them no little vexation.

We regret, also, that in a new arrangement of chapters the word "chapter" is retained. The use of this should be limited to the ordinary division of chapters, and the improved divisions should be headed "Section" I. II. &c., to distinguish them from the present divisions known as chapters. And the subdivisions would be known as paragraphs, in distinction from the ordinary divisions of verses. By calling the new divisions sections and paragraphs, and noting the old divisions into chapters and verses in the margin, the improved division would be most manifest, the new and the old could be readily compared, and there would be no confusion between the divisions of the two. We confess to a great disappointment in the deficiency of the book in these two particulars.

Respecting the accuracy of the new translation we say nothing. This would have to be determined, not by merely reading it, and finding that it reads smoothly or otherwise, nor by finding that our own views are better sustained by the expressions of the rendering, but by a careful collation of passage with passage and word with word in translations of admitted accuracy, and according to the criticisms and judgment of scholars of undoubted competency. To this ordeal it will have to be subjected, and it will be only as it shall be found to bear the test of severe criticism, that it can be confidently endorsed as a reliable rendering of the Inspired word. We shall look with much interest, in this particular to the opinions of those whose judgment and competency greatly surpass our own; for we wish never to speak definitely on any point, without some certain knowledge of that of which we speak.

The style of the book is easy and flowing, and much of the phraseology, in being modernized is greatly improved. We confess, however to a liking for that of king James' for which no other can fully compensate. But we hold all correct translations, as aids, in the light of comments on the original—they being valuable helps to the study of

"The old family Bible that lay on the stand."

For sale at this office. Price \$1.00 in cloth, and \$1.25 in morocco. Postage 21 cts.

CHINA OPENED TO THE GOSPEL.—According to Article 8th, of the treaty made between Great Britain and China, "the Christian religion, as professed by Protestants or Roman Catholics, is to be tolerated and its professors protected."

British subjects are to be allowed to travel for pleasure or trade into all parts of the interior, on being provided with passports from their consuls coun-

tersigned by the local authorities. The Chinese treaty made at the same time with the United States provides that our citizens shall be placed on the same footing, in regard to China, "with those of the most favored nations."

These two treaties, therefore, open China, excepting Nankin and such cities as are in the hands of the rebels,—for which no pass is permitted to be given—to the access of British and American Protestants. It is but a short time since Japan,—heretofore almost hermetically sealed against the civilization and religion of the rest of the world—was similarly opened. Late explorations are bringing to light the interior of Africa. The discovery of gold on the western shore of this continent, and in Australia, have caused a rush to those regions, followed by the gospel. And it seems as if all the nooks and corners of the earth were about being accessible to the preached word.

These are certainly signs of the times. For, said the Saviour, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Do the Scriptures condemn or justify a man, who marries a woman that has obtained a divorce from her husband—the cause being fornication? Herald, please answer.

AN ENQUIRER.

Ans.—Matt. 5:32, undoubtedly, is a sufficient justification for a second marriage on the part of the man who is divorced for the reason named, but who would not be justified in marrying if divorced for any other cause. That, and all scripture is silent respecting the right of the woman; but by a parity of reasoning we should judge that she stands in relation to a second marriage, when there has been infidelity on the part of the husband and is divorced for that reason, precisely as the man would in reversed circumstances.

The errand of the Saviour was to restore this sinful world, and have its people re-admitted within the circle of heaven's pure and righteous family.—But in the government of heaven, as well as in the government of earth, there are certain principles which cannot be compromised, and certain maxims of administration which must never be departed from, and a certain character of majesty and of truth on which the taint of even the slightest violation can never be permitted, and a certain authority which must be upheld by the immutability of all its sanction, and the unerring fulfilment of all its wise and righteous proclamations. All this was wise in the mind of the arch-enemy, and a gleam of malignant joy shot athwart him as he conceived his project for hemming our unfortunate species within the bound of an irrecoverable dilemma; and as surely as sin and holiness could not enter into fellowship, so surely did he think, that if man were seduced to disobedience, would the truth and the justice, and the immutability of God lay their insurmountable barriers on the path of his future acceptance.

It was only in that plan of recovery of which Christ was the author and the finisher, that the great adversary of our species met with a wisdom which over-matched him.—*Chalmers.*

A PREACHER'S HOBBY.—A curate who preached extempore, always introduced a dissertation into his sermon on the duty of paying debts, whatever the subject might be. The congregation considered this an insult, and appealed to the rector to give the curate some text from which he could not branch off to this old topic. The rector fixed "the conversion of St. Paul," thinking no pathway out of this could lead to the curate's favorite grievance. However, after a few minutes' description of St. Paul's conversion, amongst the marks of a regenerate man, the curate enumerated the paying of outstanding accounts as one of the most obvious.—*Guardian.*

CONTINUED PRAYING.—Felix Neff once made the following comparison:—"When a pump is frequently used, but little pains are used to have water; the water pours out at the first stroke because it is high. But if the pump has not been used for a long while, the water gets low, and when you want it you must pump a long while, and the water comes after great efforts. It is so with prayer; if we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray, for the water in the well gets low."

Fulton applied steam to the great practical uses of the age; Morse has brought Galvanism to be the daily servant of millions of men. Newton unravelled the mazes of the stars, and made their motions the mariners' guide on the trackless ocean. What these men have done in their departments, Dr. Ayer does in medicine. He turns the great discoveries in Science and Physics to use in the cure of disease, and makes the occult discoveries of the great chemists available for the wants of every day life. His medicines for the low prices at which they are sold, bring within the reach of every man the best wisdom

and the best skill of modern times. [Wilmington, Del. "Statesman."]

THY KINGDOM COME.—"The ancient Jews scrupled not to say, he prays not at all in whose prayers there is no mention of the kingdom of God. Hence they were accustomed to say, let Him cause his kingdom to reign, and his redemption to flourish, and let the Messiah speedily come and deliver his people." What a mighty theme! Angels cannot comprehend, but desire to look into it—much less can feeble man describe its glory, and learn the wonders of its power.

THE ADVANCE SYSTEM.—We have had many letters of late, referring to this subject; in all which, we are advised to adopt the advance system of payment. One friend writes as follows:—

"I find that the cash system is the only one that is good for both soul and body; and if those who have the means withhold the payment of just dues, I think you are casting your pearls before swine, for they are in reality devouring you, and all entrusted to you. I had been doing a credit business for years, but found at last that necessity compelled me to stop, or take the cash system. So I adopted it. For the first six months it looked gloomy; but the business came back, and since then I have prospered."

Another writes:—

"I hope that what has been hinted in the Herald, relative to sending it to no one unless it is paid for in advance, will be put in practice;—and then, if necessary, let those that are able, pay something extra to supply the worthy poor, as far as possible. I think you have supplied dishonest Adventists with the Herald long enough."

ENCOURAGING.—The following encouraging response to one of the bills sent out two weeks since, breathes the right spirit; or, as the politicians say, the metal has the right ring to it.

Dear Bro. Himes:—Enclosed you will find the amount of my bill, which I am very happy to pay. Should rather pay double the price of the paper, than be deprived of the privilege of having it; as it advocates truths that I once disbelieved, but now believe with my whole heart. I thank God to-day, for the light I have received through your paper and your preaching, and for one can say I am trying to live up to that light, that my future abode may be that of the saints. I hope the brethren scattered over the land will consider your financial affairs and send in the amount due you for their papers, that it may still be sustained; also that they may be spread more abundantly over the universe, that people may be led to renounce error and embrace the truth, and be preparing for their Master's return. You will still continue sending my papers, as I consider it one of the best Christian papers published, and if you want the pay in advance, or at the close of the term, it is ready. Yours in the Lord,

W. S. PLUMMER.

Lake Village, Oct. 20th, 1858.

Bear a light cross, as from God, and you will be prepared for a heavier, and have him bearing all with you.

## Missionary Report.

BRO. HIMES:—I sit down now to give the friends of our Conference Mission a brief report of my labors. Perhaps I ought to apologize for delaying it so long.

I engaged in this department on the first of last April, and continued therein till the 22d of September. Within this period I have preached and otherwise labored as follows:

In North Attleboro' gave 51 discourses, attended 38 conference meetings and visited many anxious enquirers. The power of the Holy Spirit was manifested, we trust, in the conversion of about 60 persons in that place and vicinity. The efforts, at different times, of Brn. D. I. Robinson and L. Osler, were very seasonable, faithful, and effective. We were also nobly sustained by the zealous and persevering co-operation of Christians, old and young, connected with the meeting. I had the pleasure of baptizing 44 happy believers, and assisting in the organization of a church. The word of God alone is their rule of faith and practice. They number at present about one hundred. So far as I have knowledge, the church is united and prospering. The memory of our pleasant seasons together, enjoying God's gracious work, will ever be cherished deep in my heart. May the good Shepherd preserve His own, and save them at last. On my several visits to Attleboro', preached 10 discourses, and attended several social meetings, in different districts of Wrentham. We had good results.

Spent one Sabbath while in that region, very satisfactorily, on an exchange with the Protestant Methodist Minister in East Mansfield. He has the reputation of being a good man, and, with his church, appeared deeply interested in the main principles of our faith. Rejoicing in this hope, and lov-

ing gospel freedom, he claims the right of untrammelled speech. I gave them 4 discourses.

The church in Worcester being in need of assistance, devoted five Sabbaths to them. Preached 13 discourses, and attended while in town, the usual prayer and class-meetings. Have some evidence that the time spent here was not in vain.

I was with the little flock at Truro, on Cape Cod, two Sabbaths. Found them generally steadfast and loving one another. It may be said of them in their lowest condition—"faint, but yet pursuing." Preached five times and baptized 4 disciples, who had long neglected this first duty of a true believer. Of this number, two were about 80 years of age.—Having become acquainted with the condition of things there,—their need of help,—their generous disposition to sustain the gospel, and the fair prospects, with a judicious course, of an enlargement of our cause, I earnestly commend their case to our ministers.

Preached two Sabbaths in Salem for Bro. F. Gunner's people. With him they are united and prospering.

Supplied for Bro. Robinson's congregation in Haverhill two Sabbaths. Gave them 7 discourses. His labors are much appreciated, and exert a good influence.

In the intervening time, preached one discourse in Kingston, N. H., and on the evening of my second Sabbath in H. addressed a full house in Groveland. Trust the lovers of plain gospel truth received benefit.

Spent one Sabbath with Bro. Himes' church in Boston.

In compliance with a pressing invitation from a few devoted ones in the village of Franklin, Mass., my last Sabbath but one was improved there. Congregation increased in numbers, so that my third discourse was to a full and deeply solemn house. Afterwards gave an evening lecture to a respectable number in a hall. It seemed to me that could a protracted meeting be held there, by some of our good laborers, very happy results might be secured.

I omitted to state that between my two last Sabbaths in Worcester, I spent a few days very pleasantly on the Wilbraham Camp ground. There were many things of interest in the meeting, and I doubt not it was attended with good.

During the time of my service for the mission, embracing 25 Sabbaths, have preached 100 discourses, attended 70 prayer and conference meetings; baptised 48, and in most of the places named, made it my special business to visit members of the congregations—particularly the afflicted.

Respecting this local field of our benevolent operations, permit me in a word to say that my own opinion is stronger than ever that we ought as a people to enter with all the energies of our being into a more systematic and unremitting support of this, or a more general enterprise of the kind.

We can but observe the fact that doors of usefulness, are opening for us in the work of saving sinners and encouraging weak churches, besides affording the light of the good news respecting Messiah's speedy reign on earth to many devout ones, who are bewildered on these subjects. May Divine wisdom direct.

G. W. BURNHAM.

Worcester, Mass., Oct. 27, 1858.

Dear Bro. Himes:—As the labors of Bro. Burnham have closed in the missionary field, and his account has been received, I would hereby submit my

## REPORT ON FINANCE.

Bro. Burnham has labored 25 Sabbaths, from April to Sept., 1858, at \$10 per week.....\$250.  
His traveling expenses have been..... 37.83

\$287.83

In my report, January 23, 1858, there was  
Cash in hand, \$29.78  
Bro. Burnham rec'd from churches in  
North Attleboro', 122.  
Worcester, 50.  
Haverhill, 24.  
Truro, 14.  
Boston, 6.  
Lowell, 2.  
Franklin, 7.  
Sale of books, 8.  
Donations from individuals, 5.40  
Amount due Br. B., which is wanted, 19.65 \$287.83  
All of which is respectfully submitted,  
CHARLES WOOD, Treas'r.

As an interested friend to the home missionary cause, I would say we have seen much good accomplished by the humble means put forth by our missionaries, and the churches, in sustaining them in their labors of love. A few hundred dollars have been raised by the friends of the cause, and we have good reason to know that many precious souls have been brought to a knowledge of Christ; and may we not hope they will shine forever in the kingdom of God? If we fully estimate the value of our fellow men—that one soul is worth more than the whole world,—should we not put forth more effort for their salvation? my brethren, let us not only be hearers of the word, but doers also, that we may be likened unto wise men who digged deep and laid the foundation on a rock. Truly yours,  
C. WOOD.



## ADVERTISEMENTS.

Every Lady should have one of

GROVER &amp; BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, BOSTON.

495 BROADWAY, NEW-YORK.

130 CHESTNUT-ST., PHILADELPHIA.

Sept 18-19 pd

## Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

## As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

## For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

## Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

## Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

## Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

## Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

## Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

## For Headache—Sick-Headache—Foul Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &amp;c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

## Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colic, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of suffer-

ers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2-19

## Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th St. Philadelphia.

## The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

if may 29, '68.

**THE GREATEST WORK OF THIS AGE, OR ANY AGE, SINCE KING JAMES', 1610.—Sawyer's New Translation of the Holy Scriptures.** A labor of twenty years, by one of the best Hebrew and Greek scholars in our country; an indefatigable worker, and a true man.

This great work is rapidly approaching its completion. The New Testament will be published and ready for subscribers about the 25th of October, in an elegant volume of about 420 pp. 12mo. Price \$1 in cloth, and \$1.25 in morocco. In addition to the Agents already in the field, who find it the easiest book to obtain subscribers for that they have ever tried, we could employ, to their advantage and ours,

ONE THOUSAND MORE,

in the various States of the Union. It is a book for all, of every section and of every name; and if the advance orders, more numerous than for any book we have ever issued, not excepting

UNCLE TOM'S CABIN,

and if the numerous letters of encouragement from all parts of the country are any indication of the success which is to follow, it certainly must be great. Where is the man or woman who would not rejoice to see a better version of the Holy Scriptures, than the one translated 250 years ago?

A copy of the New Testament will be sent to any person who will forward the price to us by mail; and any man or woman wishing a Town or Country Agency, may learn our terms by writing.

JOHN P. JEWETT &amp; CO. Publishers,

20 Washington Street, Boston.

oct 23-3 w

## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald, over their own signatures.

## Instructions on Prayer.

BY O. N. FASSETT.

"Prayer ardent opens heaven, lets down a stream Of glory on the consecrated soul."

## The requisites of prayer.

4. **Importunity.**—Clearly allied to fervency is importunity in prayer. This is pressing solicitation, urgent request. Not to be put off. Our Saviour thus illustrates this requisite in prayer:—"Which of you shall have a friend, and shall go unto him at

midnight, and say unto him, friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him; and he from within shall say, trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee! I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth; and I say unto you, Ask, and it shall be given you," i. e. Ask with this importunity, and it shall be given. It is when one really feels the need of a blessing they ask for, and cannot be denied, that they then will ask in a manner to prevail with God: for the Lord will not lavish or bestow his mercies when they are not appreciated, or much desired.

"Then let us earnestly be,

And never faint in prayer;

He loves our importunity,

And makes our cause his care.

Though unbelief suggest,

Why should we longer wait?

He bids us never give him rest,

But be importunate."

5. **Faith.**—"Without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." Our fervency and importunity will much depend on the strength of our faith. Faith and importunity are connected in the following parable of our Lord:

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him saying, Avenge me of mine adversary, and he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me; And the Lord said, hear what the unjust judge saith. And shall not God avenge His own elect, which cry unto him day and night, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 18:1-8.

This widow had faith to believe that she should finally prevail with the unjust judge, and this was the secret of her importunity. How much more should we have faith in God who is just and righteous altogether, and will deliver the godly out of temptation. "Nevertheless when the Son of man cometh shall he find faith in the earth?" This faith, which the importunate widow exhibits. And where is it? Faith is dying out in our world! How little confidence have men in God. How little perseverance in prayer. We are led to cry out,—"Help, Lord; for the godly man ceaseth, the faithful fail from among the children of men." There is less and less confidence that God will hear prayer; or that he will fulfill any promise he has made; and therefore the great promise of Christ's second coming to earth to avenge his people and deliver them, is disbelieved; and many in all parts of the visible church are saying, "Where is the promise of His coming?" But few comparatively believe he ever will come, or are looking for him.

Another illustration of faith is given us in the case of Jacob. Consider the ground of Jacob's faith.—He gets hold of a promise of God made to him and there he pleads and wrestles till the promised blessing comes. "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, return unto thy country, and to thy kindred, and I will deal well with thee.—Deliver me I pray thee from the hand of Esau: for I fear him, lest he will come and smite me, and the mother and the children. And then saidst, I will surely do thee good, and make thy seed as the sand of the sea." Esau at this time was on his way to meet Jacob with an army of 400 soldiers, and no doubt with hostile intent. Jacob took God's promise of protection and plead for deliverance. That might he sent his cattle, substance, and family over the brook Jabbok, but he tarried on the other side to have this matter settled forever. And it is recorded: "Jacob was left alone; and there wrestled a man with him until the breaking of the day; and when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, let me go, for the day breaketh, and he said, I will not let thee go, except thou bless me." And Jacob prevailed, and his name was called by the angel Israel:—"for as a prince he prevailed with God and with men." What faith is here! After Jacob's thigh was out of joint, still in his pain and weakness he held on to the angel; and when the day began to break, and the angel said, "let me go for the day breaketh," though he had wrestled all night and was in great pain and weakness no doubt, he said, "I will not let thee go except thou bless me." And he still clung to him, with all his

strength now expending. Here is fervency, importunity, and faith. Israel ever after halted or limped upon that thigh, and the children of Israel do not eat of the sinew of the thigh unto this day, because the sinew of Jacob's thigh shrank. When Israel came to die, he called Joseph, faithful Joseph, to place his hand under that thigh and swear unto him that he would not bury him in Egypt, but in the land of his father, and in the cave of Machpelah, where was "buried Abraham and Sarah his wife, Isaac and Rebecca his wife" and where he buried "Leah." And Joseph swear unto him and faithfully performed his oath.

A man who was was recently converted from imtemperate habits to the Christian faith and hope, remarked in my hearing, "Some think that men do not wrestle with the angel in these days, but I think otherwise. I wrestled with him all one night even unto the break of day, and though my thigh was not put out of joint, or my limbs broken, yet he brake my heart;—he brake my heart all to pieces." And how often is this the case, that God withholds his blessing until we think we shall not prevail, and faith stands lingering, fainting, tired, and our physical strength gives way, our hearts break, our tears flow; and then when all weakness, then God shows his power and gives us answers of joy and peace.—We must press and press our petition again and again until he incline to hear and answer.

"Jesus the Lord will hear."

His chosen when they cry;

Yes, though he may awhile forbear,

He'll help them from on high."

6. **With a forgiving spirit.**—Our Lord instructs us, "When ye stand praying, forgive if ye have ought against any; that your Father also which art in heaven may forgive you your trespasses. But if we do not forgive, neither will your Father which is in Heaven forgive your trespasses." How plain and easy to be understood is this! How decided the requisition of forgiveness enforced. If, therefore, we do not exercise this forgiving spirit toward our fellowmen, how can we expect God will show favor to us. We have wronged him, a thousand fold more than any one has ever wronged us; and if we ask him to forgive us "ten thousand talents," we ought assuredly, to forgive others "a hundred pence."—If we do not with what confidence can we come and ask his forgiveness? If we deliver others over to our malevolence, be assured he will deliver us "to the tormentors" until we have "paid the utmost farthing." "So likewise will my heavenly Father do unto you if ye from your hearts do not forgive every one his brother their trespasses." However much others may have wronged and injured us in person, reputation, or estate;—or otherwise; however aggravated, and oft repeated that wrong or injury, it must be forgiven when forgiveness is asked, if it be "seventy times seven in a day." Nor can we exercise a spirit of malice, resentment, or retaliation toward any one, even if they do not ask our forgiveness for the wrong they have done us, and however implacable their hatred and malice, if it be unto persecution and death. The instruction of Christ is; "Verily, I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." How very different is this, from a revengeful and unforgiving spirit! As Christ has set us an example of this forbearing and forgiving spirit, "Who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." When he hung on the cross surrounded with his adversaries, and dying amid their utmost rage, he prayed for them in the affecting language, "Father, forgive them, for they know not what they do."

Stephen, also, the first Christian martyr, followed in the spirit of his divine Lord and Master, and set an example to the whole Christian church of this spirit of forgiveness in persecution even unto death. When his enemies "gnashed on him with their teeth, and ran upon him with one accord," underneath the shower of stones from their cruel hands, "he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." "And when they stoned him, he said, 'Lord, receive my spirit.'"

When daily we pray the Lord's prayer, we repeat, "forgive us our trespasses as we forgive them that trespass against us." And how can we expect the Lord to forgive us, if we refuse to forgive others? An individual once remarked, "I cannot pray the Lord's prayer; for whenever I come to that part of the prayer relating to forgiveness, I feel condemned; for I know I do not forgive others their trespasses against me, and I cannot do it." Very well, if this be so, then one better give up all hope of pardon and forgiveness from God! It is better for such to pray the Lord to enable them to exercise a forgiving spirit, and when once they can blot out all wrong that others have committed against them, with confidence they ask God to forgive their sins and he will; peace and the joys of pardon will flow into their souls.

7. **In Jesus' name.**—There is one Mediator between God and us, and through his intercessions



alone can we have access to the Father. The Roman Catholic church teaches the doctrine that there are many mediators;—the Virgin Mary, St. Peter, St. Paul, and all the saints, and all the angels are invoked. But the Scriptures assure us that there is but one, Jesus Christ, the righteous. Jesus himself says, "Whatsoever ye ask of the Father in my name, he may give it you," and again,—"If ye shall ask anything in my name, I will do it." How rich and gracious the promise. We cannot come to God in our own name or merits. There is no offering we can bring that will be acceptable to God, or that will purchase the Divine clemency; but the name of Jesus Christ is worthy, and for his sake the Father will confer upon us the blessings we ask. Were a worthless person to fill a check, and send to the Bank with his own signature, to obtain the amount of his draft, it would at once be rejected on its presentation. The check is valueless; for the man is worthless, and has no claims. But should he obtain the signature of another with his own, who has property, and moreover has deposits in the Bank above the demand of the draft, the check will be immediately cashed, if it is within the power of the Bank to do it, and especially if he should have his check countersigned by the President of the bank how soon would the demand be met. Such is our case, like this poor worthless man; heaven has blessings in store for us in our poverty, but we must come in the name and through the merits of Jesus Christ, who offers to be our advocate, and will obtain and send down the blessings upon us. Yes, the inexhaustible storehouse and treasures of his grace are poured down upon the waiting, praying soul, in rich and golden harvests.

"Look up my soul, with cheerful eye,  
See where the Great Redeemer stands;  
The glorious advocate on high,  
With precious incense in his hands,  
He smiles on every humble groan,  
He recommends each broken prayer;  
Recline thy hope on Him alone,  
Whose power and love forbid despair."

8. *Constancy*.—Prayer without ceasing, is the instruction of the Apostle. And this constancy in prayer is frequently enjoined by our Lord: "Watch ye therefore, and pray always." "And he spake a parable unto them to this end, that men ought always to pray, and not to faint." His apostles also enjoin the same throughout their writings: "Continuing instant in prayer," "Praying always with prayer," &c. We are not to pray, therefore, by fits and starts: pray for a season, and then break off and cease to pray almost altogether, or wholly. If we would have the continued blessing of God, we must have constant prayer. Christians decline and backslide as they cease to pray. They cease in their labor and zeal in the cause of God as they neglect prayer.

"Ceasing to pray, we cease to fight,  
Prayer keeps the Christian's armour bright,  
And Satan trembles when he sees  
The weakest saint upon his knees."

As we need daily food, and a supply for our temporal wants, so we need daily spiritual food, and a supply to satisfy those demands of our spiritual nature, or we famish and die. Daily must we ask for the bread of life, and seek supplies from above. In order to cultivate this constancy in prayer there must be habitual and stated seasons of prayer; certain hours in each day when we can go away alone and be with God in secret, and engage in prayer before him.

I once knew a brother, who for a time indulged the notion, that all that was required was to have the spirit of prayer, continually be in this frame, without any vocal prayer in the closet, or around the family altar, though he was the father of a family. It is almost needless to say that he soon backslid from God, and found his spirit of prayer left him altogether. He however saw his error and repented afterward, and was delivered from this snare of Satan.

One cannot cultivate this frame of mind without having stated seasons, when in retirement, they can pour out their souls to God in prayer. Our Divine Lord when on earth set us an example in the way of prayer. How frequently he went away alone into the mountain and the wilderness to pray, and he taught us saying, "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—David prayed three, and often seven times a day. Daniel, three times a day. Three stated periods seem to be the better division of the day;—morning, noon and evening. As we have three meals a day to sustain our physical nature, so we need to go as often to seek supplies of grace, and food for our spiritual natures. If David, with all the business of a kingdom pressing upon him could find time to spend these periods in prayer; and Daniel with the affairs of Premier of the Babylonian Empire, we can find no excuse in respect to want of time. If we have the disposition, the time will be found. There should

be seasons also which we should especially set apart as seasons of prayer, and also fasting:—When we need some special blessing, guidance and direction, enlightenment, or preparation of heart for special duty, or when in trial,—then should we spend much time in prayer. Watson gives us some beautiful illustrations of the agency of prayer at such times. Noah sent a dove out of the window of the Ark to see if the waters were being dried up from the earth, and the dove returned with an olive branch in its mouth:—says Watson, "When we send the dove of prayer to heaven, it brings back an olive branch in its mouth."

In the fall of the year the trees are loaded with fruit, and we go out and shake them to obtain the golden harvests, and how delicious the fruit to our taste!—"Do men think the tree of blessing will drop its fruit into their mouths, when they never shake it by prayer?"

With these stated periods of prayer, we should cultivate the continual spirit of prayer, so as to be in that frame of mind, as that any time we can put up to God ejaculatory prayer. When in our business, and engaged in our daily avocations, at times we need wisdom, guidance, discretion, patience, strength, then we need to ask for aid. We may be exposed to trial, temptation, accident, and harm,—then we need to pray for deliverance. We may in some unexpected manner and moment be summoned away by death,—then we need to be able to resign all up to Him, who is able to fit us for the hour of departure, and keep us "against that day." If we would live faithful Christians, and die with the righteous in hope of everlasting life, we need to pray without ceasing. If we would not slumber over our own souls eternal interest; or even the dreadful state of the sinner, "whose feet shall slide in due time," we need to be much in prayer.

"Help me to watch and pray  
And on thyself rely;  
Assured if I my trust betray  
I shall forever die."

To be continued.

#### Rest.

How sweet the idea of rest to the weary. Rest! there is something in the very word, that sends a thrill of gladness to the hearts of earth's tired ones. To such there are no sweeter sounds, no stronger desires, no more delightful anticipations, than those which the thought of rest suggests. Rest! it is what all are seeking for and hoping to obtain. It is true that different individuals are striving for it in different ways, but every one is looking forward to sometime in the future when he shall experience a release from some toil or care which it is his lot to bear. And it is not strange that this should be so: indeed from the very nature of things how can it be otherwise? The world is one continued scene of labor and anxiety. Life's pilgrimage is filled up with daily toils, pressing duties, and carking cares; and man is placed amid it all, with bright hope for his guiding star, which ever bids him look from the gloom of the present to something more desirable in the future.

But amid all this longing and sighing for rest, who has ever obtained it? Whether we look at the restlessness of childhood, the busy activity of youth, the perplexing anxiety of manhood or the careworn expression of old age, each and all alike proclaim that they are not in the possession of rest. The fact is there is no rest here which will satisfy the human heart—nothing worthy the name. Every age and situation has its own peculiar anxieties.—There are none but what are weary of something. True, there are transient rests, such as that afforded by the night after the toils of the day are over; there is the blessed rest of the Sabbath after the toils of the week are past:—these, however are but partial as well as transient; for how often is the one disturbed by troubled dreams, and the other interrupted by the intrusion of thoughts of one's secular labors and cares. Then there is a sort of repose which one finds in the dear home circle, after having encountered the chilling influences of a cold and heartless world. But alas! how often do discord and jealousy enter to disturb its quiet, or the messenger of death come and take the loved and loving, and bear them from our sight. Truly a most appropriate motto to be inscribed everywhere would be, "Here is no rest."

But are these earnest aspirations, these ardent desires, and glowing expectations, which occupy so prominent a place in the breast of man, never to be realized? must this state of unrest always be his portion?

We look above, beneath, around and beyond us for an answer to this deeply interesting question.—We search the great book of Nature, but it is silent on this subject. Nature, with her ample resources can give us no satisfactory reply. But we go to the volume of inspiration—that precious treasury from which so many answers of peace have been drawn, and there we read these cheering words, "There re-

maineth therefore a rest," and from what we learn from other parts of the sacred word, we know it is every way worthy the name of rest—that it is glorious, uninterrupted and permanent—that it will be infinitely more blessed than the brightest hope ever pictured, or the most glowing imagination ever conceived. We also learn that it is far beyond the scenes of time—that never in this vale of tears will it be known. Therefore we must patiently wait with the assurance that there is

"Rest for the weary feet,  
When the race of life is run;  
Rest for the weary hands,  
When the work of life is done;  
Rest for the aching head,  
When the cares of life are o'er;  
Rest for the aching heart  
When sin shall vex no more."

Ab! there is to be a rest into which no sin shall enter; this leads to the inquiry, is it in reserve for all? will those who love sin be permitted to enter upon such a state? Let us read still further in the passage already quoted: "There remaineth therefore a rest to the people of God." Then those alone who are God's own peculiar people—those who have become pure in heart by imbibing the Spirit and keeping the commands of Christ, shall be the recipients of it. They alone shall share in the glory of that rest.—And to the Christian, one of the sweetest thoughts connected with his rest is that no sin will be there—that nothing that defileth shall ever intrude upon this blissful state, but that holiness shall be inscribed on all things. How blessed then it is to be a Christian—to be one who may look forward to an entrance upon this glorious rest—the final, everlasting portion of all the redeemed. How such are animated and cheered through all the wearisome strife of their pilgrimage here! What strong consolation have they amid trials and afflictions! What an antidote against the anxious cares which otherwise would crush the heart, and cause us to cry out in the bitterness of soul, as one of old, "I am weary of my life." No wonder that the mere worldling—he whose hopes are bounded by the narrow limits of time, is often sad and desponding, as all his prospects of earthly rest are blighted; but he who is looking with glad certainty for the heavenly rest, shall never suffer gloom to enter his heart, or overshadow his countenance. His heavenly Father has held out before him hopes too bright, prospects too alluring for him to yield to despondency on account of the obstacles which one must unavoidably meet in a world like this. He should ever be found upon the mount of praise, with faith and hope in lively exercise, enjoying even here in this state of unrest, an earnest of what awaits him. This the privilege of every Christian, and he who does not live up to it, not only deprives himself of much enjoyment, but dishonors his God, and also the cause of Christ which he has espoused.

Then arise, fellow Christian, whose hope of future rest has become partially obscured by the mists of time. The promises are sure as ever; believe and enter into rest. Poor, weary and worn pilgrim, whose toiling foot has travelled long over earth's dreary desert, press on yet a little longer, and thou shalt find rest in the sacred enclosure of the New Jerusalem; and thy pilgrimage shall be exchanged for the shining robes of the redeemed.

Anxious mother, weary with watching thy helpless ones, with patience pursue thy arduous work, cheered by the thought that by and by thou and they shall together find rest in the kingdom of God, where thy cares shall forever cease. Lonely orphan, dependant upon the charities of an unsympathising world, and at times having none to care for thee, thou too shalt find rest beneath a loving Father's smiles. Poor invalid, to whom wearisome days and nights of pain have been appointed, until thy life seems one long night, look forward to the glad hereafter; "there shall be no night there."

"No sickness there,  
No weary wasting of the frame away,"

But with a body fresh with the vigor of immortal youth thou shalt bask in the sunlight of endless day. Yea, those of all classes and conditions, who have made the requisite preparation, shall enjoy this long eternal Sabbath of rest of which all earthly Sabbaths are but faint types.

A very interesting thought in relation to this rest is that its location is, (as we have abundant reason to believe) on this earth; yea this very earth, where the Saviour in the days of his flesh roamed, not having where to lay his head, and where all his followers have sojourned, finding no rest, is to be redeemed from the curse and made the place where the redeemed ones are to rest and reign with their victorious Lord and king. O happy period! O blessed state! who does not long for it come? Who does not desire to enter upon its joys? God grant that we may be made more and more meet to be partakers of the inheritance of the saints in light—more fully prepared to enjoy that rest which remaineth for the people of God.

S. A. GORTEN.

Manchester, Mass., Oct. 1858.

#### Visit to a Family Burying Yard.

One quiet Sabbath summer eve,  
In saddened mood I strayed,  
Around the sacred spot where low  
The kindred dead was laid.

The winds were still, the evening bird  
Had hushed its latest song;  
And gathering silence gently stole  
With evening shades along.

The various shades the landscapes grace,  
Grew indistinct and dim,  
Whilespectral-like to mark each grave,  
The marble tombstones gleam.

Around me breathed the fragrant air,  
Beneath me lay the dead,  
While high o'er all the must'ring clouds  
Their dark-hued banners spread.

At such an hour how false appeared  
The hopes and aims of life,  
As memory sketched anew those forms,  
Who once partook its strife.

There lay the aged saint, beside  
The smiling babe she pressed  
In youthful arms—then laid it down  
In solitude to rest.

Her partner sleeps not here, but far  
O'er many a bounding wave,  
And two brave sons lie deep within  
An unknown ocean grave.

How many a thrill of joy and grief  
Hath shook this senseless clay,  
And many a smile and tear hath swept  
The cheek where worms now stray.

That aged face—I love to draw  
Its gaze in fancy near,  
Beaming with sympathy and love,  
Each saddened heart to cheer.

And here, where earth my footsteps press  
Three gentle sisters hide,  
The stone I lean on bears no words  
Save simply, "Mary died."

She died,—and in life's rough career  
Her babes press on, and here  
Close by her, o'er this dark mound  
Hath dropt the orphan's tear.

But all unheeding and serene,  
Reposes that poor head  
By keen affliction's pang unmoved,  
Or weeping orphan's tread.

These meek flowers blooming fair, were set  
By loving hands, to keep  
Kind vigils o'er the lonely spot,  
Where Georgianna sleeps.

They blossom through brief golden hours  
Of summer there like thee;  
They fade, ah fade is stamped on all,  
How sure and fatally!

I marked the sad decay, as on  
Thy youthful brow the seal  
Of the destroyer beamed, and thy  
Approaching doom reveal.

And when the last dark hour drew near,  
The awful hour of death,  
I stood beside thy couch and watched  
Thy faint and ebbing breath.

The mournful scene on memory's glass  
Distinctly lingers still,  
The solemn hour, the saddened group,  
The pale and dying girl.

Ah me, that life should be so brief!  
And earthly happiness  
A dream should prove, and all we prize  
Must meet a fate like this.

But why deplore thy early fate?  
Thine was an envied doom;  
Though blighted in the flush of youth  
The flow'et lost its bloom.

Blight o'er thy troubled spirit spread  
The soft-winged dove of peace;  
The precious hopes the gospel gives  
Came with the soul's release.

We gently closed that rayless eye,  
In calm unbroken rest,  
And folded the pale fingers close  
Above that waveless breast.

And smoothed thy earthly pillow deep  
Beneath the valley's clod;  
The cold grave's bosom keeps its trust,  
The spirit is with God.

Clements, N. S., Aug. 9th, 1858.

#### OBITUARY.

DIED, in Taunton, Mass., Sept. 9th, 1858, ELLEN AUGUSTA, wife of Mr. Addison P. Brooks, and daughter of Bro. Lemuel and sister Sally Mitchell, of Litchfield, Maine, aged 21 years and 6 months.

In this death the husband of the deceased sustains a great loss—one chosen in his youth for a companion in life; but alas how soon the tender tie was broken and he obliged to sit down and weep by the side of her who was once sprightly, but now cold and stiff in death, and to carry her to her father and mother, brothers and sisters so unexpectedly, enclosed in the narrow coffin, to be looked upon once more, and then to be carried to the family burying ground and rest there until Christ shall call forth the dead. May God bless this dear man while he returns to his home in T., and may grace support and prepare him to meet his dear wife in the judgment, when Christ shall come again.

Our dear Bro. and sister Mitchell are called to



bury one more of their children, this being the third within the last eighteen months that they have laid away in the silent grave; and truly this is an hour of affliction with them. May God give them support and stand by them in this trying hour. The author of this notice was not acquainted with the deceased, but the mother and husband informed me that she was prepared to go. Everything on this very afflictive occasion, rendered it solemn. The deceased being brought into the neighborhood without a note of warning of her sickness or death, seemed more than the friends could bear; but they find grace can sustain.

A large congregation came together on the Sabbath, at the dwelling of brother Mitchell, and a discourse was preached by the writer, to an attentive company as ever I witnessed, from Job 14:10. May God cause the truth spoken to take effect, is my earnest prayer.

JESSE PARTRIDGE.

FELL asleep in Jesus, at North Raymond, Maine, Sept. 15th, 1858, ROSILLA T., daughter of Silas and Ardelia Church, aged 2 years and 10 months.

She was a lovely child, beloved by all; but our fairest ones must fade. May the Lord bless the parents, and fit them to meet her in the world where sickness and death shall never enter.

A sermon was preached at the funeral by the writer, from Matt. 9:18, "My daughter is even now dead, but come and lay thy hand upon her and she shall live."

JESSE PARTRIDGE.

West Poland, Me., Oct. 9th, 1858.

DIED, in Randolph, Vt., July 28th, 1858, STEPHEN TURNER, aged 76 years.

He was born in Norwich, Vt. His father removing to Randolph when he was two years old, he lived on the same farm till his death. For forty years his house has been a home whose doors were open for all Christians. He lived for some years in the expectation of seeing Christ, in the flesh; but he has gone to meet him in another and better world than this. He lived to bury two sons, Elder C. B. Turner, who died Jan. 29th, 1854, and S. S. Turner, who died Dec. 22d, 1857. We lived together fifty years, to rejoice and mourn together. I am now left to mourn alone, but not without hope. I ask your prayers, and those of all who have access to the throne of grace, that I may be supported in this my bereavement, and not murmur, but feel to say, It is all well.

SUSANNA S. TURNER.

## ADVENT HERALD.

BOSTON, NOVEMBER 6, 1858.

### ITEMS AND NEWS.

As an Italian organ-grinder was performing in the rear of Derne street in this city, some ruffianly person threw a bottle at him, striking him on the ridge of the nose, and cutting a deep gash.

The following is from a lawyer in Texas to his brother in New York: "We are having a fine time here with yellow fever. I have watched and nursed sick neighbors for a fortnight past, and am near exhausted. Homoeopathy is the only treatment that has succeeded, and so far it has been universally successful. Under the allopathic treatment nearly all have died."

In Normandy, apple trees are seen in efflorescence, and laden at the same time with ripe fruit.

The body of a young man, well dressed in a broadcloth suit, with brown hair, was washed ashore at Cedar Tree Neck, about five miles to the westward of West Chop Light, on the coast of Massachusetts, on the 25th ult.

A letter from Geauga county, Ohio, states that an epidemic dysentery has raged among young children in that section, ravaging every home and proving generally fatal. In the town of Chester, it is stated, but few infants have been spared by the pestilence.

On the 26th ult. in this city, an Irishman employed at the works of the Bowman Oil Company, Pine Island, had occasion to descend into a resin oil still, when he was overpowered by the noxious gases. Mr. Dennis Butler, the superintendent of the works, and his brother, both of whom were Americans, in attempting to rescue the man, were affected in a similar manner, and, sad to relate, all three of the parties died from the effects of the poisonous air.

On the 23d ult. a party of young men went down our harbor in a yacht fishing and gunning, and are supposed to have perished, as they have not been heard of since.

The long continued heavy northeast wind of last week raised a terrific sea in the bay, and the spray could be seen dashing over the Eastern Point Light House, about fifty feet above the usual level of the sea.

The Rev. Caswell Drake of North Carolina has sailed for Europe, to establish his claim as a descendant and heir to the famous Sir Francis Drake, the great admiral and navigator. Mr. Drake expects to succeed in making good his claim to the immense property belonging to the Drake estate, which now, like the Jennings estate, is in want of an heir.

In a late severe gale on Lake Michigan a large number of vessels went ashore on the Michigan side of the lake, and a great amount of property was destroyed.

Teach your children to swim. Levi Buck, a boy not yet twelve years of age, was one of the passengers on the burned steamer Austria, and saved his life by swimming nearly an hour.

Early one morning lately, Mr. Eldridge, while crossing Charlestown bridge, was attacked by a person with the evident intention of robbery. Mr. E. managed to shake off his assailant, and with a heavy blow knocked down and laid out the rascal at full length.

Last week two men were immediately killed, and two others had their legs broken or cut off, by an accident on the St. Andrews Railroad.

In New York city, Oct. 27, a young man named Gouldy came to his home about 11 o'clock, laboring under delirium. Being questioned by his father as to a bank book which he had taken, he left the room with a derisive laugh, and, soon returning with a hatchet, he struck his father several blows on the head, breaking in his skull, and felling him senseless to the floor. He then attacked successively in a similar manner Mrs. Gouldy, who was ill in bed, two little brothers, and two servant girls, whom he met coming down stairs, alarmed by the cry of murder. A married sister, supposing it was a burglar, looked herself up, and escaped unharmed. The assassin finally went into his own chamber, where, locking himself in, he blew his brains out with a pistol.

At Taunton the Supreme Court overruled the exceptions in the case of Mrs. Gardner, convicted of the murder of her husband. She was convicted of murder in the second degree, which, by the new law, is punished by imprisonment for life. She will be sentenced to the House of Correction, as women are not sent to the State Prison in this State.

At New Britain, Ct., lately, Frederick Westover, son of Amos Westover, was playing with an old gun barrel, and after touching it off the third time with a slow match, ran about twenty feet, when the barrel burst, and a small thin piece, about the weight of a cent, struck him on the side, over the heart, going through his clothes and just breaking the skin. The heart ceased its pulsations, and the boy died in less than ten minutes.

FOUR PERSONS BURNED TO DEATH.—The Grand Rapids (Mich.) Inquirer reports that on the 18th and 19th ult. a man named Hiram Robinson was engaged in removing his family and goods from Otawa county to the town of Gaines, in Kent county and by the evening of the latter day had his furniture pretty much arranged in his new house. The neighbors saw nothing of him after nightfall, and the next morning it was discovered that his house had been destroyed by fire, and the charred bones of Robinson and his family, a wife and two children, were found in the ashes. Nothing was left to explain the terrible tragedy. It is supposed that Robinson and his wife retired early from the fatiguing labors of the day, and that the fire caught from the stove pipe, and as the building was of wood and of light construction, it was soon in a blaze. Owing to fatigue, Mr. Robinson and his family were probably not awakened till too late to escape. That they attempted to escape is shown from the fact that the bodies of both man and wife were found lying partially beyond the door sill of the house, and the youngest child, an infant, outside of the location of the house. It is believed that when they ascertained their danger, they rushed to the door and forced it open, but that in so doing some of the upper heavy burning timbers fell upon and cast the pair to the ground, enveloping the entire family in flames and quickly destroying life. Although there were inhabited dwelling houses within a short distance, yet none of the inmates knew anything whatever of the fire and its terrible consequences till the next morning.

"A Biographical Sketch of the Life of Sir Henry Havelock, K. C. B. By the Rev. William Brock. New York: R. Carter and Bros. 530 Broadway."

This Biography is written with a special reference to the religious character of Sir Henry. He was early brought under religious influence, and in spite of the opposition he met with and the scoffs and jeers he received from his companion in arms, he ever remained a true follower of the Lord Jesus; always ready to speak and act for the cause of his Redeemer, whether men would hear or whether they would forbear. "His piety, underlaid his character. There could be but one path—that of duty; and therefore he was never indecisive. There could be but one object of fear—sin; and personal danger was as the idle wind. There could be but one who ruled—the Most High God; wherefore exaltation and despondency were alike impossible."

At the age of 62, worn down by disease, anxiety and fatigue—we find him saying to his son—"I die happy and contented—To die is gain." "Come—see how a Christian can die."

PARENTAL GOVERNMENT.—In these days of parental government, we commend the following to parents:

Said the mother of John and Charles Wesley, "The first step to form the mind of the child, is to conquer its will. When once subdued, then many indulgences may be safely granted."

Said the guilty Webster, when about to die for the fatal blow he dealt poor Parkman—not in malice, but in rage—"In early childhood, mine was a quick and off-hand temper, which was never subdued. I was a petted and indulged child, and all this is the end of it."

Restraints are absolutely necessary for the young.

### PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

#### TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. THE SIX KESLO TRACTS, at 6 cents per set, or  
 " 1. Do you go to the Prayer-Meeting? \$0.50 per 100  
 " 2. Grace and Glory 1.50 " "  
 " 3. Night, Daybreak and Clear Day 1.00 " "  
 " 4. Sin our Enemy, &c. 50 " "  
 " 5. The Last Time 50 " "

" 6. The City of Refuge 1.00 " "  
 " 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851). \$0.12 single

B. 1. The End, by Dr. Cumming 04 " "  
 " 2. Litch's Dialogue on the Nature of Man 06 " "  
 " 6. Word of Warning, by W. W. Pym (1842) 20 " "  
 C. 1. Prophetic View of the Nations (Whiting) 04 " "  
 " 2. The Sabbath, by D. Bosworth 04 " "  
 " 3. The Christian Sabbath 01 " "  
 " 4. Israel and the Holy Land. H. D. Ward 10 " "

#### D. EIGHT SECOND ADVENT LIBRARY

TRACTS, at 25 cents per set:—  
 " 1. The World's Jubilee 04 single.  
 " 2. Prayer and Watchfulness 04 " "  
 " 3. The Lord's Coming a Practical Doctrine 04 " "  
 " 4. Glorification, by M. Brock 04 " "  
 " 5. Miller's Apology and Defense 04 " "  
 E. 1. The Earth to be Destroyed by Fire 04 " "  
 " 2. First Principles of the 2nd Advent Faith 04 " "  
 " 3. The Bible a Sufficient Creed 04 " "  
 " 4. The Present Age—Its Hope Delusive 02 " "  
 " 5. Form of Sound Words 04 " "  
 " 6. Churches, Church Order, &c. 03 " "

#### F. TRACTS FOR THE TIMES, 10 cents per set.

" 1. The Hope of the Church 02 single  
 " 2. The Kingdom of God 02 " "  
 " 3. Glory of God filling the Earth 02 " "  
 " 4. Return of the Jews 03 " "  
 " 5. The World's Conversion 02 " "  
 " 6. Our Position 01 " "  
 " 7. Waiting and Working 01 " "  
 " 8. The Bride of Christ. 02 " "  
 G. 1. That Blessed Hope 01 " "  
 " 2. The Saviour Nigh 01 " "  
 " 3. The True Israel 02 " "  
 " 4. Time of the Advent 02 " "  
 " 5. Motive to Christian Duties 01 " "

H. 1. The Eternal Home 04 " "  
 " 2. The Approaching Crisis 10 " "  
 " 3. Letter to Everybody (1842) 04 " "

I. 1. Facts on Romanism 12 " "  
 " 2. Promises—Second Advent 04 " "  
 " 3. Declaration of Principles .25 per 100

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. Second Edition, revised and improved. Boston: published by the Author. 1858.

NEW WORK ON BAPTISM.—We have received a supply of the work entitled, "The Trial of Mr. Pedobaptist: an enquiry concerning the Scriptural action of Christian Baptism." By A. Swartz. 75 cts. By mail, \$1.

### APPOINTMENTS.

Providence permitting, I will preach at Loudon Ridge, N. H., Sunday, Nov. 14; at East Alton, Tuesday evening, Nov. 16th, where brother Varney may appoint; Thursday evening, 18th, at West Alton, where brother Blaisdell may appoint, and stop over the Sabbath, if thought best. BENJ. T. MANNING.

The Lord willing, I will preach in South Troy, Vt. Sunday, Oct. 24th; in Stowe, 26th; in Nashua, N. H., Nov. 2d; Westford, Mass., 3d; Kingston, N. H., 4th; Exeter 5th; Rye, 6th; Portsmouth, Sunday the 7th; Epping 9th, Auburn 10th; Manchester 11th; Concord 12th. Evening meetings to commence at 7 o'clock. L. D. THOMPSON.

Providence permitting, there will be a conference held in West Poland, Me., commencing Thursday evening, Nov. 11th, at 7 o'clock and continue over the Sabbath. Our ministering brethren in Maine are especially invited to attend, and our brethren and sisters are invited to come up filled with the Holy Ghost and faith, to labor for the up-building of the church of Christ. For the brethren, JESSE GAY.

I have appointments to preach as follows:—At Canterbury, Townhouse, 3d Sabbath in Nov.; at Sutton, Mill Village, Union meeting-house, the 4th Sabbath; and at Loudon Ridge the first Sabbath in December. T. M. PREBLE.

The second quarterly meeting of Fox River District is to be held at Shabbona Grove, to commence Thursday, Nov. 25, at seven o'clock in the evening. We hope to see a delegation from all the churches of that district. Come, brethren, let there be a rally. Let us work for God and his cause; labor for the salvation of souls. MOSES CHANDLER.

## BUSINESS DEPARTMENT.

### BUSINESS NOTES.

John Thomas of Frost Village, \$1.—Your papers were changed from Frost Village to N. Troy, Vt., and you credited to \$93. John Thomas of Knowlton, C. E., formerly of Richford, Vt., is cr. only to \$40. We send now to both you and him, but have changed your papers back again from N. Troy to Frost Village, and cr. you \$1 to \$19. If you are the only one of the name, please inform us; for we have sent to two, for a long time.

B. Emerson—We have now put another dollar to the credit of F. A. Collier, to No. 945.

T. Swope—Have cr. you to \$19 and chd. Elder J. L.

Mrs. A. E. Smith—Have cr. you to July last.

J. Earnshaw, \$1.—Sent book the 30th, by mail. The postage on a box of sale would be 12 cts.

M. I. Yoder, \$2.—Sent two the 30th. We could not send at that price; except on the terms stated.

C. Hodges, \$1.—Have cr. H. to \$19. The \$1.22 sent for book was not rec'd, but we have now credited it—leaving \$1.21 chd. for the other copy.

M. Matthews—We shall not be able to send just now. Some provision may be made for such soon.

To Aid this Office.—A sister, \$1.

The Report of the N. H. Conference is received, but being too late for this week's Herald, will be given in our next.

CAN any one give us the Post-office address of the following persons, viz.: Dwight Field, H. D. Danks, Stephen B. Munn, Benjamin Perham.

### RECEIPTS,

UP TO TUESDAY, NOVEMBER 2ND.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 847 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

L. Wade 922, M. Edgerly 919, L. P. Perry 919, J. E. Hastings 919, D. B. Salter 923, J. Boyden 919, H. K. Boyer 919, F. S. Axe 923, Z. W. Hoyt, sent book the 29th, H. H. Hull 919, Mrs. M. Green, book, 30th, D. W. Lamb 919, B. D. Hill 919, W. H. Eastman 919, P. Jewell 919—each \$1.

C. F. Stevens 926, H. Assestyne 971, A. C. Doolittle 945, T. W. Haskins 936, S. Hubbard 945, G. R. Wilcox 945, S. G. Cross 919, Wm. L. Lemert 919, R. Rydler 919, W. A. Ashley 919, W. S. Cutting 919 and tract, T. E. Wilson 919, H. Carl 915, J. L. Clapp 963 and \$1 for book, the 29th, G. Tilley 927, P. Elzen 945, I. G. Moore 950, J. Shepard 880—\$1.50 due; N. J. Newkirk 919, Mrs. J. Field 924, D. P. Merritt 923, P. S. McCracken 971, Ira Townsend 919, J. Linn 910 and G. to 150.—G. was not included in bill, J. Parker 919, Danl. Smith 911, T. Sheldon 900, H. Leland 919—each \$2.

N. W. Johnson 919, S. L. Carroll, sent books the 27th, M. P. Pattee 974, sent book the 24th by Cheney's Express, P. Kemp 919, J. Gray 924, F. E. Cox 900 and G. to 150, S. K. Low 971, G. Cutting 899—each \$3.

J. Whiticar 971 and \$1 for book; J. O. Tasker 987—each \$4.

T. Wardle, for books sent the 28th, C. Merriman 976—

Mrs. S. Williams 985, book, and \$2 gift—each \$5.

A. McDonald 919, \$1.50, Mr. Collett 923, 50 cts.; R. Chalk, \$1.50, sent book the 29th.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1-2 KNEELAND-STREET, (UP STAIRS) BOSTON, MASSACHUSETTS.

in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS—\$1 for six months, or \$2 per year in advance.

\$1.13 " " " \$2.25 per year, at its close.

\$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a-year, in addition to the above; i.e. \$1 will pay for twenty-three numbers, or \$2.25 a-year. The same will all the Provinces.

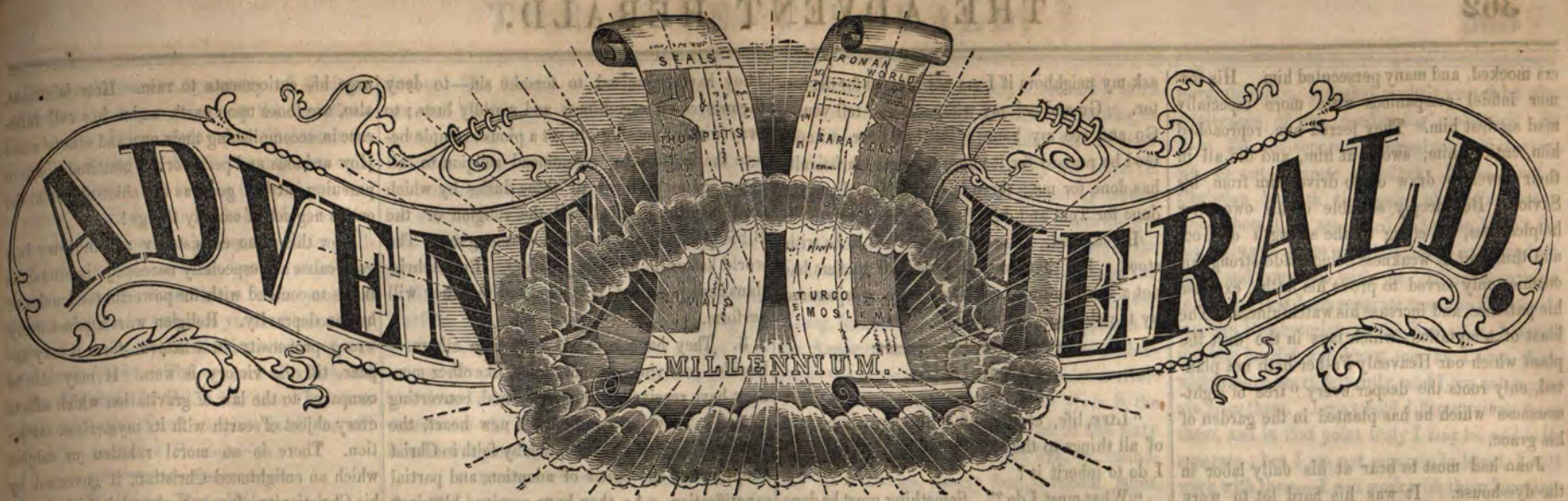
ENGLISH SUBSCRIBERS have to pre-pay two cents postage on each copy, or \$1.04 in addition to the \$2 per year. sterling for six months, and 12s. a-year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not prepaid, it will be half a cent a number in the State, and one cent out of it.

### Agents.

Albany, N. Y. . . . . Wm. Nichols; 185 Lydian-street.  
 Bridgeport, Ct. . . . . Ali Andrews.  
 Burlington, Iowa. . . . . James S. Brandeburg.  
 Bascoo, Hancock County, Illinois. . . . . Wm. S. Moore.  
 Bristol, Vt. . . . . D. Bosworth.  
 Cabot, (Lower Branch), Vt. . . . . Dr. M. P. Wallace.  
 Cordova, Rock Island Co., Ill. . . . . O. N. Whitford.  
 De Kalb Centre, Ill. . . . . Charles E. Needham.  
 Cincinnati, O. . . . . Joseph Wilson.  
 Dunham, C. E. . . . . D. W. Somberger.  
 Durham, C. E. . . . . J. M. Orrock.  
 Derby Line, Vt. . . . . Thomas Smith.  
 Eddington, Me. . . . . Elder J. P. Farrar.  
 Fairhaven, Vt. . . . . Elder J. C. Wellecome.  
 Hallowell, Me. . . . . I. C. Wellecome.  
 Hartford, Ct. . . . . Aaron Clapp.  
 Homer, N. Y. . . . . J. L. Clapp.  
 Haverhill, Mass. . . . . Edmund E. Chase.  
 Lockport, N. Y. . . . . R. W. Beck.  
 Johnson's Creek, N. Y. . . . . Hiram Russell.  
 Morrisville, Pa. . . . . Wm. Kison.  
 Newburyport, Mass. . . . . Dea. J. Pearson, sr., Water-st.  
 New York City. . . . . Dr. J. Croft, No. 108 Columbia st.  
 Philadelphia, Pa. . . . . J. Litch, No. 47 North 11th st.  
 Portland, Me. . . . . Alexander Edmund.  
 Providence, R. I. . . . . Anthony Pearce.  
 Phillipsburg, St. Armands West, C. E. . . . . C. P. Dow.  
 Princess Anne, Md. . . . . John V. Pinto.  
 Rochester, N. Y. . . . . Wm. Busby, 215 Exchange-street.  
 Salem, Mass. . . . . Chas. H. Berry.  
 Springfield, N. Y. . . . . S. H. Withington.  
 Shabbona Grove, De Kalb county, Ill. . . . . N. W. Spencer.  
 Somonauk, De Kalb Co., Ill. . . . . Wells A. Fay.  
 St. Albans, Hancock Co., Ill. . . . . Elder Larkin Scott.  
 Stanbridge, C. E. . . . . John Gilbreth.  
 Sheboygan Falls, Wis. . . . . William Townbridge.  
 Toronto, C. W. . . . . Daniel Campbell.  
 Waterloo, Shafford, C. E. . . . . R. Hutchinson.  
 Worcester, Mass. . . . . Benjamin Emerson.





WHOLE NO. 913.

BOSTON, SATURDAY, NOVEMBER 13, 1858.

VOLUME XIX. NO. 46.

#### A BEAUTIFUL PARAPHRASE.

Our Heavenly Father, hear our prayer ;  
Thy name be hallowed everywhere ;  
Thy kingdom come ; Thy perfect will  
In earth, as heaven, let all fulfil :  
Give this day's bread that we may live :  
Forgive our sins as we forgive ;  
Help us temptation to withstand :  
From evil shield us by Thy hand ;  
Now and forever unto Thee,  
The kingdom, power and glory be.—Amen.

#### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

##### CHAPTER XVI.

I have elsewhere explained the purport of that intensely interesting question, "What must I do to be saved?" I have endeavored to show the deep anxiety felt by the jailer who asked the question for salvation. I showed the individuality of that relationship, "What must I do to be saved?" and the thorough submission that it indicated to any proposition that should be made by an apostle. "What must I do? Let me know; and at every sacrifice I am prepared to do it, whatever be the consequences, or whatever be the ordeal through which I am destined to pass. I am so humbled and prostrate in view of my sins and in the apprehension of their penalties, that I need only to be told first what I must do; and at all hazards, and with all speed, I am ready, in the face of every difficulty, and in spite of every obstruction, to attempt to do it."

I also explained the short, but the most beautiful prescription of the apostle, "Believe on the Lord Jesus Christ, and thou shalt be saved."—Not, do something to deserve a place among the saved; not, suffer a penance, an expiatory penance, if such were possible, in order to get to heaven, or to propitiate God; not, wait till to-morrow, when you will be a little wiser, or till next week, when you will be a little holier; but this very instant, just as you are, without a change, without a pledge, without promise, without an alteration, rest, believe, trust on Christ the only Saviour; and the instant of your belief will be the instant of your reception—"Thou shalt be saved."

Now, facts in the Bible are not mere phenomena in the sky, that pass away, leaving no trace behind, but soon forgotten; whatever is recorded here as a fact is the nucleus, and meant to be the nucleus, of an instructive truth. If your heart and my heart be by nature what the jailer's was—and if not so cruel, it is not because you have more grace, but larger remains of your pristine constitutional humanity—if your heart be just what his heart was in its essential nature, till it be changed by grace; and if Christ be this day what he was in that day, eighteen hundred years ago—and we are sure that they are not altered essentially, however modified circumstantially,—then why should you not be saved this very day, this very night, as completely as perfectly as was the poor, profligate, abandoned, depraved jailer of Philippi? There is no more reason for his salvation than there is for yours—that is, there is the same reason for both. His history is recorded, just as the apostle Paul's conversion was recorded, as a precedent for all that shall hereafter believe, and as a standing and

brilliant memorial of that blessed fact, that Jesus Christ came into the world not to save upright honorable, moral men, but to save sinners—the chiefest, and the worst, and eldest of sinners in all the earth till the end of time. And, therefore, if any heart asks, in its anxiety, that question which you must one day ask, and which you may ask in circumstances less, fear less, propitious than the present, "What must I do to be saved?" there remains the same answer: There is but one way to heaven—Christ Jesus; there is but one refuge for the man-slayer—Christ Jesus; there is but one passport from star to star and from earth to heaven, and from grace to glory, and that passport the name of Christ: there is no salvation in any other. Believe not in the apostolical succession—believe not in the sacraments; but "believe on the Lord Jesus Christ, and"—Churchman or Dissenter—"thou shalt be saved."

What I wish to show, in the course of a few remarks on this occasion, is, that this very doctrine of instant, unconditional acceptance, in which you make no promise for the future, but simply accept a salvation for the present—this doctrine, instead of being a licence for profligacy, as some contend, is the very germ of whatsoever things are pure, and just, and honest, and lovely, and of good report. In other words, I would meet what was said in the days of the apostles, "You make void the law." If you tell men that they get to heaven just as they are, and that their best deeds have no merit, and their worst deeds are not beyond the efficacy of Christ's blood, men will instantly plunge into every sort of sin; and they will say, "We are all safe—it is all right; let us just live as our passions impel us." I answer, it is philosophically false; it is historically untrue. In the first place, you forget that when a man has his sins forgiven, he has at that very instant his heart changed; and to live as he likes now, is to live in a way totally the reverse of that in which he lived and liked to live before. The change of liking takes place with the change of state, and what he hated before he loves now, and what he loved before he hates now. And therefore it is, as I have said, philosophically absurd to say that a person who is saved by grace will therefore continue in sin because grace hath abounded. And, in the second place, it is historically untrue; for we find that the apostle Paul, after his conversion, was a loving, devoted, holy, peaceful, pure, upright man; whereas before his conversion he was the opposite of all these. We find the jailer of Philippi at midnight a cruel, bloodthirsty, cold-blooded, bad, vile man; we find him, ere the sun rose next day and gilded the hills of Palestine, a hospitable, a loving, a sympathising, a tender-hearted, and affectionate man. Here is fact. The doctrine that I am trying to illustrate is not here in question; Luke, when he recorded all this, had no idea, in all probability, of meeting the objection, that being saved by grace will lead to licence in sin; he just states the facts as they actually transpired; and these show that he who scourged them, who put them fast in the stocks, who got charge to keep them safely, and took care to strain that charge to the very utmost, making their feet fast to the stocks—that jailer cruel, reckless, abandoned, is no sooner brought simply as he is, without a previous change, to believe on the Lord Jesus Christ, just as he is,

than there is immediately added, "He took them"—the men he had maltreated, and scourged, and secured their feet, amid intense agony, in the stocks—"he took them the same hour of the night, and washed their stripes; and he was baptised, and he brought them into his own home; and he set meat before them, and rejoiced, believing in God, with all his house." This is not a dead fact, but a precedent, an example, an encouragement for you, for me, and for all that shall believe, to the very end of the present dispensation.

In another chapter we had the earliest instance of a Christian convert in Lydia—devout, previously instructed, as you will perceive, in the Jewish religion, and one who knew the prophets and Moses, and believed in them. A word from Paul, conveyed by the Spirit into Lydia's heart, kindled therein a flame, that now glows and burns as bright as the seraphim around the Throne, and will do so forever. The second instance that comes before us is the jailer—a cruel, barbarous tormentor of his prisoners, steeped in crime.—But you notice that whilst the Gospel makes the same offer of the same pardon to the devout, the gentle, the affectionate Lydia, that it does to the cruel, the barbarous, and tyrant jailer in the prison of Philippi, yet that Gospel, or rather the Lord of that Gospel, uses different processes for reaching them; the process being fitted to the character of the subject on whom it operates.—In the case of Lydia, the truth entered like the soft and gentle light of the morning, penetrating peacefully and gently her heart, and lighting it up with the splendor of heaven. But in the case of the jailer of Philippi, it was not light, but the lightning that smote his heart. It is not the gentle word, gently spoken upon the banks of the river frequented by the dyers of purple; but it is the crashing earthquake, the shaking walls, the breaking of the chains, and bolts, and locks; showing that, while the offer is the same, while the pardon is the same, irrespective of the moral character of the parties previously, that one process is employed in the conversion of Lydia, another process in the conversion of the jailer of Philippi, though the word is equally instantaneous, and the acceptance equally complete. And so it has been in all the experience of the church in all ages, that different processes have been employed, according to the character of them that have been the subjects of them.

But the position I would illustrate is, that true faith, or salvation gratis, or pardon just as you are, unconditional, without pledges or promises of any sort or of any kind, is necessarily from its nature, and historically as a fact, followed by the practice of whatsoever things are pure and just, and the work of faith and the labor of love are twins never severed in the same heart: in other words, that altered convictions are followed by altered sympathies and altered practices. I quote the instance of the jailer as a proof of it. But more than this: true conversion, wherever it takes place—and it may be the work of a minute, or it may be the process of a year—sets itself first to repair, as far as in its power, the wrongs that it has done before. The jailer of Philippi, the moment he is converted, does not go and pour his money into a missionary-box or go on a pilgrimage to preach the Gospel—which would have been right, very proper, and

very useful—but he sets about repairing the wrongs he had perpetrated, as the very first inspiration of his new heart. He had beaten the prisoners unmercifully; he now binds up with wine and with oil, and washes their wounds. He had almost starved them in the prison; he now entertains them hospitably at his table. He had showed them all the feelings of a bitter reckless foe; he now invites them to all the hospitalities of a loving and an affectionate friend.

To be continued.

#### The Logic of the Life.

There is one way, and that, after all, the best way, in which the simple, and least learned believer may meet and put down the subtlest infidel; a way in which he may face the scorner as David the uncircumcised Philistine, with nothing save a sling and a stone, yet, in "the name of the Lord of hosts," be "bold as a lion." The way I mean is, to contend, not so much by words as by deeds; not so much by the logic of the lip, as by the logic of the life.

I shall best make my meaning plain by a simple account of what lately happened in my own parish, and partly under my own eye.

John — is a dyer, who lives in a corner of my district. Some years ago, he was a bad character as can be well conceived; a drunkard, a blasphemer, a cruel husband, a noted boxer, a practical infidel.

As is usual in such cases, his house was the home of wretchedness, unfurnished and deserted; his wife was in rags, his cupboard empty, and debt and shame were his constant companions. About three years ago, however he came under the notice of an assistant of mine. His wife was induced to open her house for a cottage lecture, and the husband, after a time, began to steal into the back part of the dwelling during the little services, and to lend a half-unwilling ear to what was going on. It pleased Him, who leads the blind by a way that they know not, to reach his conscience in this manner. He became very uneasy and spite of his mean clothes began to attend church. For a time his anguish of mind was greater than can be told. But at last that Saviour who came "to bind up the broken-hearted," and who died on the cross to save sinners, manifested himself to him as he doth not to the world, giving him "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

The calm morning after a stormy night is not a greater change than that which followed to the life and lot of happy John. All things became new. He set himself at once to wipe away the heavy scores which stood against him at the tavern and the shop, till at last he owed no man anything but love. His house was made clean and tidy, and one piece of furniture after another was purchased, till the whole face of his cottage was changed. His wife and himself, decently dressed, were in their places at church whenever the Sabbath-speaking bell bade them to the house of prayer, and ere long they were seen kneeling side by side at the table of the Lord.

A light thus put on a candlestick could not be hid. So striking a change in one who had been so notorious called forth much notice. He became a wonder unto many. Some admired, oth-



ers mocked, and many persecuted him. His former infidel companions were more especially mad against him. They jeered him, reproached him, enticed him, swore at him, and did all in their power to draw or to drive him from his Savior. But deeply sensible of his own utter helplessness, he clung to the strength of God, and thus, out of weakness being made strong, his enemies only served to prove his faith, exercise his patience, and increase his watchfulness. The blast of temptation, which lays in the dust the plant which our Heavenly Father hath not planted, only roots the deeper every "tree of righteousness" which he has planted in the garden of his grace.

John had most to bear at his daily labor in the dye-house. It was his hard lot to work amongst a band of "Socialists," and they had it nearly all their own way. For a time, indeed, two men, members of a religious body, timidly took the Christian's part; but after a while even these, worn out by annoyance, and ashamed of the cross, deserted both him and their profession of religion, becoming apostates, the vilest of the vile.

The humble confessor was thus left alone, like a sheep in the midst of wolves; but he was not alone, "for the Lord stood by him." He was enabled to walk blamelessly and unrebukeably before them.

Sometimes he reasoned with them, at other times he entreated, but most commonly he did as his Master had done when beset by his accusers, "he answered not a word." His meekness was the more lovely, because he had been aforetime a terror to his companions, nor was there one of them who would have dared to provoke him.—But now the gentleness of the lamb restrained the strength of the lion.

The quiet influence of John's consistent walk could not fail to be felt. His life was harder to answer than his tongue. A beautiful proof of this occurred one day.

His fellow-workmen had been for nearly an hour decrying Christianity as the source of all crime and wretchedness, whilst they boasted what their system would do if fairly tried—what peace and purity would reign in their "New Moral World." John held his peace for a long time, till at last "the fire kindled," and lifting up his voice, he turned upon them and said feelingly, but firmly, "Well, I am a plain-dealing man, and I like to judge of the tree by the fruits which it bears. Come then, let us look at what your principles do. I suppose they will do in a little way what they would do in a great. Now there" said he, pointing at the two apostates, "there are Tom and Jem, on whom you have tried your system. What, then, has it done for them? When they professed to be Christians, they were civil, sober, good-tempered kind husbands and fond fathers. They were cheerful, hard-working, and ready to oblige. What are they now? What have you made them? Look at them. How changed they are! But not for the better.—They seem downcast and surly; they cannot give one a civil word; their mouths are full of cursing and filthiness: they are drunk every week; their children are nearly naked; their wives broken-hearted, and their houses desolate. There is what your principles have done. This is the 'New Moral World' they have made.

"Now I have tried Christianity, and what has it done for me? I need not tell you what I was before; you all too well know. There was not one of you that could drink so deeply, or swear so desperately, or fight so fiercely; I was always out of humor, discontented and unhappy. My wife was starved and ill-used; I had no money, nor could I get anything upon trust; I was hateful and hating. What am I now? What has religion made me? Thank God, I am not afraid to put it to you.

"He has helped me to walk carefully amongst you. Am I not a happier man than I was? Can you deny that I am a better servant to my master, and a kinder companion to you? Would I once have put up with what I daily bear from you; I could beat any one of you as easily as ever; why don't I do it? Do you ever hear a foul word come out of my mouth? Do you ever catch me in the public house? Is there any one that has got a score against me? Go and

ask my neighbors if I am not altered for the better. Go and ask my wife; she can tell you.—Go and see my house; let that bear witness. God be praised for it: here is what Christianity has done for me; there is what Socialism has done for Tom and Jem."

He stopped. The appeal was not to be withstood. For that time, at least, the scoffers had not a word to answer. They were overpowered by the eloquence of example.

### Eternal Life.

"Life, life, eternal life," the most important of all things to the lost, the dying. What must I do to inherit it?

"What must I do?" Something must be done and done soon, and done in earnest, or I perish. If I remain idle, inactive, unconcerned, a little longer, it will be too late.

"What must I do?" Not only is something to be done, but I must do it. God has wrought out a great salvation; I must receive it at the hand of God. No one else can do this for me. I must myself accept the proffered gift or never be saved.

"What must I do?" There is a necessity in the case, urgent, pressing, inevitable. The work must be done, or I am undone, forever undone. Thinking, feeling, intending, resolving—all this is not enough. What God directs must be done, and done as he directs, or I perish.

And now, do you ask in sincerity and earnestness, "What must I do?" By the grace of God and according to his truth, I will tell you. You must admit and feel that you are a sinner, guilty, polluted, condemned, lost, and so dead in sins as to be in need of eternal life.

You must realize that life is to be found in Christ. "In him is life," John 1:4; and he "giveth life unto the world," John 4:33. And do you ask, "How shall I obtain it?" "He that believeth on the Son hath everlasting life," John 3:36. This, then, is what you must do; you must believe that he is the Saviour, the only Saviour, an all-sufficient Saviour, able to save to the uttermost, willing to save all that will come to him; ready and waiting to save you, and to save you now.

And if you believe him thus to be a Saviour, and are willing to be saved by him, you will accept him, as your Saviour, according to his word. You will repent; that is, you will cease to do evil, that you may learn of Christ to do well; sorrowing that you have ever broken God's commands, and resolving and praying that you may do so no more.

You will believe; that is you will receive all that Christ has said, and trust all that he has promised; and give up yourselves and all that you have and are, to him, for time and eternity. You will obey; that is you will endeavor to do Christ's will, as the Bible declares it; and to do it sincerely, immediately, uniformly, prayerfully, to the end of life, relying on the Holy Spirit for strength, and on the grace of God in Christ Jesus for acceptance at the final day. Do this and you shall "inherit eternal life." Your sins shall be forgiven; your heart be renewed; your hope rest on the sure foundation; though an outcast you shall be restored; though deserving death, you shall inherit, through grace, eternal life.—*Tryon Edwards, D. D.*

### The Christian's Work.

Christ expects his disciples to do more than others, because they profess more. They profess to have consecrated themselves to the Lord to be employed in his service; to have experienced the washing of regeneration and the renewing of the Holy Ghost; to love God with all their hearts and their neighbors as themselves; to be governed, in all their conduct, by a regard to God's glory; to have their treasure and hearts in heaven; to delight in religious duties; to desire the salvation of sinners, and not to be ashamed of Christ or his cause. Others, unless they are base hypocrites, do not profess these things. As Christians thus profess more than others, Christ has a right to expect that they will do more than others.

2. They have promised more than others.—

They have promised to forsake sin—to deny themselves all ungodliness and worldly lusts; to pray without ceasing; to set a pious example before the world; to recommend religion to all men; and to perform all those duties by which God may be glorified, and the religion of the Bible extended and established among men. The world has made no such promises. But as Christians have promised, it is expected that they will perform.

3. They have received more than others.—Besides receiving common grace, like other men, they have received special, effectual, converting grace. They have received a new heart, the pardon of their sins, justification by faith in Christ adoption and the spirit of adoption, and partial sanctification. As they have received blessings greater and more valuable than others Christ expects them to do more than others.

4. They enjoy more than others. They enjoy (what others do not) communion with God and communion with the Saints; delight in divine worship and ordinances; the business of doing good in the Lord's vineyard—laboring to convert sinners and send the Gospel through the world; peace of conscience and fellowship with the Holy Ghost; the record of revivals and of the advancement of Christ's kingdom on earth; and finally, the contemplation of that glorious rest which remains for God's people in the future world. As they enjoy more than others, they may be expected to do more than others.

5. They will have to answer for more than others. Where much is given, much will be required. As Christians have received more than others they are under stronger obligations of love and obedience than others, and, of course, must answer for more than others. Hence it is expected that they will do more than others.

6. They have good grounds to hope for more than others in the coming world. Christians can confidently say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "We know that when he (Christ) shall appear, we shall be like him, for we shall see him as he is. Every man that hath this hope in him, purifieth himself, as he is pure." Christians have a well grounded hope that they shall be admitted into God's presence, where "is fullness of joy, and pleasure for ever more;" that they shall see their divine Lord and Master, and be with him in his kingdom and glory for ever; that they shall be delivered from all sin and sorrow, and pains and tears, and be made perfectly blessed in the full enjoyment of God to all eternity; that they shall sit down with Abraham, Isaac and Jacob, and all the redeemed of the Lord from every nation and people under heaven, and go no more out for ever; that they shall mingle with the holy angels and join the general assembly and church of the first-born in the glorious New Jerusalem, where every desire of their soul shall be gratified,

"And every power find sweet employ  
In that eternal world of joy."

If Christians may reasonably hope for such things (which none others have a right to hope for) then surely they ought to do more than others, and Christ has a right to expect it of them.

### Symmetry of Christian Character.

The importance of consistency is universally acknowledged. It gives great efficiency to any cause, good or bad. A bad cause is often sustained by the consistency of its advocates with their principles. They do all those things which bear upon the accomplishment of their wicked purposes. That great evil spirit, which seeks the destruction of souls, is the illustration of a complete symmetrical character, though its whole moral complexion is horrible. Having the ruin of man as a prominent object, he consistently makes every attribute of his malevolent nature subserve his hellish purpose. How unflinching his perseverance, by every subtle device, to entice to sin and prevent even a reflection on its consequences that he may keep his victim in peace! With his compeers in woe and wickedness, he attends every inhabitant of the globe, from early childhood to the latest age of life, to

urge his enticements to ruin. How laborious, also, are those upon earth under his evil influence in accomplishing their own and others' ruin! How arduous and persevering multitudes are in pursuing earthly good as the chief object to the entire neglect of earthly things!

Now this same consistency and industry in a good cause are especially necessary, inasmuch as it has to contend with the powerful tendencies of human depravity. Religion wars against every wrong propensity, in whatever form it may appear, till the victory is won. It may also be compared to the law of gravitation which affects every object of earth with its mysterious attraction. There is no moral relation or subject which an enlightened Christian, if governed by his Christianity, does not almost intuitively adopt or reject, as it agrees or disagrees with the only standard of right or wrong, the Word of God. The heart right on one subject will be right on all subjects, if well informed on these subjects. If the heart loves God, it loves everybody and everything which he loves. If a person hates injustice, he hates it everywhere and under all circumstances. No peculiarity of condition can alter his feelings. If he is opposed to the violation of one law of God, he is opposed to all violations. This is the nature of the religion of the Bible, to reform the whole life on every topic of moral deformity.

The influence of this symmetry of character on the world is almost irresistible. There is left in the human soul, notwithstanding its depravation, a sense of propriety, or we may call it, perhaps a love of proportion or order. We admire in the structure of a building when its height, length, and breadth, windows, pillars, piazza, etc. are in proper proportion. On the other hand, a disproportioned edifice occasions a feeling of unpleasantness, or disgust, towards it and the architect. We also delight in the harmony of musical sounds, if our ears and judgments are correct, and discords give us pain. We no less admire harmony in morals, one moral feature harmonizing with another. We are pleased with a good, moral character, which embraces honesty, kindness, liberality, etc. How often it is remarked of such a person, "He lacks only one thing," meaning the religion of Christ; "that would complete his character." But especially do most people admire a religious character where all the Christian virtues are developed. It happens sometimes that a person may exhibit commendable zeal for some duty of Christianity; may engage in public devotion or religious enterprise with the most desirable fervor and activity, and yet be very indifferent or neglectful in the more private concerns of the closet and the family circle, or in his transactions with his neighbors. If a person is zealous in religious duties on the Sabbath, and neglects all religious obligations through the secular days of the week or gives liberally to convert the heathen world, but withholds from the poor and needy immediately around him, or defrauds them, there is wanting a completeness of Christian character. Or, if a Christian professor keeps the Sabbath himself, but employs men to labor for him on that day, or engages in an unlawful business and gives some of the avails of it to charitable objects, there is a repugnance felt towards him as very inconsistent. There is sometimes a strenuous advocacy for our branch of moral reform, and an entire neglect of, or opposition to, another equally important. This one engrosses the whole man so that all other things are absorbed in one idea. While it is often duty for a person to give more particular attention to one enterprise, and he may properly devote his whole time and effort to it, as in the case of agents and others, he should nevertheless, preserve a proper regard to all, and neglect no Christian duty. We are sorry to say that some people's religion consists in a devotion to one or few good things while others are disregarded. Such may become moral giants or sons of thunder in their favorite theme, but on other important duties of their holy calling they are exceedingly dwarfish in their developments. They resemble persons who are defective in their physical organization, wanting some prominent member, as an eye, or ear, or nose, or arm; or possessing some unnatural development of some other parts.



This completeness or symmetry of Christian character is plainly required in the Scriptures. The apostle Peter urges upon Christians the duty of possessing all the Christian graces—giving all diligence, add to your faith, virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance patience; and to godliness brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. The prayers of all should be like Epaphras, in Col. 4:12, that Christians "may stand perfect and complete in all the will of God."—*American Presbyterian*.

### Balloon Fatalities.

The recent unfortunate and probably fatal balloon ascension of Mr. Thurston, which has created such a painful interest throughout the country, has also brought out, through the columns of the newspaper press, many scraps of history connected with balloon traveling. The Providence Journal has compiled quite a list of fatalities, and adds that it does not know of one distinguished aeronaut that has not met with a violent death by means of a balloon:

Among the first who commenced these voyages were M. Pilatre and M. Romain, of France. They made an ascent from Boulogne, June 15, 1785, with a Montgolfier Balloon, a fire being kindled underneath, and the balloon ascending by means of rarefied air. At an amazing height the balloon took fire, burned the cords by which the car was suspended, and the unhappy occupants were precipitated to the earth, dashing them to pieces in a manner too shocking to mention.

M. Zambeccari, accompanied by a friend, made an ascent from the same place Sept. 2, 1812. On his descent, the balloon became entangled in the branches of a high tree, and ere it could be disengaged, caught fire. The aeronauts leaped out. Zambeccari was killed on the spot, and M. Bonoga survived but a short time.

About the same time a mechanic, named Biztorf, ascended from Mannheim. At a considerable height, he perceived too late that his vehicle was damaged. He opened the valve, descended with great velocity, and was dashed to pieces against a house.

Madame Blanchard ascended from Tivoli, July 8th, 1819, during the progress of a fete there. At the height of four hundred feet her balloon caught fire. She was precipitated upon the pavement and instantly killed.

Mr. Harris, a very experienced aeronaut, was killed May 24th, 1824. He went up from City road, London. At the height of two miles he commenced to descend very rapidly, was precipitated to the earth and dashed to pieces.

A Mr. Green ascended from Cardiff, July 1849. His body was found some time after, on the Flat-House shoals in the centre of Bristol Channel.

M. Arban, a celebrated French aeronaut, ascended from Barcelona, in September, 1848. Nothing was heard of him till the middle of November, when his body was found near Rosas.

Lieut. Gale ascended from the Hippodrome of Vincennes, on Sunday, September 8th, 1850. Some days subsequently, the body was found in a clump of ferns, his limbs broken and mutilated, the face completely eaten away by dogs and other wild animals. He had previously met with several narrow escapes.

James Goulston made an ascent in the evening from the Bellevue Gardens, June 2d, 1852. The balloon was a new one, 40 feet high, 33 feet in diameter, holding 23,000 cubic feet of gas. It being cloudy at the time, the car was lost to view in two minutes. He fell from his vehicle in an attempt to descend, at the town of Lees; a considerable quantity of blood and brains, spattered over a wall, marked the spot where he struck the earth.

Mr. Knight ascended from Bombay, December 14th 1852, in the presence of a large concourse of natives, amongst whom was the Rajah of Dar, who promised the aeronaut two hundred rupees, if he went up and came down again, of which the Rajah seemed to entertain great

doubts. The balloon traveled straight out to sea, and Mr. Knight has not since been heard from.

In September, 1851, M. Merle and a companion were carried off by a balloon that broke from its moorings. They ascended to such a height that Merle was frozen to death, and the other person descended in the greatest peril.

Mr. Timothy Winchester made an ascent from Norfolk, Ohio, in August, 1857, starting in good spirits, and amid the cheers of a large concourse of people, since which time he has not been heard from. He may have gone on an excursion to the North Star, as the last seen of him he was passing rapidly over Lake Erie.

### An Exquisite Story by Lamartine.

In the tribe of Neggedeh, there was a horse whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb, to clothe himself with rags, to tie his legs and neck together, so as to appear like a lame beggar. Thus equipped he went to wait for Naber, the owner of the horse, who he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried out in a weak voice, "I am a poor stranger: for three days I have been unable to move from this spot to seek for food. I am dying, help me, and heaven will reward you." The Bedouin kindly offered to take him up on his horse and take him home; but the rogue replied, "I cannot rise, I have no strength left."

Naber, touched with pity, dismounted, led his horse to the spot, and with great difficulty set the seeming beggar on its back. But no sooner did Daher feel himself in the saddle, than he set spurs to the horse and galloped off, calling out as he did so, "It is I, Daher. I have got the horse, and am off with it." Naber called after him to stop and listen. Certain of not being pursued, he turned, and halted at a short distance from Naber, who was armed with a spear. "You have taken my horse," said the latter; "since heaven has willed it I wish you joy of it; but I conjure you never to tell any one how you obtained it." "And why not?" asked Daher. "Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of refusing to perform an act of charity, for fear of being duped as I have been." Struck with shame at these words, Daher was silent for a moment, then springing from the horse returned it to its owner, embracing him to his tent, where they spent a few days, and became fast friends for life.

### Three Great Rivers.

Lieut. Habersham, in writing to the Philadelphia Ledger, says:

"The Mississippi, opposite New Orleans, is not quite six hundred yards wide, with a mean depth of one hundred feet, and a velocity of one and a half miles per hour. Thus, a body of water one and a half miles long, six hundred yards wide, and one hundred feet thick, is driven into the Gulf of Mexico every hour. A little more than one hundred miles from the mouth of the Yang-tse-Kiang, (the Son of the Sea,) is located in the city of Kiang-Yin. The river here is one thousand nine hundred yards wide, has an average depth of ninety nine feet, and a mean velocity of two miles per hour. Thus we have, he remarks, a body of water two miles long, nineteen hundred yards wide, and ninety-nine feet thick, hourly urged into the bosom of the Yellow Sea. Compare this volume with the first, and it will be found to be almost double. Were the length of the great Chinese water-course only known, the comparison might be completed, but that cannot be until the interior of China is opened to the world. Its estimated length is three thousand three hundred miles. Lieut. Habersham estimates that the waters of the Yan-tse-Kiang carry along in suspension the

remarkable quantity of thirty-three and a third per cent. of sedimentary matter. According to this estimate, 1,986,330,000 cubic feet of mud is hourly transported to the sea by the river. It seems quite incredible, but as the earthy matter discharged by the Yang-tse-Kiang colors the waters at its mouth, giving to them the name of the Yellow Sea, besides forming immense flats, the amount must be very large. The Yang tse-Kiang, however, bears no better comparison to the Amazon, than, according to Lieut. Habersham, the Mississippi does to the Chinese river. The Amazon, which is the largest river in the world, is one thousand seven hundred and sixty nine miles in length, in a direct line, or, including its windings, nearly four thousand miles, while four hundred miles from the Atlantic it is more than a mile in width, and has a velocity of three and a half miles per hour, and in mid currents no bottom is found within twenty fathoms, or one hundred and twenty feet. This noble river, with its tributaries, is estimated to afford fifty thousand miles of inland navigation.

### True Cleansing Through Christ.

Men are not easily convinced and persuaded of the deep stain of sin, and that no other laver can fetch it out but the sprinkling of the blood of Jesus Christ. Some that have moral resolutions of amendment dislike at least gross sins, purpose to avoid them and it is to them cleanness enough to reform in those things; but they consider not what becomes of the guiltiness they have contracted already, and how that shall be purged, how their moral pollution shall be taken away. Be not deceived in this; it is not a transient sigh, or a light word, or a wish of "God forgive me;" no, nor the highest current of repentance: nor that which is the truest evidence of repentance—amendment. It is none of these that purifies in the sight of God, and expiates wrath; they are all imperfect and stained themselves, much less be of value to counterpoise the former guilt of sin. The very tears of the purest repentance, unless they be sprinkled with the blood of Christ, are impure; all our washings, without this, are but the washing of the blackamore, it is labor in vain. (Jer. 2:22; Job 9:30,31.) There is none truly purged by the blood of Christ that doth not endeavor after purity of heart and conversation; but yet it is the blood of Christ by which they are all made fair, so that there is no spot in them.—*Leighton*.

From the N. Y. Observer.

The sermon from which we are about to copy has never been republished in this country. We take it from an English copy revised by the author, and although the extract is long, it is so thoroughly Spurgeon, and withal so full of the spirit of the gospel, it will be eagerly read. He entitles his sermon,

"THE HOLY SPIRIT AND THE ONE CHURCH."

Hark ye, brother. I have something to tell you, that will not please you. "These be they that separate themselves, sensual, having not the Spirit." I hope you enjoy the text; it certainly belongs to you, above every man in the world. "These be they who separate themselves, sensual, having not the Spirit." When I read this over I thought to myself, there be some who say, "Well, you are a dissenter, how do you make this agreeable with the text, 'These be they who separate themselves;' you are separated from the Church of England." Ah, my friends, that a man may be, and be all the better for it; but the separation here intended is separation from the one universal Church of Christ. The Church of England was not known in Jude's day; so the apostle did not allude to that. "These be they who separate themselves,"—that is from the Church of Christ; from the great universal body of the elect. Moreover, let us just say one thing. We did not separate ourselves—we were turned out. Dissenters did not separate themselves from the Church of England,—from the Episcopal Church; but when the Act of Uniformity was passed, they were turned out of their pulpits. Our forefathers were as sound churchmen as any in the world, but they could not take in all the errors of the Prayer Book, and they

were, therefore, hounded to their graves by the intolerance of the conforming professors. So they did not separate themselves. Moreover, we do not separate ourselves. There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Churches to come and sit down and commune with us. If any man were to tell me that I am separate from the Episcopalian, the Presbyterian, or the Methodist, I would tell him he did not know me, for I love them with a pure heart fervently, and I am not separate from them. I may hold different views from them, and in that point truly I may be said to be separate; but I am not separate in heart, I will work with them—I will work with them heartily; nay, though my church of England brother sends me in, as he has done, a summons to pay a churchrate that I cannot in conscience pay, I will love him still; and if he takes chairs and tables it matters not—I will love him for all that; and if there be a ragged-school or anything else for which I can work with him to promote the glory of God, therein will I unite with him with all my heart. I think this bears rather hard on our friends,—the Strict Communion Baptists. I should not like to say anything hard against them, for they are about the best people in the world; but they really do separate themselves from the great body of Christ's people. The Spirit of the living God will not let them do this really—but they do it professedly. They separate themselves from the great Universal Church. They say they will not commune with it; and if any one comes to their table who has not been baptized, they turn him away. They "separate," certainly. I do not believe it is willful schism that makes them thus act; but at the same time I think the old man within has some hand in it.

Oh, how my heart loves the doctrine of the one church. The nearer I get to my Master in prayer and communion, the closer am I knit to all his disciples. The more I see of my own errors and failings the more ready am I to deal gently with them that I believe to be erring. The pulse of Christ's body is communion; and woe to the church that seeks to cure the ills of Christ's body by stopping its pulse. I think it sin to refuse to commune with any one who is a member of the Church of the Lord Jesus Christ. I desire this morning to preach the unity of Christ's church. I have sought to use the fan to blow away the chaff. I have said no man belongs to Christ's church unless he has the Spirit; but, if he hath the Spirit, woe be to that man that separates himself from him. Oh! I should think myself grossly in fault if at the foot of these stairs I should meet a truly converted child of God, who called himself a Primitive Methodist, or a Wesleyan, or a Churchman, or an Independent, and I should say, "No, sir, you do not agree with me on certain points; I believe you are a child of God, but I will have nothing to do with you." I should think that this text would bear very hard on me. "These be they who separate themselves, sensual, having not the Spirit." But would we do so, beloved? No, we would give them both our hands, and say, God speed to you in your journey to heaven; so long as you have got the Spirit we are one family, and we will not be separate from one another. God grant that the day may come when every wall of separation shall be beaten down! See how to this day we are separate. There! you will find a Baptist who could not say a good word to a Pædo-Baptist if you were to give him a world! You find to this day Episcopalians who hate that ugly word, "Dissent;" and it is enough for them that a Dissenter has done a thing; they will not do it then, be it never so good.

Ah! and furthermore, there are some to be found in the Church of England that will not only hate dissent, but hate one another into the bargain. Men are to be found that cannot let brother ministers of their own church preach in their parish. What an anachronism such men are! They would seem to have been sent into the world in our time purely by mistake. Their proper era would have been the time of the dark ages. If they had lived then, what fine Bonners they would have made! What splendid fellows



they would have been to have helped to poke the fire in Smithfield! But they are quite out of date in these times, and I look upon such a curious clergyman in the same way that I do upon a Dodo—as an extraordinary animal whose race is almost, if not quite extinct. Well, you may look, and look and wonder. The animal will be extinct soon. It will not be long, I trust, before not only the church of England shall love itself, but when all who love the Lord Jesus shall be ready to preach in each other's pulpits, preaching the same truth, holding the same faith, and mightily contending for it. Then shall the world "see how how these Christians love one another;" and then shall it be known in heaven that Christ's kingdom has come, and that his will is about to be done on earth as it is done in heaven.

My hearer dost thou belong to the church? For out of the church there is no salvation. But mark what the church is. It is not the Episcopalian, Baptist or Presbyterian; the church is a company of men who have received the Spirit. If thou canst not say thou hast the Spirit, go thy way and tremble; go thy way and think of thy lost condition; and may Jesus by his Spirit so bless thee, that thou mayest be led to renounce thy works and ways with grief, and fly to him who died upon the cross, and find shelter there from the wrath of God.



## ADVENT HERALD.

BOSTON, NOVEMBER 13, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### Conference at Worcester.

In accordance with a previous vote at the May meeting of the Nineteenth Annual Conference, an adjourned meeting assembled at Worcester on the 2d instant. There was quite a full attendance of brethren from different sections of the country, and the doings were harmonious and cheering.

The chief business was to hear the report of the committee appointed at the regular meeting of this body in the spring, at Boston, who were instructed to prepare a constitution for the government of the body,—constituted as a delegated conference. This duty was attended to, and a Constitution presented which was received, considered, and adopted article by article, and the whole unanimously approved.

When the Secretary's minutes are received, the report of the doings will be given in the *Herald*, commencing probably in its next issue, when the Constitution will be seen entire.

On its adoption the credentials of those present, entitled to membership, were duly considered, their names recorded, and then the meeting resolved itself into the delegated conference—it becoming an organization which is henceforth to be known as "THE AMERICAN EVANGELICAL ADVENT CONFERENCE," the twentieth anniversary of which was invited by Elder Osler, to be held at Providence R. I., next year.

In the Constitution adopted for its government, the Second Article gives, in a series of sections, the objects for which it is designed to provide; and of these, one provides for, as in

Sec. 6. "The organization of a society, having for its primary object the publication of Periodicals, Books and Tracts for the dissemination and defense of our religious sentiments."

This section being subsequently referred to a committee, to report what would meet its provision; they presented, on the 3d inst., a constitution for such a society; which was submitted article by article, and the whole unanimously approved by the conference, which recommended that a society be formed under its provisions, to be known as,

### THE AMERICAN MILLENNIAL ASSOCIATION.

The Constitution of this Association provides, that

"Any professed follower of Christ, whose religious character is not called in question, and who can cordially subscribe to the 'Important truths,' de-

clared by the conference assembled at Albany N. Y., May 29th, 1845, and published on pp. 301—304 of 'Miller's Memoirs,' Boston edition, 1853; or as reaffirmed at the conference in Providence, in Nov. 1856 (see *Advent Herald* of date of Dec 13, 1856,) may be constituted a life member of the Association by the payment of a sum not less than twenty-five dollars. And such only shall be entitled to vote in the meeting of the Association, or be eligible to office in it."

It also provided that "Any professed Christian of consistent walk and life, by the payment of any sum not less than two dollars annually, may be constituted an associate member of this Association; and as such shall be entitled to take part in all its deliberations."

### ORGANIZATION OF THE ASSOCIATION.

Pursuant to a recommendation of a Conference of believers in the pre-millennial advent of Christ, assembled at Worcester, Massachusetts, on the second day of November, 1858, a number of persons then present, citizens of different states in the Union, agreed to adopt the constitution, approved by the above named conference on the 3d day of Nov. 1858, and to organize an Association, in accordance with the provisions of the Statutes of Massachusetts: which are as follows:

### CHAPTER 56 OF THE STATUTES OF 1857.

"Sec. 1. Any seven or more persons, within this commonwealth, who shall, by writing,—associate themselves together, under any name by those assumed, for educational, charitable, or religious purposes, and shall comply with the provisions of this act, shall with their successors, be and remain a body politic and corporate.

"Sec. 2. The purposes for which such corporations shall be located, shall be established, and the town or city within which it is established, or located, shall be distinctly specified in its articles of association, and all amendments thereto, shall be recorded in the office of the register of deeds in the county wherein said city or town is situated; and it shall not be lawful for such corporation to appropriate its funds to any other purpose.

"Sec. 3. Any corporation, organized in accordance with the provisions of this act, shall have all the powers and privileges, and be subject to all the duties, liabilities and restrictions, set forth in the forty-fourth chapter of the revised statutes, so far as the said provisions shall be applicable to corporations organized under this act.

"Sec. 4. Such corporations may hold real and personal estate, necessary for the purposes of said organization, to any amount not exceeding one hundred thousand dollars.

"Sec. 5. The real and personal estate of any company organized under the provisions of this act, shall not be exempt from taxation in any case when any part of the income or profits of the business of such corporation, is divided among the members or stockholders of said corporation, or where any portion of said real and personal estate is used or appropriated for other than educational, charitable or religious purposes."

"Sec. 6. Simply repeals the 215th chapter of the statutes of 1856.

Extracts from "Chapt. 44 of Revised Statutes, to which reference is made in the above:

"Sec. 1. All corporations shall, when no other provision is specially made, be capable, in their corporate name, to sue and be sued, appear, prosecute and defend to final judgment and execution, in any courts or elsewhere; to have a common seal, which they may alter at pleasure; to elect, in such manner as they shall determine to be proper, all necessary officers, and to fix their duties and obligations; and to make by-laws and regulations consistent with the laws of the commonwealth, for their own government, and for the due and orderly conducting of their affairs, and the management of their property."

"3. The notice for the first meeting of corporation shall, unless otherwise provided for, in their acts of incorporation, be signed by any one or more of the persons named in the act of incorporation, and setting forth the time, place and purposes of the meeting; and such notice shall, seven days at least before the meeting, be delivered to each member, or published in some newspaper of the county, where the corporation may be established, or if there be no newspaper in the county, then in some newspaper of an adjoining county; provided, that the notice of the first meeting of incorporated religious societies may be affixed to the door, or some other conspicuous part of their meeting-house."

An informal meeting, at the chapel in Thomas street, was held on the 4th of November, by those who proposed to be organized in accordance with the provisions of the above statutes.

John Pearson Jr., of Newburyport, Mass., was called to the chair, and F. Gunner of Salem, was chosen Secretary. A statement was then made by S. Bliss respecting the above statutes; whereupon

it was voted that he "be a committee of one," to petition a Justice of the Peace for the county of Suffolk, to issue a warrant authorizing a legal meeting at Boston on Friday Nov. 12th, for the organization of the Association.

As none but citizens of Massachusetts, in number not less than seven, are competent to organize under the above statutes (but who, when organized may elect their associates from any state or elsewhere;) it was voted that those who are citizens of Massachusetts, or a sufficient number of them, should go forward in the preliminary steps, organize themselves under the Constitution agreed upon, and in accordance with the provision of chapter 56 of the Statutes of 1857—meets at Boston for the purpose on the 12th of November, and then elect the others as their associates.

The foregoing is as far as the Association had progressed on going to press. We hope to give the remainder of the organization in our next. In the mean time those desirous of being constituted members, can send in their names signifying the same, with the requisite sum, and as much more as their generosity shall dictate. The names and amounts of each will be published at some time in connection, showing by and for whom each is paid, and the amount of each.

It is desired to raise a fund, the income of which, with the annual contributions, shall cover the deficiencies accruing in our publishing department, and also extend our views far and wide.

Those possessing stock in the chapel, can do a good thing for the Association and be constituted members, or constitute their friends such, by the assignment of shares of stock; and this is suggested in the hope that the shares now held in it may be extensively transferred, and that those having dividends may direct them to be appropriated in this direction—so that the building may become ultimately the property of the Association, and its income be used to extend a knowledge of the doctrines of the Restitution.

Donations and bequests are also solicited. It is hoped that those constituting themselves members, will do so by as large gifts as the generosity of their hearts shall dispose them to, according as the Lord has blessed them. And let it be remembered that as, when on earth, "Jesus sat over against the treasury, and behold how the people cast money into the treasury," (Mark 12:41,) even so now does he note how each one of his stewards demeans himself in his stewardship.

### The Kingdom.

Taking the position that the kingdom of God was prepared from the foundation of the world, but is yet in future, in what sense was it "at hand," agreeably to the teachings of Christ; in what peculiar sense was the preaching of the same commenced with John's mission, and "suffereth violence," (Matt. 11:12;) is like Mustard Seed and Leaven, (Matt. 13:31-33) and is said to "come upon you," also "within you," (Luke 11:20, 17-21.)

H. MOORE.

The kingdom of God "prepared from the foundation of the world," we regard as the dominion of this earth, which was given to man at its first creation, which was forfeited by Adam, for the recovery of which the woman's Seed was immediately promised, which has been purchased by the Saviour of lost men, and which will be re-bestowed, on the heirs of the restored inheritance, at the final restitution of all things.

This kingdom, then, was "at hand," at the time of the first advent, inasmuch as it was relatively near—more than two thirds of the time from its forfeiture to its recovery having then elapsed. It was also "at hand," in being offered as it were, to the Jews, to have been then, in a measure, restored, had that nation chosen to accept Christ as the promised Messiah. But, rejecting him, they put the kingdom far from them; they neither went in themselves, nor suffered those who were entering to go in.

The preaching of the kingdom was commenced by John's; for his announcement was, that "The kingdom of heaven is at hand." He was the first who made prominent mention of it, as a dispensation for which preparation was to be made, and which was to be eagerly anticipated by the waiting heirs of the kingdom. To it Christ and the apostles made frequent mention, and it has been the hope of the church, during all its seasons of sunshine and gloom, till the present time.

The Jews regarded the publicans and sinners as persons who had no right to the heirship of the kingdom, and so as violent persons, and as invaders, and intruders, when they submitted to John's baptism; yet who thus showed a faith in the kingdom that John preached, not manifested by the pharisees. Thus Christ said, "The publicans and harlots go

before you into the kingdom of God; for ye believed not John coming to you in the way of righteousness, but the publicans and harlots believed him" (Matt. 21:31, 2). And this view is sustained by the parallel passage in Luke 7:27-30, where, instead of the words quoted, we have these, "and all the people and the publicans justified God, being baptized with the baptism of John, but the pharisees and lawyers rejected the counsel of God, being not baptized of him."

The kingdom of heaven is like a mustard seed, and like leaven in its incipient stages,—while it is in a preparatory, and not in a consummated condition: the full grown tree and fully leavened meal, illustrating the full result of the preparatory state, when the number of the redeemed shall be more nearly or fully complete.

The kingdom of God was "come upon" the Jews, inasmuch as it was made subject to their acceptance; but not being received it was taken from them, to be given to a people who shall bring forth the fruits thereof.

It was "within," i. e., as in the margin, "among" them, in respect to its future manifestation. The context explains it; for they were not to say "Lo here, or lo there," as of something which would require a journey to some distant place to find; for its coming would be so universal and manifest that it would be every where on earth at the same time. "For as the lightning, that lighteneth out of one part of heaven, shineth unto the other part, so shall also the (coming of the) Son of man be in his day."

TO THE EDITOR:—As the *Herald* manifests much patience in answering theological questions, I am prompted to propound the following:

1. Will you harmonize Heb. 9:4, which says the ark of the covenant contained Aaron's rod that budded, and the pot of manna, and 1 Kings VIII:9?

2. Did the thief on the cross ask a favor of Christ, and if so was it granted him? that is, did Christ on the day of the crucifixion enter his kingdom, and then answer the prayer of the thief?

3. If paradise is a place in which the righteous and wicked are confined till the resurrection, can we reasonably suppose that Christ promised as a boon that which would of necessity take place aside from any favor of Christ?

4. I have seen it stated that the work of redemption is greater than that of creation; hence the change of the Sabbath from the seventh to the first day of the week. Was the work of redemption begun or completed on the day of Christ's resurrection; if not, how can the first day be kept in commemoration of an event that did not transpire on that day? Please answer the above in the *Herald*, and oblige many.

A. CHAPMAN.

It is expressly stated in 1 K. 8:9, (and also in almost the same words in 2 Ch. 5:10) that "There was nothing in the ark save the tables of stone, which Moses put there at Horeb, when the Lord made a covenant with Israel."

The facts are, that Moses filled an omer with manna and "laid it up before the testimony," i. e. before the ark—not in it, but by it, Ex. 17:34. Also, the Lord said unto Moses, "Bring Aaron's rod again before the testimony, to be kept for a token" &c., "And Moses did so." Num. 18:10.

In the passage in Heb. therefore, the preposition rendered *in* is by some rendered *by*, which harmonizes it with the Old Test. Others harmonize it by supposing that *Tabernacle* is the antecedent to which reference is made, and in which all the things named were. And others suppose reference is made to Deut. 31:26, where Moses is told to take this book of the law and put it in the side of the ark; from which it is conjectured that there was a repository in the ark's side, for the things named—without their being inside. Either of these suppositions will harmonize the passages referred to.

2. The thief on the cross asked an assurance of Christ, of remembrance in the kingdom at the resurrection; and the Saviour gave that assurance, in promising admission into paradise on the day of the crucifixion—which promise of immediate favor was a full assurance of such future favor; for all who thus enter paradise at death, will have part in the kingdom at the resurrection. The favor asked for by the thief was not granted on that day, nor was it asked for with the expectation of an immediate compliance with the request. All that the thief expected, was a promise; and that promise he more than received in the assurance of an immediate favor which would place his future relation to the kingdom beyond any peradventure. The Saviour did not enter his kingdom, on that day; for he has not yet come in to it; nor was it necessary for them to enter it to give the thief the assurance asked for—the promise of admission to paradise being ample, and abundant, and containing within itself full promise of all future glory.

3. Were paradise open alike to the righteous and



wicked, it would not be a boon, to be the subject of promise to the thief; but being open *only* to the righteous,—to the heirs of the future kingdom, in the interval between death and the resurrection—admission there on the day of death was the greatest boon that could be then promised the dying malefactor. It is *Hades*, that is the mansion of *all* the dead, and the promise of admission to which would be no boon; but that receptacle of all, comprises both paradise and Tartarus—the former being the anti-chamber of heaven, where the redeemed anticipate their day of coronation, and the latter being the confinement of the lost, where they are tormented with the anticipation of the terrors of the future judgment.

4. In the works of Infinite wisdom, we feel no disposition to make comparisons, or to decide which is the greater, or which the less. It is enough that Sunday is the weekly anniversary of our Lord's resurrection, and that it has been constantly observed, in commemoration of that event, from that day to this. And that it has met the approbation of the great Head of the church, the history of the church, in all ages, is ample testimony.

#### SCRIPTURE TROPES.—Corrected.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

#### "E."—AS EDITORIALY CORRECTED.

ENGRAVE, *v. Lit.* To cut any device on wood, stone, or metal: "Thou shalt engrave the two stones with the names of the children of Israel."—Ex. 28:11.

—A Substitution, for giving direction to any act or event: "Behold I will engrave the graving thereof, saith the Lord of hosts," Zech. 3:9.

ENLIGHTEN, *v. Lit.* To illuminate, or render light: "His lightnings enlightened the world," Ps. 97:4.

—A Substitution for the communication of knowledge, of doubts, or discouragements: "The Lord, my God will enlighten my darkness," Ps. 18:28. "It is impossible for those who were once enlightened . . . if they shall fall away, to renew them again unto repentance," Heb. 6:4—6.

ENSIGN, *n. Lit.* A military standard, the rallying signal for the assembling of an army: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifted up an ensign on the mountains; and when he bloweth a trumpet hear ye," Isa. 18:3.

—A Simile, when its elevation, as a rallying point, or its solitary condition when left alone, is illustrative of some resembling condition: "In that day there shall be a root of Jesse, which shall stand for," or as, "an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious," Isa. 11:10. "At the rebuke of five shall ye flee, till ye be left as a beacon upon the top of the mountains, and as an ensign on a hill," Isa. 30:17.

—A Substitution, when the setting up, or demolishing of it, is put for some analogous act: "He will lift up an ensign to the nations from far," i. e. will so order in his providence, as to cause the nations to come from far,—and will hiss unto them"—i. e. will call them, as bees were called when they left their hive—"from the end of the earth: and, behold, they shall come with speed swiftly," Isa. 5:26. "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel," Isa. 11:12.

ENTER, *v. Lit.* To pass into an unoccupied space: "In whatsoever place ye enter into a house, abide there till ye depart from that place," Mark 6:10.

—A Metaphor, expressive of participating in any thing: "A fool's lips enter into contention," Prov. 18:7.

EPISTLE, *n. Lit.* A letter, or written communication to any one: "This second epistle, beloved, I write unto you," 2 Pet. 3:1.

—A Metaphor, indicating that whatever is thus denominated is itself a manifestation of some might be expressed in writing: "Need we, as some others, epistles of commendation from you? Ye are our epistle, written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us,—written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart," 2 Cor. 3:1—3.

To be continued.

THE INFIDELITY OF OUR DAY.—The revival of the last year has stirred to new activity the advocates of fatal error, and in our own vicinity those who deny the inspiration and authority of the Bible and the redemption by Christ, were never more bold or active. They aspire to crowd out evangelical relig-

ion from its stronghold in the reason and hearts of the people. A writer in the Congregational Journal thus describes the infidelity of our age:

"The infidelity, to be sure, of the present day has become pious, and goes to meeting, but its teeth are just as sharp, and malice just as deep as when imported from France. Formerly the infidel wolf was wont to growl and snap in open daylight, but now it puts on sheep's clothing, and appears religious, uses honeyed words, smiles blandly, and even prays with some apparent fervor, finding this to be the best way to oppose the Orthodox. Mr. Thomas Paine was a green hand at the work. He was too outspoken. He showed his hoofs, horns, and tail, and supposed he could accomplish his end. Poor, mistaken man! if he had become a Doctor of Divinity he would have shown more tact, and had more prospect of ultimate success. Whatever may be the other attributes of the Devil, he certainly is not omniscient, for he has learnt something during the last hundred years. He is not the same coarse uncouth, homely creature he used to be. He has sawed off his horns, he wears as nice boots as anybody, covering his cloven feet, and his tail is rolled up under a neat sheep skin, and he bows and scrapes, and smiles, and prays just like other folks. Formerly he was frightful, hideous—now he is quite attractive, winning by his smiles the young and unsuspecting."

GERM OF THE REFORMATION.—In the year 1510 an Augustinian monk walked, with desolate heart, the streets of Rome, and turning away from the pomp of her churches and the corruptions of the Vatican sought relief to his awakened soul by ascending, on his knees with peasants and beggars, the staircase of Pilate, which was supposed to have been trodden by Christ at his trial, and is now enclosed near the Lateran Palace. While pausing on the successive steps to weep and pray, a voice from heaven seemed to cry within him, "The just shall live by faith." It was the voice of apostolic christianity, and the announcement of the Reformation. He flew from the superstitious scene. Seven years later the same monk nailed on the gate of the church at Wittenberg the Theses which introduced the Reformation. They were as trumpet blasts echoing from the Hebrides to the Calabrias, and summoning Europe to a moral resurrection.

THE WONDERS OF LIGHT.—Not only does light fly from the grand "ruler of the day," with a velocity which is a million and a half times greater than the speed of a cannon ball, but it darts from every reflecting surface with a like velocity, and reaches the tender structure of the eye so gently, that, as it falls upon the little curtain of nerves which is there spread to receive it, it imparts the most pleasing sensations, and tells its story of the outer world with a minuteness of detail and a holiness of truth. Philosophers once sought to weigh the sunbeam. They constructed a most delicate balance, and suddenly let in upon it a beam of light: the lever of the balance was so delicately hung that the fluttering of a fly would have disturbed it. Everything prepared, the grave men took their places, and with keen eyes watched the result. The sunbeam that was to decide the experiment had left the sun eight minutes prior, to pass the ordeal. It had flown through ninety-five millions of miles of space in that short measure of time, and it shot upon the balance with unabated velocity.—But the lever moved not: and the philosophers were mute.

FAITH.—Faith, according to the Scriptural account, is the eye of the new-born soul. Hereby every true believer in God "seeth him who is invisible." Hereby in a more particular manner (since life and immortality have been brought to light by the Gospel) he seeth the light of the "glory of God in the face of Jesus Christ;" and beholdeth what manner of love it is, which the Father hath bestowed upon us, that we (who are born of the Spirit) should be called the sons of God." It is the ear of the soul, whereby a sinner "hears the voice of the Son of God and lives;" even that voice which alone wakes the dead: "Son, thy sins are forgiven thee." It is the feeling of the soul, whereby a believer perceives, through the "power of the Highest overshadowing him," both the existence and the presence of him, "in whom he lives, moves and has his being;" and indeed the whole invisible world, the entire system of things eternal. And hereby, in particular, he feels the love of God shed abroad in his heart.—Wesley.

RELIGIOUS EXCITEMENT.—Bishop Morris, in opening a recent love-feast, remarked that he had heard from the lips of a gentleman, thanks to the Lord that the present revival was a revival of principle, and unaccompanied by excitement. "I do not believe that the revival in our church is one without excitement," said the Bishop; "it is a revival with excitement in it—a revival with fire and principle

mixed together—and I hope never to see the day when the two shall be divorced." We have seen the remark in several of our Presbyterian and other exchanges that the great awakening was without excitement. A very singular and very silly remark. If a dozen men were suddenly to rise from the dead, there would be talk and excitement enough about it, and he who would not be excited would be denounced. Why is it that on topics in politics of very subordinate importance, men will rant and grow wild, and be tolerated in their madness; but the very moment these same men become excited on religion, a set of staid, long-faced, mummy-hearted men will rise up and look solemn, and say, "Be quiet, brother, be quiet: let there be no excitement, no wildfire, no extraordinary demonstrations of regard in respect to the salvation of your soul."

#### OPPOSITES.

The Scriptures bring to view two opposite classes of persons—the righteous, and the wicked. They also teach two opposite destinies, to which each class is respectively hastening. "The goodness of God leadeth" some "to repentance," (Rom. 2:4;) but "the terrors of the Lord," only, will "persuade men," differently constituted (2 Cor. 5:11;) and hence the Scriptures present the threatenings, and the promises of the Gospel—each of which is designed to actuate men, by appealing to their fears and hopes, to "flee from the wrath to come," (Matt.

A PROFITABLE FLOGGING.—I had one just flogging. When I was about thirteen, I went to a shoemaker, and begged him to take me as his apprentice. He being an honest man, immediately took me to Bowyer, who got into a great rage, knocked me down, and even pushed Crispin rudely out of the room.—Bowyer asked me why I made myself such a fool? to which I answered, that I had a great desire to be a shoemaker, and that I hated the thought of being a clergyman. "Why so?" said he. "Because to tell you the truth, sir," said I, "I am an infidel!" For this, without more ado, Bowyer flogged me—wisely, as I think—soundly, as I know. Any whining or sermonizing would have gratified my vanity, and confirmed me in my absurdity; as it was, I was laughed at, and got heartily ashamed of my folly.—Coleridge.

3:7), and to "lay hold on eternal life," 1 Tim. 6:12. As the inducements which God has revealed, as motives to godliness, are best expressed in his own words, and are best appreciated by the contrasting of what is opposite, we have arranged the following texts in parallel columns. And as they are dictated by Infinite wisdom, and are given without any interpretation or note of comment, they will, of course, be heartily approved by all who bow submissively to the affirmations of inspiration:

#### THE WICKED.

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites:" and they say, "Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings?"—Isa. 33:14.

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever" 2 Pet. 2:17.

"Clouds are they without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever," Jude, 12, 13.

"The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.—There is no peace, saith my God, unto the wicked."—Isa. 57:2, 21.

"His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness and chased out of the world." Job 18:17, 18.

"Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing." Matt. 5:25, 26.

"Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into Gehenna; yea I say unto you, Fear him." Luke 12:4, 5.

"The children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth." Matt. 8:12.

"When the king came in to see the guests, he saw there a man which had not on a wedding garment. . . . Then said the king, Bind him hand and foot, and take him away and cast him into outer darkness: there shall be weeping and gnashing of teeth," Matt. 22:11—13.

"And cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth," Matt. 25:30.

"It is a righteous thing with God to recompense tribulation to them that trouble you. . . . when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Th. 1:6, 9.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image," Rev. 14:10, 21.

"The beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword." Rev. 19:20, 21.

To be continued.

#### THE RIGHTEOUS.

"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes. . . . He shall dwell on high; his place of defence shall be the munitions of rocks," Isa. 33:15, 16.

"So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ," 2 Pet. 1:11.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Pet. 2:9.

"He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." Isa. 57:2. "And great shall be the peace of thy children." Ib. 54:13.

"The meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The Lord knoweth the days of the upright; and their inheritance shall be forever." Ps. 37:11, 18.

"Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful, for they shall obtain mercy." Matt. 5:3, 7.

"And they sung a new song, saying, Thou . . . wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us, unto our God, kings and priests: and we shall reign on earth." Rev. 5:9, 10.

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven," Matt. 8:11.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection," Luke 20:36.

"Well done thou good and faithful servant: thou hast been faithful over few things, I will make thee ruler over many things: enter thou into the joy of thy Lord," Matt. 25:23.

"And you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven . . . when he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed) in that day" 2 Thess. 1:7—19.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them," Rev. 14:12, 13.

"Blessed are they which are called unto the marriage supper of the Lamb," Rev. 19:9.



## ADVERTISEMENTS.

Every Lady should have one of

GROVER &amp; BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, . . . BOSTON.

495 BROADWAY, . . . NEW-YORK.

130 CHESTNUT-ST., . . PHILADELPHIA.

Sept 18—1y pd

## Ayer's Pills

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

## As a Family Physic.

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

## For Jaundice and all Liver Complaints.

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as a aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

## Dyspepsia—Indigestion.

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

## Dysentery—Diarrhea—Relax.

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

## Internal Obstruction—Worms—Suppression.

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promotives of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

## Constipation—Costiveness.

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

For Headache—Sick-Headache—Foul Stomach—Piles—Dyspepsia—Pleurisy—Paralysis—Fits, &c.

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

## Ayer's Cherry Pectoral

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost every hamlet it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefutably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of suffer-

ers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2—1y

## Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

## The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore foot, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

ff may 29, '58

THE GREATEST WORK, OF THIS AGE, OR ANY AGE, SINCE KING JAMES', 1610.—Sawyer's New Translation of the Holy Scriptures. A labor of twenty years, by one of the best Hebrew and Greek scholars in our country; an indefatigable worker, and a true man.

This great work is rapidly approaching its completion. The New Testament will be published and ready for subscribers about the 25th of October, in an elegant volume of about 420 pp. 12mo. Price \$1 in cloth, and \$1.25 in morocco. In addition to the Agents already in the field, who find it the easiest book to obtain subscribers for that they have ever tried, we could employ, to their advantage and ours,

ONE THOUSAND MORE,

in the various States of the Union. It is a book for all, of every section and of every name; and if the advance orders, more numerous than for any book we have ever issued, not excepting

UNCLE TOM'S CABIN,

and if the numerous letters of encouragement from all parts of the country are any indication of the success which is to follow, it certainly must be great. Where is the man or woman who would not rejoice to see a better version of the Holy Scriptures, than the one translated 250 years ago?

A copy of the New Testament will be sent to any person who will forward the price to us by mail; and any man or woman wishing a Town or Country Agency, may learn our terms by writing.

JOHN P. JEWETT &amp; CO. Publishers,

20 Washington Street, Boston.

oct 23—3 w

## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald, over their own signatures.

## Instructions on Prayer.

BY O. R. FASSETT.

"Prayer ardent opens heaven, lets down a stream Of glory on the consecrated soul."

Concluded.

## The subjects of prayer.

In all subjects of prayer, the glory of God should be uppermost in our minds and desires. No subject of prayer should be presented in petition without this being the primary object of desire. How often is

it the case, that our petitions are mere selfish requests, with no thought or desire for God's glory. Our desires are at a low standard, and our hearts too selfish to appear before God acceptably when this is the case. When we say, Lord answer this request for thine own sake, and thy name's glory, and this being the earnest and sincere desire of the heart, then our hearts will beat in unison with that of the Spirit, and our prayers will be answered.

1. **The Church.**—Our Lord prayed frequently for the church. In that memorable prayer with His disciples, he says,—"I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine, and all mine are thine, and thine are mine; and I am glorified in them. . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. . . . neither pray I for them alone, but for them also which shall believe on me through their word." The whole New Testament church is included in the prayer of our Saviour. The whole prayer in connection is one of exceeding interest, and shows the great love Christ had for the church.

The apostle Paul writes the Ephesian church thus: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man," &c., and again, "I cease not to give thanks for you, making mention of you in my prayers," &c. The church lay near the heart of Christ, and also of the apostles. Christ "gave himself for the church," and they were ready to "endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory." Every true minister of the gospel, and every Christian must feel an earnest desire, for the church; and not merely that branch of it, with which he is especially connected, but for "all who love our Lord Jesus Christ in sincerity." The language of the hearts of all such may be expressed in the following hymn,

"I love thy church, O God!

Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.

For her my tears shall fall;

For her my prayers ascend;

To her my cares and toils be given,  
Till toils and cares shall end."

When Zion's ways prosper it is a source of great joy to the child of God. But when the church is in affliction, or mourning the absence of the Spirit, or is cold or lukewarm, or inactive, or worldly, then is the child of God afflicted, and often sighs and weeps in secret places, and prays,

"O Lord, thy work revive,  
In Zion's gloomy hour;  
And let our dying graces live  
By thy restoring power.

O let thy chosen few

Awake to earnest prayer;

Their sacred vows again renew,

And walk in filial fear.

Thy spirit then will speak

Through lips of feeble clay,

Till hearts of adamant shall break,

Till rebels shall obey."

2. **Ourselves.**—Not simply for self interest to be promoted in any way we should desire; but that God would bless us, that we may better glorify him, in our body and spirit which are his. Jesus thus prayed for himself, "Father, glorify thy Son, that thy Son also may glorify thee." This is the true spirit in which our prayers should be put up for ourselves:—The Lord to bless us, that we may be a blessing to others; that our lives might conform to his word and example, that our minds and hearts might be active, warm with zeal and benevolence, holy, pure and sanctified, so as the better to do good and promote his cause while we live; and that thus living and glorifying Him we may at last be received into his presence and glory.

3. **Over Families.**—Who can but feel a deep interest for the spiritual and eternal welfare of those of his own household? The family and kindred tie that binds hearts together, must create an anxious desire in the Christian breast that his own especially may be blest. Parents should pray for their children. Husbands for their wives; and wives for their husbands. Brothers for their sisters; and sisters for their brothers. Brothers for brothers; and sisters for sisters: and so far as the kindred tie extends.—Especially should pious members of households make the unconverted ones the subjects of continual prayer till they become the partakers of divine grace.—While our families are exposed to accident, disease and death, how can we rest without the conversion of all? What sorrow is like that sorrow, when one of these are stricken down by death, and conveyed away to the tomb or grave? If they die without hope, we sorrow near to despair. If they die in peace, we sorrow not as those who have no hope; for all is well; and our feelings are soothed by the

pleasant reflection. But how sad to have a friend, a child, a parent, a brother, a sister die in sin and without hope! Who can bear the thought!

A young man, the comfort and support of a widowed mother; a mother who once professed religion, but now for several years had lived in the neglect of all religious duties, was suddenly stricken down by disease and death within twenty-four hours. As he lay upon his bed of death, and the mother, and grandmother, who also professed religion, but perhaps had not been faithful to that grandson, stood over his couch; the reflection flashed vividly across their minds no doubt, what have we said and done to prepare this dying soul for this sudden end? Their neglect caused deep anguish and the grandmother says to the mother, Have you ever talked with H., about the salvation of his soul? The mother could not reply, and both wept aloud: for he was now too far gone to address upon this subject. And soon after the youth died, having never heard the voice of that mother or grandmother in prayer, or perhaps not for many years.—At the funeral of this young man, there was a scene of sorrow and the wailing of despair, which bespoke the agony of the soul in the reflection of neglected duty, which now never could be done.

How sad must be the reflection to a parent's heart on the death of a child;—that child dies unconverted, and never has heard my voice in prayer, lifted up to heaven in his behalf! But how gratifying on the other hand, to a pious parent to close the eyes of a child in death who has often heard the voice of prayer, and been taught from earliest infancy to pray. The soothing words come home to such parent's heart: "it is well with the child."—While the Lord protects and blesses all the families that call upon his name: he pours out his fury upon those who do not call upon his name. Let prayer go up from every family, who would escape the Divine wrath and would have the Divine benediction.

4. **For all men.**—"I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth." Were this exhortation obeyed, by the Christian church at large, how much better rulers and men in authority should we have to govern us. How much more righteous laws, and how much more quiet and peace, and godliness, and honesty should we enjoy among the nations. It is well pleasing in the sight of God our Saviour, thus to pray for all men.

Our hearts and minds should go out for a world that lieth in wickedness, and our benevolence and hearts will enlarge for the good of all men. The prayer of a mere sectary will be for himself, his family, his church. But the prayer of a man of God under the inspiration of the Holy Spirit will embrace a world for which Christ died on the cross. Such prayers stir up a missionary spirit in the church and thousands on thousands in every land are converted who otherwise would perish in heathenism, darkness and sin.

## The value of prayer.

1. God will answer prayer. It is in answer to prayer, He sends down the blessings of his providence and grace, and especially the latter: for until one prays he never can be the recipient of the divine favor and mercy. The promise is, "Whosoever shall call upon the name of the Lord shall be saved." How blessed is this promise, and God is true to his word. Let one call in the spirit, and with the requisites we have considered, and the Lord will hear and save him. "He will regard the prayer of the destitute; he will answer when they "call upon him in truth;" and in answer, he will send supplies of present and everlasting good.

2. The soul that prays will dwell in communion with God. There is no other way than by prayer in which we can hold converse with God. It is recorded of Enoch that he walked with God, and that he had this testimony that he pleased God. Now all this was obtained by prayer and the prayer of faith: for it is immediately written, "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. A praying man will be happy in the present assurance of God's love, and have hope of future and eternal joy at God's right hand.

3. Prayer will support the Christian in the hour of sorrow and adversity. There is no shock of adversity, or trial, or discipline, to which the child of God may be subjected, but what prayer will bring grace from above to support, or deliver, amid the high swelling waves, the roaring storms, the thunder and earthquake, threatening destruction to all around, he hears the voice of God calming all to peace



around him, saying, "Be still and know that I am God."

"With aspect mild, and elevated eye,  
Behold him seated on a mount serene  
Above the joys of sense and passion's storms  
All the black cares and tumults of this life  
Like harmless thunders breaking at his feet."

"Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases, and a guardian of health.—Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as the monarch of all nations is of all men the most destitute.—*Chrysostom.*

#### Exhortation.

Christian pray: pray without ceasing; pray while life lasts; pray until prayer be exchanged for eternal praise in the kingdom of our God. Do not I entreat you neglect this duty,—this privilege! Live this life of prayer and hereafter thy tongue shall be tuned to eternal praise.

Sinner pray; begin in mercy's hour, and while she pleads with thee to pray. Pray, before thy voice be hushed in the silence of the grave; or breaks forth the with wailings of the lost! Oh what would you give for one hour to pray at the judgment seat of Christ! Pray before the dooms are awarded! On thy bended knees, in the humble attitude of prayer, call upon thy God and live: before the Master rise up and shut to the door, pray. Now prayer may be heard and pardon granted; but a few more days or years at most, and prayer neglected, you perish in your sins forever!

#### New Hampshire Conference.

Holden at Lake Village, Oct. 7, 8, 9, and 10, 1858.

According to previous notice, the conference convened at the chapel, Oct. 7th, at 2 o'clock P. M., and proceeded to business by the choice of Elders J. Knowles, Moderator, T. M. Preble, Clerk; and I. H. Shipman, assistant. After prayer, Elder J. V. Himes of the Mass. conference being present, was invited to take part in the deliberations of the conference. After some remarks by Brn. Morse, Himes, Preble, Shipman, Knowles, Locke and Thompson; upon the subject of a more permanent organization of the conference; the following resolution was adopted:—

*Resolved*, That a committee of five, be appointed to prepare a plan for the more perfect organization of this conference, and report at this session.

The following persons were chosen said committee:—T. M. Preble, I. H. Shipman, J. Morse, J. V. Himes, John Aldrich.

The following resolution was then introduced, and after some remarks, adopted.

*Resolved*, That a committee of three be appointed to inquire into the condition and number of Sabbath schools within the bounds of this conference. And also suggest any improvement they may deem proper for their greater prosperity. And report at this session.

Brn. appointed on said committee, were F. Davis, J. Morse, Wm. H. Eastman.

On motion, agreed that Brn. I. H. Shipman, B. Locke and F. Davis be a committee to prepare the general business to come before this conference.—Conference then adjourned till 10 o'clock to-morrow A. M. Preaching in evening by Elder J. V. Himes. Text, Mark 1:35—39. This was a discourse of much interest, and no doubt profitable to those who heard it.

*Morning Session.* Friday, Oct. 8th, 10 o'clock A. M., conference met according to agreement, and after prayer, proceeded to business. Called for, and heard read the report of last year's conference. It was accepted. Reports of churches in different parts of the state were then called for, and the places reported as follows:—Sugar Hill, Lake Village, Loudon, Canterbury, Warner, East Weare, West Bos-cawen, Loudon Ridge, Hill, Danbury, Meredith Neck, Meredith Centre, Waterloo, Franklin, Barnstead, North Barnstead, Chichester, Pittsfield, Nashua, Auburn, Manchester, Wilmot Centre, Rye, Hampton, Exeter, Kensington, Goffstown, South Weare, New Boston, Candia, Epsom, South Benton, Tufton-borough, West Ossipee, Meredith Village, and Madison. (A few of the above named places were reported by brethren who came in at an adjourned meeting; but in order that the reports might appear together, the clerk has taken liberty to so arrange them.)

The reports were mostly interesting, and full of encouragement. Some churches had enjoyed extensive revivals, during the past year. The church at Sugar Hill had increased in number 130; and if the clerk did not misunderstand, over 100 were added

by baptism. As the reports were all verbal, and nothing but hasty minutes taken at the time, some errors may appear in the report; but to sum up the whole in few words, we should say, for the past year several new churches had been formed; four young men ordained to the work of the gospel ministry: viz:—Brn. John H. Clark, Allenstown; Nathaniel Davidson, Salisbury; Westly B. Davis, Warren; Thatcher W. Piper, Tuftonborough;—and hundreds we should judge, were converted and added by baptism, as set forth in the several reports. Sabbath schools and Bible classes, as far as reported, quite prosperous. On the whole, the reports gave the most encouraging aspect of religious interest among us in the state, so far as heard from, that we have ever had since the organization of the conference.

Adjourned to meet at the close of the afternoon meeting of worship.

*Afternoon Session.* Preaching by Elder Peter Clark; founded on Mal. 3:18. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Bro. Clark spoke nearly three fourths of an hour in a clear and distinct utterance, and, apparently, with the vigor of youth. Said he was that day "seventy-seven years old!" and "sixty-nine years" of his life he had been laboring in the defence of the gospel. He expressed the conviction that it might be his last effort at preaching! The season was one of unusual interest: and quite a number followed Elder Clark, in bearing witness to the truth.

At the close of the meeting of worship, conference resumed its business according to adjournment.—Heard the remainder of the reports from the churches. (See above.) On motion, agreed to receive Elder W. B. Davis, and Bro. T. W. Piper, as members of the conference. Adjourned till 9 o'clock to-morrow morning.

*Evening.* Preaching by Elder J. V. Himes.—Text 2 Kings 6:15, 16. The discourse of brother Himes was unusually interesting and afforded great encouragement, to the timid and doubtful.

*Saturday, Oct. 9th.* Ministers met in conference at 8 o'clock, A. M., according to previous notice, and in accordance with a resolution past at the last annual meeting which reads as follows:—"Resolved, That during the session of each annual conference there shall be an examination of the condition and character of the ministers belonging to the body." Ministers present belonging to the conference, as follows:—Elders J. Harvey, I. H. Shipman, B. Locke, S. S. Mooney, G. W. Thompson, B. P. Manning, W. B. Davis, J. Morse, J. Knowles, T. M. Preble, and Bro. T. W. Piper. Elders P. Clark, D. F. Leavitt and Bro. N. Davidson, attended the state conference, but were not present at the minister's conference. Brn. in the ministry who did not attend the State conference, but were inquired after, and reported by some one present; were Elders J. Morrill, N. Glidden, O. G. Smith, J. H. Clark, L. Allen; W. H. Eastman, J. Couch; and unordained preachers, S. Goodhue, J. Pettengill, and C. Emerson. The session lasted one hour. Love and union was manifested by all present; and as far as ascertained, the ministers belonging to the conference were in fellowship with each other; and no one was suffering very much in consequence of pecuniary embarrassment; although some expressed anxiety in regard to the future, in view of the peculiar "hard times" which still threaten the country! Our meeting was one of great interest; and no doubt profitable to the cause of Christ. Adjourned till the next annual conference.

*Nine o'clock.* General conference met according to adjournment. Called for a report from the committee appointed at the last annual meeting in accordance with the following preamble and resolution on the subject of "Young men for the ministry."

"Whereas there are pious young men within the bounds of the conference, who are impressed with the duty of entering upon the gospel ministry; and whereas, such persons need the sympathy, counsel and assistance of fathers in the ministry;

*Resolved*, that a standing committee of three be appointed to advise with and give assistance to such persons among us as are called to this solemn and responsible work;—and that the church and ministry are earnestly invited to co-operate in this work, and to pray the Lord of the harvest, that he will multiply pastors and teachers to proclaim the gospel of the kingdom."

Inasmuch as the question had already been before the conference, as brought out in the reports of the churches, and ministers' conference, the committee are not required to make any particular report at this time. (See report above.)

Agreeably to the foregoing resolution, however, the following brethren were appointed the committee for the ensuing year:—Elder J. Harvey, Pittsfield; T. M. Preble, East Weare; and I. H. Shipman, Sugar Hill. Called for, and heard the report

of the committee on the place of a more permanent organization of this conference. Agreed to accept the report as far as to discharge the committee from farther duty. After hearing remarks from Brn. Harvey, Manning, Shipman, Himes and Preble; the report was laid on the table. The committee on Sabbath schools were called on to report, but were not prepared, and therefore discharged.

The interests and wants of the Advent Herald were now introduced by Bro. Himes, and remarks made by Brn. J. Harvey, S. K. Baldwin, F. Davis, G. W. Thompson, and J. Aldrich; expressing deep sympathy for, and a willingness to aid the paper in its present embarrassed condition; when the conference adjourned to meet at the close of the afternoon meeting of worship.

*Afternoon meeting.* Preaching by Bro. Himes; text, Mark 6:1—6.

At the close of the meeting of worship, the conference convened according to adjournment; when the subject of the Advent Herald was resumed; and the following resolution, introduced by Bro. Himes, was passed; viz:—

*Resolved*, That this conference deeply sympathise in the present interests and wants of the Advent Herald, and recommend that our ministers, and churches should take immediate measures to aid it by subscriptions and otherwise as they shall deem best.

On motion, voted, that Elders I. H. Shipman, T. M. Preble, G. W. Thompson, and J. Morse, be delegates to the General Conference to be holden at Worcester Mass., Nov. next.

A vote of thanks to the friends and brethren at Lake Village, for their free and generous entertainment of the conference, was now passed.

Conference then adjourned to the call of the clerk, at such time and place as he may deem proper.

*Evening.* Preaching by Bro. Himes, founded on Dan. 2:44.

*Sabbath morning.* Preaching by Bro. Himes, from Matt. 25:1—13.

*Afternoon.* Preaching by Bro. Himes, from Rev. 11:15—18 at the close of which, Bro. T. W. Piper, of Tuftonborough, was publicly set apart to the gospel ministry in the following order:—Prayer, and laying on of hands by Elders B. Locke, J. Morse, J. Knowles, and D. F. Leavitt; charge by T. M. Preble; right hand of fellowship by J. Morse; voluntary by the choir; and benediction by Bro. Piper, the candidate.

At the evening meeting preaching again by Bro. Himes, founded on Isa. 9:6, 7.

The meetings of worship, during the session, were very well attended, and the word preached was listened to with apparent interest, and it is hoped with profit.

Thus closed the fifth session of the New Hampshire state conference. From the encouraging prospects as set forth in the reports of the state, of the cause of Christ within the bounds of this conference we have reason to "thank God and take courage."

JOHN KNOWLES, Moderator.

T. M. PREBLE, Clerk.

East Weare, Oct. 27th, 1858.

Will the Crisis please copy.

#### Cause in the West.

The result of our last three quarterly meetings at Sweetland, Iowa, Brown Co., Ill., and Elizabeth, Jo Davis Co., Ill., has been good, the church revived and souls converted and some baptized. The cause in the West is onward. Our plan of operation works well, and I wish we could see a more general co-operation in the arrangement. We ought to have a general convention, to be composed of delegates, sent by the churches from all parts of the country. We should have been glad to have had a delegation at the conference at Worcester, but circumstances seemed to forbid. We wish to work in harmony with all our brethren. We are with the brethren East in any arrangements, that will promote the glorious cause of truth, and spread the news of our soon coming king.

In hope,

MOSES CHANDLER.

#### A Word for the Herald.

We learn from statements of brother Himes of the embarrassment of the Herald, and the absolute necessity of some change, if its publication is continued. So early—so long in the field—shall it cease now? And if discontinued, what an index of the state of the cause of our coming Lord! The Advent Herald, no more appropriate name could be substituted; its prophetic, historic and significant vignette covering the entire apocalyptic vision,—the times of the fourth kingdom to its destruction by the setting up of the everlasting kingdom; its never ceasing weekly record of the dying testimony of believers to the great and prominent doctrine it advocates, are some of its first observed features. We are amazed at the number of those who have departed in this faith which it chronicles. We are equally reminded that the ranks are constantly thinning of those

who for fifteen years, through good and through evil report, hold fast the things they have heard and believed.

Subservient and coincident to the great doctrine which it is the province and object of the Herald to hold forth, has been the consideration and discussion of many Scriptures which are never found in the religious press, and these examinations, for thorough investigation and research, have not been surpassed in any age. Chronology, astronomy, geography, travels and genealogies, with their rich treasures, have been invoked with elaborate precision, to elucidate the topics discussed. "The kingdom of God" at hand, has been the burden of its pages, and if a jury of candid, unbiased and even impenitent men had the testimony of its voluminous matter submitted to them, they would in the light of the Bible, rise up and say doubtless, it is now "near, even at the door."

An aged Elder of the Presbyterian church lately remarked that he believed in fifty years there would be astonishing changes in the religious world. But why do you believe so? Because the 1260 days having reference to Papacy and Mahomedanism are nigh ending, which Faber and Newton say commenced in A. D. 606. Now this is but the preface, the opening of the whole subject, entertained by Adventists.

An aged deacon of a Baptist church says he has been reading Dr. Cumming, and is delighted—his former views somewhat changed—and he tells his minister and the church about these things, and goes to three or four Adventists who have long remained firm, and tells what he has been reading and how much he is instructed. Shall not the Herald, in its light giving mission, be sustained in some way, beyond the contingency of failure?

The N. York Observer charges twenty-five cents for inserting a notice of marriage or death; and for obituary notices, if "approved," ten cents a line.—We have read obituary notices in the Herald which at this rate would amount to eight dollars for a single one; but we suppose the Herald never charges for these.

If, after years of careful study, we are more and more confirmed in those momentous truths of which the Herald is an important medium of dissemination can we feel other than the most lively concern for its continued publication? "Let us hold fast the profession of our faith without wavering." If it shall be necessary to change the terms of subscription to payment in advance, and some of us cannot comply and the paper should not be likely to have sufficient support to go on, there is one thing left to such, and that is prayer—prayer more earnest than ever, that the Herald may continue, though we should not be able to take it. Our love for our soon coming Lord, and for our fellowmen, demands this.—The signs of the times were never in greater number or in louder trumpet blasts. A. PENFIELD.

Cleveland, Nov. 1st. 1858.

#### Home.

How sweet the sound to wandering souls,  
While in this vale of gloom;  
When tossed upon life's rugged shoals,  
How sweet the sound of home!

And when we leave our birth-place here,  
And in strange deserts roam,  
Breaking the ties of nature dear,  
How sweet the sound of home!

When dearest friends are hid away,  
Beneath death's mournful gloom  
To moulder till the "better day,"  
How sweet the sound of home!

And when affliction's darts are hurled,  
Pointing us to the tomb;  
When no more charm has this vain world,  
How sweet the sound of home.

But O! the sound is nothing when  
We think "we're almost there,"  
And taste the joys that ransomed men  
Thro' ages bright shall share.

Speed, speed your flight, ye months and years,  
And let the "last day" come,  
For we would quit this vale of tears,  
And rest for aye at home. MARIA.  
Danville, C. E.

I would like to say through the Herald—without stopping to argue the point—that I entirely dissent from Dr. Cumming's sentiments in reference to "anger," as we find them expressed in the "Herald" of Oct. 23rd.

Your views of the "humanity" of Christ, I do not think are Scriptural. I think it can be shown that the second Adam, was just what the first was before he transgressed. PHILLO ELZE.

Sandwich, Ill.

#### OBITUARY.

DIED, in Union township, Centre Co. Pa., Sept. 30th, 1858, SARAH, wife of brother Henry BUSH, aged 66 years.

Mother Bush died suddenly in the night. She had



been visiting some of her children through the day, and having made preparations to visit another on the coming day, retired for the night in about her usual health. But death was nigh; and ere morning came had done his work. We doubt not that Mother B. was ready. For many years she had professed to love the Saviour, and this she evinced, by her desire to know, and her readiness to walk in, all the commandments and ordinances of the Lord.—She loved the house of prayer and praise, and her seat there was seldom vacant. On the Sabbath before her death she met with the little church in that place and gave her last public testimony for her Saviour.

The bereaved husband, children and friends feel deeply their loss, but theirs is not hopeless sorrow.

Hope looks beyond the bounds of time,  
When what we now deplore  
Shall rise in full, immortal prime,  
And bloom to fade no more.

M. J. JACKSON.

Milesburg, Oct. 29th, 1858.

## ADVENT HERALD.

BOSTON, NOVEMBER 13, 1858.

### ITEMS AND NEWS.

At a camp-meeting of the United Brethren Church, recently held near West Baltimore, Montgomery county, O., Bishop Russell forbade any one with hoops on to partake of the sacrament, affirming that they would not be welcome at the table of the Lord. This was in accordance with a resolution of a conference of the denomination.

Dr. Randolph, a celebrated Spiritualist, has openly recanted. In a lecture at Utica, recently, he stated it as his candid opinion, founded upon an experience as a medium, that Spiritualism is one-third imposture, one-third insanity, and one-third diabolism. Mr. R. declares that insanity is the usual fate of trance mediums.

The Parkerites (a spurious sort of Baptists) built a church, twenty years ago, in Coles County, Ill., and so decided it that if there was ever allowed within its walls a temperance lecture, a Bible Society meeting, a missionary meeting, or a Sunday school, the title was forfeited and fell back to the original owner. Ten years since its pulpit became vacant for want of hearers, and now the sheep and swine sleep there.

In Kansas, in the region known as the Platte region, they find gold everywhere. One says the gold is abundant enough to pay for digging, but not over \$10 per day can be made.

The wife of a well known citizen in Cincinnati, in relating a painful history of her domestic troubles to the Police Judge, stated that not a single word of conversation had passed between her and her husband for the past twenty years! They have lived in the same house together, and a part of the time dined at the same table.

Eliab M. Pond, of Franklin, Mass., committed suicide last week, by cutting his throat with a sickle or reaping-hook.

The Hawaiian Advertiser says that on the 10th of Aug. a schooner plying between the islands, with eight natives and three foreigners on board, upset. The natives picked up the foreigners, put them on the bottom of the vessel, and then started to swim to the nearest land—fifteen miles distant. They swam during the remainder of that night, through the following day and night, and then six out of the eight landed on Niihau, an old man and a stripling having proved unequal to the task.

A society, with the singular name of "The Babel Club," has existed in London for two years. It was established to facilitate friendly relations between persons of different states and national origin—to promote greater mutual knowledge of the language, literature, etc., of different countries—and thus, as far as its sphere of action extends, remove existing prejudice and hatred.

A young lady in Cincinnati, a few nights since, complained of a severe pain in the head and eyes. The next morning she found that she had become completely cross-eyed.

A Yankee physician named Bates, from Ashfeld, Mass., has established himself and is doing a good business in Hakodadi, Japan.

The residence of Wm. C. Ely, at Clyde, N. Y., was entered one night last week by a burglar, who was detected by Mr. Ely. A scuffle ensued, in the course of which Mr. E. received eleven wounds, some of which are dangerous. The robber escaped.

An emigrant to Oregon, writing home to one of his friends, says: "We are getting on finely here, and have already laid the foundation of a larger jail."

A towboat propeller, while steaming up the North river, exploded her boiler and was blown to pieces. Four men were killed, and a fifth was badly mangled.

The White Mountains Railroad, running from Haverhill to Littleton, N. H., was sold at auction last week for \$24,000, subject to some contingent claims. The road cost between \$200,000 and \$300,000.

John Bray of Indiana arrived at St. Louis a few evenings since with his family. Putting up for the night in a ferry-wharf boat, Mr. Bray walked out upon the deck with a child to quiet it, when he unwittingly walked off into the river, and father and child were drowned. His wife and three children were by this casualty left without a protector and without money.

**THE CONJEPREZITES.**—A New Religious sect. The Iowa State Democrat gives the following account of a body of religious enthusiasts, which appear to have made considerable progress in founding a new order:

"Some sixty or seventy miles north of Council Bluffs, in the county of Monona, about fifteen miles from the Missouri river, there is a town containing 600 or 800 inhabitants generally known as Preparation."

"This town is the Zion of a new body of religious enthusiasts, who call themselves 'Conjeprezites,' and their system of religion, or religious organization, 'the Conjeprezon,' the meaning of which term remains to the Gentile world a profound mystery."

"At the head of the organization is a man by the

name of Charles B. Thompson, who is beside the editor of a weekly newspaper called The Newspaper. This paper is large, well printed, and upon political and general subjects is edited with much ability.

"Of this sheet one or two pages are usually devoted to the publication of what are called 'open letters' upon religious subjects, addressed by Charles B. Thompson as follows:

"The Chief Apostolic Pastor and Evangelical Bishop: To all the Elders of Israel Evangelical and Traveling Presbyters of the Ecclesiastical Kingdom, and so the Bishops, Presbyters, Deacons and Members of the Conjeprezon, scattered abroad throughout all the world, sendeth greeting."

"These letters are all dated at 'the tower of the flock,' and are most curious specimens of incomprehensible cant, being made up of passages from the Bible, extracts from 'the Book of the Law and Covenant of Israel,' and remarks by the 'Chief Apostolic Pastor,' indiscriminately mixed up together."

"From what we are able to learn from these letters, this curious sect believes in the Bible as the Word of God; but also holds that it is in a measure done away with by new revelations made since the year 1848 by the 'voice' of 'Bancemy' through the medium of the 'Chief Apostolic Bishop.'—These new revelations are styled 'the Law and Covenants of Israel.'"

"The property of the organization is held in common, and the earnings of all are thrown into the common stock somewhat after the manner of the 'Shakers.' The people are said to be quiet and orderly in their deportment, moral in their customs, and the most devotedly and blindly attached to their religion or system of belief."

"However strange it may appear, this organization has during the last year rapidly increased from fifty to eight hundred members, and is still receiving large accessions to its numbers."

**A CONSTANT MIRACLE.**—The Bible itself is a standing and an astonishing miracle. Written, fragment by fragment, throughout the course of fifteen centuries, under different states of society and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer; in short all rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most difficult;—its authors are not found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.

**DIED,** in Coloma, Cal. Sept. 26th, 1858, STEPHEN N. NICHOLS, aged about 60. Notice hereafter.

**NOTICE.**—Sawyer's Bible which we noticed last week, as for sale at this office, will not be for sale here—no discount being allowed for the sale of it. For place of sale, see advertisement.

**TROUBLES.**—"It's little troubles that wear the heart out. It is easier to throw a bombshell a mile than a feather, even with artillery. Forty little debts, of a dollar each, will cause you more trouble and dunning, than a big one of a thousand."

This being so, what must be the effect of thirteen hundred little debts of from \$1, to \$10 each? Does any one take?

**TO PHILADELPHIA SUBSCRIBERS.**—Correction. We sent out bills to our Philadelphia subscribers through mistake in our understanding of Bro. Litch's arrangements to have the whole charged to his account and keep one account. It is rectified with him, and subscribers there will settle with him as usual.

### PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

#### TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. \* THE SIX KELSO TRACTS, at 6 cents per set, or  
" 1. Do you go to the Prayer-Meeting? \$0 50 per 100  
" 2. Grace and Glory 1 50 " "  
" 3. Night, Daybreak and Clear Day 1 00 " "  
" 4. Sin our Enemy, &c. 50 " "  
" 5. The Last Time 50 " "  
" 6. The City of Refuge 1 00 " "  
" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851). \$0 12 single

B. 1. The End, by Dr. Cumming 04 "  
" 2. Litch's Dialogue on the Nature of Man 06 "  
" 6. Word of Warning, by W. W. Pym (1842) 20 "  
C. 1. Prophetic View of the Nations (Whiting) 04 "

" 2. The Sabbath, by D. Bosworth 04 "  
" 3. The Christian Sabbath 01 "  
" 4. Israel and the Holy Land. H. D. Ward 10 "

#### D. EIGHT SECOND ADVENT LIBRARY

TRACTS, at 25 cents per set:—  
" 1. The World's Jubilee 04 single.  
" 2. Prayer and Watchfulness 04 "  
" 3. The Lord's Coming a Practical Doctrine 04 "  
" 4. Glorification, by M. Brock 04 "  
" 5. Miller's Apology and Defense 04 "  
E. 1. The Earth to be Destroyed by Fire 04 "  
" 2. First Principles of the 2nd Advent Faith 04 "  
" 3. The Bible a Sufficient Creed 04 "  
" 4. The Present Age—Its Hope Delusive 02 "  
" 5. Form of Sound Words 04 "  
" 6. Churches, Church Order, &c. 03 "

#### F. TRACTS FOR THE TIMES, 10 cents per set.

" 1. The Hope of the Church 02 single  
" 2. The Kingdom of God 02 "  
" 3. Glory of God filling the Earth 02 "  
" 4. Return of the Jews 03 "  
" 5. The World's Conversion 02 "  
" 6. Our Position 01 "  
" 7. Waiting and Working 01 "  
" 8. The Bride of Christ. 02 "  
G. 1. That Blessed Hope 01 "  
" 2. The Saviour Nigh 01 "  
" 3. The True Israel 02 "  
" 4. Time of the Advent 02 "  
" 5. Motive to Christian Duties 01 "

H. 1. The Eternal Home 04 "  
" 2. The Approaching Crisis 10 "  
" 3. Letter to Everybody (1842) 04 "

I. 1. Facts on Romanism 12 "  
" 2. Promises—Second Advent 04 "  
" 3. Declaration of Principles 25 per 100

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. Second Edition, revised and improved. Boston: published by the Author. 1858.

**NEW WORK ON BAPTISM.**—We have received a supply of the work entitled, "The Trial of Mr. Pedobaptist: an enquiry concerning the Scriptural action of Christian Baptism. By A. Swartz. 75 cts. By mail, \$1.

### APPOINTMENTS.

Providence permitting, I will preach at Loudon Ridge, N. H., Sunday, Nov. 14; at East Alton, Tuesday evening, Nov. 16th, where brother Varney may appoint; Thursday evening, 18th, at West Alton, where brother Blaisdell may appoint, and stop over the Sabbath, if thought best.

BENJ. T. MANNING.

Elder I. H. Shipman wishes us to withdraw his appointment at Waterbury, Vt., and to say that he will visit the brethren there at some future time.

I have appointments to preach as follows:—At Canterbury, Townhouse, 3d Sabbath in Nov.; at Sutton, Mill Village, Union meeting-house, the 4th Sabbath; and at Loudon Ridge the first Sabbath in December.

T. M. PREBLE.

The second quarterly meeting of Fox River District is to be held at Shabbona Grove, to commence Thursday, Nov. 25, at seven o'clock in the evening. We hope to see a delegation from all the churches of that district. Come, brethren, let there be a rally. Let us work for God and his cause; labor for the salvation of souls.

MOSES CHANDLER.

## BUSINESS DEPARTMENT.

### BUSINESS NOTES.

J. R. Pease—You are cr. to 924.  
M. McKnight—Sent book the 8th.  
E. Williams—You were duly cr. to 919 for the \$3 paid J. V. H.

W. Busby—You were cr. \$4.50 on the 25th of March for cash p'd W. Barnes—\$43.97 due.

M. Fuller—Have sent the book Nov. 8th. There is 25 cts. due on present volume of Herald, so that \$1 will pay the whole to Jan. 1, '59.

Horace Newton—As Bro. Bosworth could not well take your books, we sent them by Exp. to E. Wallingford, Vt., the 8th.

Daniel Campbell—Sent books to you by Express to Kingston, C. W., the 8th.

J. Butler, \$2—It pays you to Jan. 1st, 1859. There was no Youth's Guide charged on your bill.

To Aid this Office.—Isaac Hawley, \$5.

### DELINQUENTS.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is *prima facie* evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

The P. M. of Warsaw, Ill., writes that JOHN SCOTT of that place, refuses his paper, owing.....\$3.50

### RECEIPTS,

UP TO TUESDAY, NOVEMBER 9TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is

necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

S Coggeswell 924, D T Taylor (4 Gs), E H Sherman 919, A Penfield 933, J F Alden 919, J Heath 919, Ira Young 919, D Keeler 919, A S Lovell 919, B Dwellley 919, J Bickford 912, N Batchelder 919, T L T Gill book sent the 5th; E Harris 909—40 cts. due; N L Doolittle 949, J Richardson 919, J S White 912, D F Kendall 938, D E Stearns 945 and 25 for G and \$6.75 on acct, H H Jones 938, E Hyde 938, K Parker 919, H Howland 919, and 25 cts on G, A C Bradley 926, L Bowles 932, H Holmes 919, M S Whiting 919, S N Brooks 919, L B Hoffman 924, S J Ferguson 914—25 cts due; W Pickett 592, L Richardson 919, T Baker 912—28 cts. due; H Hill 592, and \$1 for book sent the 9th—each \$1.

Mrs J Jackson 919, M F Eaton 919, M Martin 924, Mrs C Nimmo 925, L A Fellows 919, D Prescott 924, S King 919, N Collins 958, H Newton 907, E P Guild 919, J H Trowbridge 919, S M Adams 945, I Freeman 1034, E B Parker 945, H H Gross 919, and \$11.40 on acct, J Smith, of Homer, 945, L Catlin 919, A Wells 919, O Dowd 971, C Wood 919, A Witherell 919, W S Miller on acct, A P Smith 919, W H Johnson 919, O B Russell 1015, A Severance 945, A Prentiss, Esq., 893—\$1 due; Mrs B Hall 964, J Lawrence 910, Geo Hamilton 1014, C Hare 964, A Weldon 872, M A Sovereign 939, M A Karnes 952, W Campbell 965, N Howe 924, J Brewster 958, Mrs L Carvin 919, T Harley 950, B S Reynolds 919, J Cunard 937, J Lyon 919—each \$2.

P Scott 950, H Noyes 919, A Sargent 936, Dr CO Town 919, J P Simpson 919—each \$3.

Wm Winn 919, C W Stewart 919, J H Piper 971, and 25 cts. on G to 146, S Floyd 1031 and G to 150, J Corporan 901, J Tooker 919—each \$4.

J M Hale 984, J L Hyde 971—each \$5.

B F Carlton 919, \$1.67; D M Bowles 919, 80 cts.; L Parker 919, \$1.85; M T Yoder, books sent the 8th, \$2.25, T Dudley 919 and tracts, \$2.15; L E Hazen for Mrs E H, 919, \$1.33; W Sumner 919, \$1.25; J A Heagy on account, \$6; E G Hatch 932, \$2.50; I C Wellcome on acct \$15—Have cr. \$10 to J Litch; M S Wicker 919, \$2.25; S Raggles 919 and book, sent the 6th, \$2.30; H Buckley 965 and on G to 150, \$2.25; J Barker 964, \$2.25; E D Sovereign and S J Mitchell, each 25 cts on G to 150; D Campbell, on acct, \$7.25.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1-2 KNEELAND-STREET, (UP STAIRS,) BOSTON, MASSACHUSETTS,

in the building of the "Boston Advertiser Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

**TERMS.**—\$1 for six months, or \$2 per year in advance. \$1.13 " " " \$2.25 per year, at its close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a-year, in addition to the above: i.e. \$1 will pay for twenty-three numbers, or \$2.25 a-year. The same to all the Provinces.

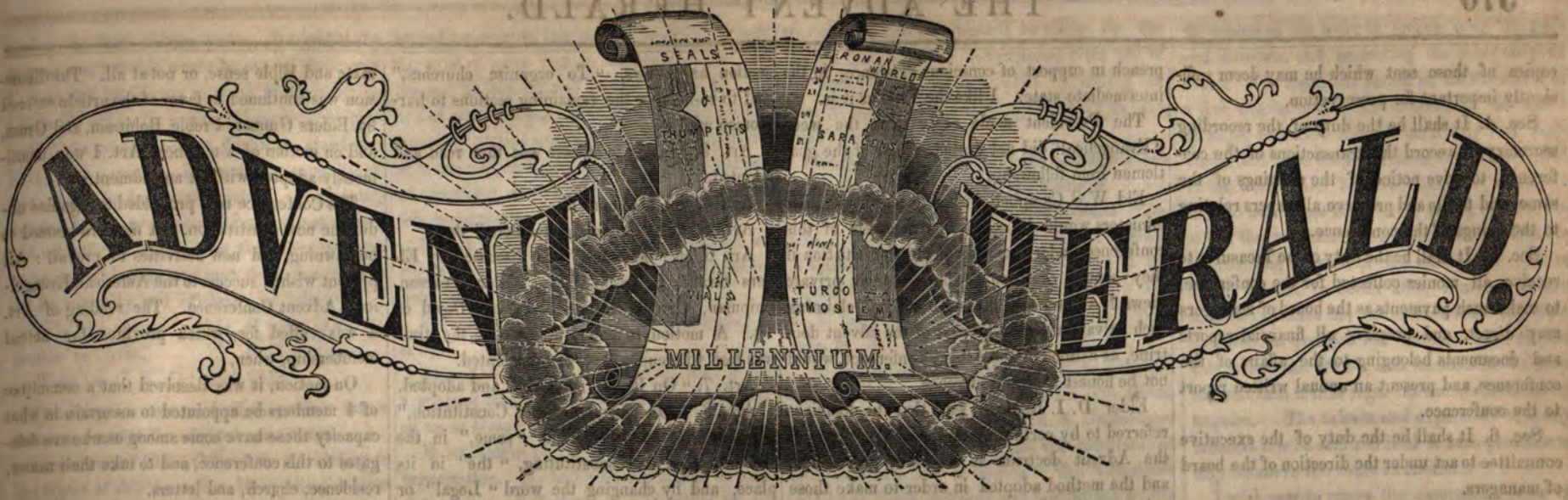
ENGLISH SUBSCRIBERS have to pre-pay two cents postage on each copy, or \$1 04 in addition to the \$2 per year. 68 sterling for six months, and 12s. a-year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

**POSTAGE.**—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

### Agents.

Albany, N. Y. .... Wm. Nichols, 185 Lydius-street.  
Bridgeport, Ct. .... All Andrews.  
Burlington, Iowa. .... James S. Brandeburg.  
Bascos, Hancock County, Illinois. .... Wm. S. Moore.  
Bristol, Vt. .... D. Bosworth.  
Cabot, (Lower Branch), Vt. .... Dr. M. P. Wallace.  
Cordova, Rock Island Co., Ill. .... O. N. Whitford.  
De Kalb County, Ill. .... Charles E. Needham.  
Cincinnati, O. .... Joseph Wilson.  
Dunham, C. E. .... D. W. Sornberger.  
Durham, C. E. .... J. M. Morcker.  
Derby Line, Vt. .... S. Foster.  
Eddington, Me. .... Thomas Smith.  
Fairhaven, Vt. .... Elder J. P. Farrar.  
Hallowell, Me. .... I. C. Wellcome.  
Hartford, Ct. .... Aaron Clapp.  
Homer, N. Y. .... J. L. Clapp.  
Haverhill, Mass. .... Edmund E. Chase.  
Lockport, N. Y. .... R. W. Beck.  
Johnson's Creek, N. Y. .... Hiram Russell.  
Morrisville, Pa. .... Wm. Kitson.  
Newburyport, Mass. .... Dea. J. Pearson, sr., Water-st.  
New York City. .... Dr. J. Croft, No. 108 Columbia st.  
Philadelphia, Pa. .... J. Litch, No. 47 North 11th st.  
Portland, Me. .... Alexander Edmund.  
Providence, R. I. .... Anthony Pearce.  
Philipsburg, St. Armands West, C. E. .... C. P. Dow.  
Princes Anne, Md. .... John V. Pinto.  
Salem, Mass. .... Chas. H. Berry.  
Springwater, N. Y. .... S. H. Withington.  
Shabbona Grove, De Kalb county, Ill. .... N. W. Spencer.  
Somonauk, De Kalb Co., Ill. .... Wells A. Fay.  
St. Albans, Hancock Co., Ill. .... Elder Larkin Scott.  
Stanbridge, C. E. .... John Gilbreth.  
Sheboygan Falls, Wis. .... William Trowbridge.  
Toronto, C. W. .... Daniel Campbell.  
Waterloo, Sheffield, C. E. .... R. Hutchinson, M. D.  
Worcester, Mass. .... Benjamin Emerson.





WHOLE NO. 914.

BOSTON, SATURDAY, NOVEMBER 20, 1858.

VOLUME XIX. NO. 47.

#### ADJOURNED MEETING

OF THE

#### Nineteenth Annual Conference.

Organization of the American Evangelical Advent Conference—Adoption of a Constitution—Election of Officers—Formation of the American Millennial Association—Approval of a Constitution for said Association—Conditions of Membership—Resolves on Church Order—Harmonious Proceedings, &c. &c. &c.

The adjourned meeting of the Nineteenth Annual Conference of Adventists, convened, at the hour appointed, on Tuesday, Nov. 2d, in the Advent chapel Thomas st. Worcester, Mass.

The President, Sylvester Bliss, took the chair called the conference to order, and said:

#### Brethren of the 19th General Conference:

At our meeting in Boston in May last it was voted to adjourn to meet at the present time and place; and in accordance with that vote we are now in session.

Eighteen years ago the present autumn there was assembled in the metropolis of New England the "first General Conference of Christians expecting the advent of our Lord Jesus Christ." They assembled there from various parts of our land, members of various christian denominations to discuss the subject of prophecy, to do what they could to induce its study, and to aid in the more rapid spread of the everlasting gospel of "the kingdom at hand," that the way of the Lord might be prepared, irrespective of "the precise period of his coming."

That meeting was so beneficial in its results, and such an interest in the study of prophecy was there manifested, and has since continued, that similar meetings have been annually held from that day to the present. And now, on this day, when the people of this state are depositing in their respective precincts, their votes for the candidates of their choice to fill the various offices within the people's gift, we, professing allegiance to a Ruler, higher than any on earth, are here assembled, in expectation of the coming of Him "whose right it is," to reign and rule, "King of kings, and Lord of lords."

Between the time first named and the present more than half a generation has passed away,—more than one half of all then living have gone into the unseen world and rendered up their account—to come forth from their opening sepulchres at the resurrection of the just; or, to awake at a later period, "to shame and everlasting contempt."

During this period, what vicissitudes we have passed through! and what inroads death has made in our ranks! How many, who, half a generation ago, stood shoulder to shoulder with us in this "fight of faith," have rested from their labors! But, sorrowing not as those who have no hope, and believing that our loss is their gain we will not turn aside to bedew their dust with our tears, nor bemoan their memories. We are still left, a goodly company, animated by the same desire, and encouraged by the same hopes that actuated them.

Our condition, however, is materially different. The doctrine of the coming and reign of Christ had not then encountered the world's derision. Its mere novelty, then would attract the attention of multitudes, such as now disregard it as a "twice told tale." It had not then been made

a synonym, in the minds of thousands of converts Christians for the manifold errors which hundreds have endeavored to incorporate with it. It had not then incurred the odium which has since attached to it from the mistakes of its injudicious friends. And, for various reasons then existing, which do not now, it had more easy access to the ear of the church and world. What then, is our duty, in relation to this cause under its present aspects? and what may we consistently do in connection with it, to extend a knowledge of the Redeemer's kingdom?

Truth is eternal and immutable. The word of the Lord standeth sure. Hath he spoken and shall he not do it? Though the heavens fall, the mountains be removed out of their places, and the earth be dissolved, we know that no jot or tittle, that not the minutest promise of Jehovah can fail. As the same promises of the glorious future stand on record now, that did then; as the scriptures speak the same language respecting the new creation, the gathering out from all nations of an elect people for its possession, and the coming of the Redeemer to reign over his redeemed and resurrected ones, we cannot doubt that these are events for which we should wait and watch; and believing this, we cannot doubt that it is our duty, by precept and example, by the use of the press and the living preacher, to do what we can to commend these truths, and to extend a knowledge of them according to our respective spheres of usefulness—working in the vineyard of our common Master, at our several posts, and in the manner in which God shall have indicated, that he has called us respectively to labor.

If we would do the work which the Lord has assigned us, we need to distrust our own wisdom, to seek that which cometh down from above, and to strive to rely solely on Divine guidance.

The secretary, (F. Gunner, of Salem) read the minutes of the previous Conference, which were declared approved.

The chairman of the Committee on Constitution, (Elder John Pearson, jr. of Newburyport Mass.) stated that the committee was ready to report:

1st, the committee had prepared an address, published the same in the Herald, and through the secretary had mailed it, in printed circular form, to 120 ministers, &c. resident in the United States and Canada. The following is the address of the committee—

#### CIRCULAR.

To the Churches and Brethren throughout the United States and the Canadas. — BELOVED BRETHREN:—By a vote of the last Annual Conference it has been made our duty to address you on the subject of a regularly Delegated Conference.

The history of the past, and the aspect of the present as connected with the interests of our cause, make it evident that the time has come demanding the organization of such a Conference. While our members and resources have increased in a proportionate ratio, our annual gatherings have decreased in attendance and efficiency.—And the question at once presents itself, to what shall we attribute the present condition of our yearly Conventions, which are of so much importance to the general good of this holy enterprise? There can be but one reasonable reply:

the lack of an efficient system of convening, governing, and carrying into effect the various measures devised and approved. Heretofore our Conventions have been but temporary organizations, existing a few days, composed of such as may happen to be present; thereby being deficient in two essential elements—a continuous energy of action, and of responsibility.

Therefore, in order to give life and power to these conferences, we must have a permanent organization, composed of regularly chosen delegates from our churches, which will create not only local responsibilities, but, also an accountability to the Body formed by these delegates.—This will insure the prosecution of all measures adopted to their end; impart character and stability to the Annual Conferences, and meet the general exigencies of our cause.

And now we solicit your views in regard to this important matter, in order to assist this Committee in the duty of preparing a Constitution to be submitted to the consideration of the meeting which will be convened, on the first Tuesday in November, next, at Worcester, Mass. and also your co-operation in bringing about this object, so desirable.

Will you please give this your immediate attention, and an early response?

JOHN PEARSON, JR. Newburyport, Mass.  
LEMUEL OSLER, Providence, R. I.  
F. GUNNER, Salem, Mass.

August 23d, 1858.

The chairman further stated, that the Committee had received a number of written communications in reply to their address from which he submitted the following extracts:—

One Bro. writes:—"I have no doubt of the importance of the matter, the cause needs all the aid combined effort can give it."

Another says:

"I am fully satisfied that this organization should be effected."

Another:

"The object meets my entire approbation, and hope it may be accomplished."

Another:

"There has been a great amount of labor among us, almost entirely lost, for want of an efficient, combined, and united form of labor or plan of operation."

Another:

"I feel the most lively interest in your proposition for a proper delegated conference."

Another:

"I am heartily glad that you are waking up to your best interests in New England. I congratulate you all in your representative Conference."

Another:

"My conviction has been, for years, that nothing short of a complete system will answer for us; and I think that time has fully demonstrated its truthfulness. Let us then, have done with half-work, and placing before us a distinct object and a definite method of reaching it, we may hope for prosperity within our borders."

And finally, as chairman of the committee, Elder Pearson read the subjoined Constitution:

#### CONSTITUTION.

##### Article First.

This conference shall be known by the name of the American Evangelical Advent Conference.

##### Article Second.

The objects of this Conference shall be the advancement of the cause of Christ by the dissemination of views in harmony with the important truths, declared by the conference assembled at Albany, N. Y., May 29, 1845, and reaffirmed in Providence R. I. Nov. 1856.

Sec. 1. First by securing an energetic and systematic prosecution of the important work in which we are engaged.

Sec. 2. To organize churches.

Sec. 3. To give encouragement and aid to suitable men to enter the ministry.

Sec. 4. To support missions.

Sec. 5. To promote the cause of Bible classes and Sabbath Schools.

Sec. 6. The organization of a society, having for its primary object the publication of Periodicals, Books and Tracts, for the dissemination and defence of our religious sentiments.

Sec. 7. To place the conference in a condition to receive and appropriate gifts and legacies for the furtherance of the afore named objects.

##### Article Third.

The officers of this society shall be a President, Vice Presidents, Treasurer, Recording and Corresponding Secretaries and an Executive Committee; who together shall constitute a board of managers.

##### Article Fourth.

The members of this conference shall be composed, first of the Pastors of churches of Adventists, Second, Evangelists acting in harmony with and sanctioned by such churches. Third brethren of unquestionable Christian character, who sympathize with the objects of this conference, but from their isolation are not members of any advent church. Fourth, delegates from such churches or associations of churches.

##### Article Fifth.

Any person in regular standing in other Evangelical denominations may, upon application to the corresponding secretary, be voted an associate member of this conference, and shall be entitled to all the privileges of this association except being eligible to office.

##### Article Sixth.

The annual meeting of this conference shall be convened on the 2d Tuesday in Sept., at such place as the conference shall from time to time appoint.

##### Article Seventh.

This conference may at any regular meeting adopt such rules of order for its government and greater efficiency as shall be in harmony with this constitution.

##### Article Eighth.

This constitution may be altered or amended by a vote of two thirds of the members present at any regular annual meeting, provided such alterations have been presented to and allowed by the previous annual meeting.

##### Article Ninth.

Sec. 1. The officers of the conference shall be elected annually by ballot.

Sec. 2. The President shall perform the duties of a presiding officer, and in his absence a vice president.

Sec. 3. It shall be the duty of the corresponding secretary, to correspond with individuals or associations wishing to communicate with this body; to file all letters received and to keep



copies of those sent which he may deem sufficiently important for preservation.

Sec. 4. It shall be the duty of the recording secretary, to record the transactions of the conference, to give notice of the meetings of the same, and to file and preserve all papers relating to the doings of the conference.

Sec. 5. It shall be the duty of the Treasurer to receive all monies collected for the conference, to make such payments as the board of managers may direct, and preserve all financial reports and documents belonging to the affairs of the conference, and present an annual written report to the conference.

Sec. 6. It shall be the duty of the executive committee to act under the direction of the board of managers.

Sec. 7. The duty of the Board of managers shall be to pay special attention to the wants and interests of this conference, by the appointment of sub-committees of their own number to take charge of the objects specified in sections second, third, fourth and fifth of article second of this constitution, and who shall present through the board of managers written reports of their doings and the state of the cause among us under their care. And farther it shall be the duty of the board to report through their chairman to the conference at its annual meetings all matters of interest which have come before them. It shall further be the duty of the board of managers, to take immediately the necessary steps to qualify them to legally receive and hold for this conference all gifts and legacies which may be made to this body.

#### POWER OF THE BOARD OF MANAGERS.

The Board of managers shall have power to form their own By Laws, provided they are not repugnant to this constitution, to fill all vacancies which may occur during the year, call special meetings when any three of their number shall deem it necessary, and to employ an agent or agents for the prosecution of the work indicated in section second, third, fourth and fifth of article second of this constitution, and transact any business which of right belongs to their station, and which shall be of interest and profit to this conference.

On motion of Elder O. R. Fassett, of Westboro', Mass., it was

Resolved, that the constitution submitted by the chairman of the committee, be adopted by this conference.

On motion of Elder John Pearson it was Resolved that the conference proceed to consider separately each article and section of this important document.

The Secretary read Article 1st, on Title.

A discussion ensued, relative to the word "Evangelical," calling forth remarks in approval from Elders Robinson, Pearson and others, whereupon Elder Miles Grant, Editor of the "Crisis," arose to say that he was interested in the import of the word "Evangelical," as interpreted by this conference. He said it was well known to the Body of Adventists, that he believed in, and preached the sleep of the dead, but did not dis-fellowship those of the opposite view. Hence he wished to enquire, "Was he at liberty to preach the sleep of the dead, and be fellowshipped by the conference?" If not he felt himself excluded.

To this question of Elder Grant, the President of the conference made reply in the affirmative; with the understanding that the doctrine of the sleep of the dead, was not recognized as part of the Advent doctrine. Private views were private property. The conference did not endorse the views of Elder Grant, or of Sylvester Bliss, as any part of the Advent doctrine.

Elder Pearson, of Newburyport, Mass., obtained the floor, and enquired if any new interpretation was to be given, to the word Evangelical? If not, then all who considered themselves Evangelical, would fail to discover any objection in the word. If this word excluded Elder Grant, then am I also excluded. I believe and preach the conscious state of the spirit after the death of the body, and my tactics for the future will be somewhat different from the past. I shall be no longer silent, but when opportunity offers

preach in support of conscious existence, in the intermediate state. I like the Title as it is.

The President made reply that the word "Evangelical" did not exclude either of the gentlemen from fellowship.

Eld. W. S. Campbell, wished to enquire whether ministers would be considered members of this conference under the Title of the Constitution if they should continue to preach their private views? Answer was made To do so, claiming such private views to be part of the advent doctrine, as defined by the Albany conference, would not be honest to this conference.

Elder D. I. Robinson said that the doctrines referred to by certain brethren were not part of the Advent doctrine as originally proclaimed, and the method adopted in order to make those peculiar doctrines go with community, was unfair. Instead of preaching those doctrines on the responsibility of the persons endorsing them, they had been fastened to the original platform.

Elder Grant wished to know in what the advent doctrine consisted? Was it part or all of the Bible? If part, I wish it were all.

The President said that the Bible contained many clusters of sacred truths. The Advent doctrines formed one of the many clusters, which had been in a great measure neglected or misunderstood. We as a body of believers resuscitate, revive, and give prominence to the same in their connexion with the coming of the Lord in judgment.

On motion of Elder Osler, it was Resolved, to lay Art. 1 upon the table.

Article 2, on the Object of the Conference, was now read and adopted.

On motion of Elder J. Pearson it was voted to reconsider the adoption of Art. 2, and to amend by adopting the constitution, Article by Article, and Section by Section.

Sec. 1. of Art. 2 was now read and adopted.

Sec. 2 do. "To organize churches." do.

Sec. 3 do. "To encourage suitable men to enter the ministry." do.

Sec. 4 do. "To support Missions." do.

Sec. 5 do. "On Sabbath schools," was amended, so as to read, "Bible classes and Sabbath schools."

Sec. 6 do. "The organization of a society for the publication of Periodicals, Books and Tracts, &c." Adopted.

Sec. 7 "On gifts and legacies," was read and adopted.

Elder D. I. Robinson entreated the members of the conference to give their serious consideration to the sections of Art. 2 as now adopted. In his mind they were of the utmost importance to our well being and success. Some well wishers of the cause had expressed their desire to give to it support, and others must be ready to do the same good work.

Elder H. H. Gross, of Homer N. Y., requested some farther explanation of Sec. 6 of Art. 2 on Publications. He advocated the position of Bro. Himes, and asked that a full understanding be entered into between the New Society and the Herald Office.

Art. 2 was now called for and underwent a second reading, when on motion of Elder Gross, Sec. 6 was reconsidered.

Elder John Pearson said that the conference should act as if there was no "Herald," or "Crisis" Periodical in the case.

Elder Himes addressed the chair and thought it would be well to read before the body now in session, a constitution, already prepared by brethren who had given much thought and labor to the subject, with the view of forming an Association to publish a Periodical, books, tracts, &c., to disseminate the religious sentiments we cherish. If the constitution he referred to was now read, the object would be seen in a clearer light. He wished to help on the work and not retard its progress.

A motion was now made to lay Sec. 6 upon the table. The Vote was called and the chair declared the motion lost.

On motion of H. H. Gross section 6 was re-adopted.

Sec. 7 of Art. 2 was called for, and re-adopted.

On motion of Elder Himes it was voted to insert between section 1 and 2 of Art. 2, a new

section as follows, "To organize churches," and to re-number the remaining sections to harmonize with it.

Art. 3, relating to officers was then read and adopted.

Art. 4. do. Members do.

Art. 5. do. "Associate members." do.

Art. 6, on "meetings," was discussed by Elders Grant, Robinson, Gross, Osler, Pearson, Shipman, Orrock, Himes and Bro. Dowd of Vt. A motion to amend by altering the time was lost, whereupon Art. 6 was adopted.

Art. 7, "On Rules," was read and adopted.

Art. 8, "On amendments of Constitution," was amended by striking out "some," in the last line, and substituting, "the" in its place, and by changing the word "Legal" or "Annual."

Art. 9, On the Election of Officers, was read, and section 1, adopted.

Sec. 2, "On the duties of the Presiding Officers," adopted.

Sec. 3, do. Corresponding Secretary, do.

Sec. 4, Recording Secretary, do.

Sec. 5 do. Treasurer, do.

Sec. 6 Executive Committee, do.

Sec. 7 Duty of the Board of managers, was amended by striking out the word "in trust" occurring between the words "receive and hold," for this conference, &c.

The 7th section was then adopted as amended, and Art. 9 adopted as a whole.

Art. 10, on the Power of the Board of Managers, was next read, and adopted without discussion.

On motion of Elder John Pearson, it was Resolved that the Constitution be now adopted as a whole, with the exception of Art. 1, relating to "Title," which was previously laid upon the table.

The chairman of the Business Committee (D. I. Robinson) announced that the daily sessions of the conference would begin with devotional exercises at quarter before 9 A. M. and adjourn at 12 o'clock. Preaching at 2 P. M. and the Business of the Conference to be resumed at the close of the sermon. Preaching again at 7 in the evening.

Bro. J. W. Heath informed the conference that he was charged to request the ministry to conduct the services of the Daily Union Prayer Meeting holden in the 2d Baptist church, Pleasant St. as by a vote of that meeting it was decided to invite them.

On motion of Elder J. V. Himes, it was voted to cordially accept the invitation to take charge of the Union Prayer meeting, and the Business Committee were authorized to provide a minister for the opening services of each morning. Adjourned to 2 A. M.

#### DEVOTIONAL SESSION—2 P. M.

The exercises were commenced by singing hymn 600, beginning,

"Thus far my God hath led me on,  
And made his truth and mercy known;"

Elder D. I. Robinson read from Isa. 55, and then addressed the throne of grace.

Elder I. H. Shipman preached a very profitable discourse from Tim. 4:8. Subject, Personal Piety. The discourse was followed by singing Hymn 694, and the Benediction was pronounced by D. I. Robinson.

#### ADJOURNED BUSINESS SESSION—3 P. M.

The conference came to order, and on motion of Elder Pearson, Art. 1, of the Constitution, was taken up from the table. Elder J. V. Himes and Miles Grant stated their wish to have the word "Evangelical" stricken out, they preferring the old Title of "Adventists."

Elder Pearson was unwilling to have their request granted. He said that the word "Evangelical" could not be construed so as to exclude any real believer in Christianity. If any good brother is evangelical, he certainly will not object to it; if he is not evangelical, it would cut him off, and should of right do so.

Elder M. Grant stated his objection to be, not so much to the word, as to the definition.

Elder Pearson in reply said that the word conveyed its own definition, and was open to all those who believed in the 2d personal visible coming of Jesus Christ to this earth to reign in glory. We hold the word in its primary, legiti-

mate and Bible sense, or not at all. The discussion was continued in favor of the article entered by Elders Gunner, Preble, Robinson, and Gross, and on motion of a member, Art. 1 was unanimously adopted without amendment.

The Conference now proceeded to organize under the new constitution. A new era seemed to be dawning, and new activities to prevail: All present wished success to the American Evangelical Advent Conference. The reading of Art. 4 was called for, which provides for actual membership, when,

On motion, it was Resolved that a committee of 4 members be appointed to ascertain in what capacity those have come among us who are delegates to this conference, and to take their names, residence, church, and letters.

The following names were called and elected to the above service. G. W. Burnham, R. R. Knowles, O. R. Fassett, and J. M. Orrock. The committee on names of delegates and credentials, reported, as pastors of churches entitled to membership: John Pearson Jr., of Newburyport, Mass., F. Gunner, Salem, Mass., L. Osler, Providence, R. I., D. Bosworth, Brooksville, Vt., I. H. Shipman, Sugar Hill, N. H., O. R. Fassett, Westboro', Mass., J. V. Himes, Boston, Mass., Chase Taylor, Abington, Mass., D. I. Robinson, Haverhill, Mass., J. M. Orrock, Stanstead, C. E., Philo Hawkes, Providence, R. I., G. W. Burnham, Worcester Mass.

They reported as Evangelists, the following names.

H. Bundy, Springfield Vt., delegate of the Advent church in Mount Holly, Vt., H. H. Gross, Homer, N. Y., C. Cunningham, Westboro' Mass., C. O. Town, M. D., West Lebanon, N. H., W. M. Ingham, Lawrence, Mass., T. M. Preble, East Ware, N. H., delegate of the N. H. conference, J. Croffut, M. D., New York, J. Litch, Philadelphia, delegate of the Messianian Conference, Pennsylvania.

They reported the following as delegates from the laity of the churches:

L. D. Wheeler, and H. Lunt, Newburyport, Mass., John G. Vallet, J. W. Beynow, J. Potte, O. B. Fenner, A. W. Brown, A. Pearce, R. R. Knowles, and Wm. C. Taylor, Providence, R. I., J. G. L. Himes and E. W. Marden, Boston, Mass., S. Bliss, Roxbury, Mass., V. Street-er, Westboro', Mass., Lorenzo Bowles, Ashburn, Conn., O. Dowd, Brooksville, Vt., E. W. Case, Bristol, Vt., Robbins Miller, Fair Haven, Vt., S. P. Miller, Low Hampton, N. Y., Geo. Phelps, New Haven, Conn., P. Paradee, Kingston N. H., Horace Newton, and L. Gibson, Mt. Holly, Vt., W. A. S. Smith, Charles Wood, and J. C. Stoddard, Worcester Mass., Elder W. S. Campbell, R. K. Stark, A. Clapp, J. Kelsey, Jr., F. W. Williams, Hartford, Ct., A. Coburn, E. E. Chase, Haverhill, Mass.,

The Secretary read a letter from Elder R. Hutchinson, of Shefford, Canada East, which is annexed:

To the conference of Adventists about to assemble at Worcester, Mass.:—Beloved brethren—As Bro. Orrock is leaving Canada to attend as a delegate the conference to meet in Worcester November 2d, I embrace the opportunity of sending you a few lines. It has been my wish to meet with you, but as I have been so recently in Boston, and as my health is very poor, I have concluded that I shall best serve the cause of Christ by remaining at home at this time.

But though I do not meet with you, yet I shall not feel any less interest in the result of your deliberations, and you will have my best wishes, and earnest prayers. So far as I have been able to ascertain the object of the conference, it has my unqualified approval. Something needs to be done to "save the cause." And if you come together with humble prayer, with self in the dust, and with a single eye to the glory of God, you may expect His presence, sanction, and blessing, and thus be able to place the affairs of the cause on such a basis, and in such a shape as will glorify "the Chief Shepherd," and tend to the furtherance of the gospel.

Though I profess to be no party man, but to belong to the entire family of Christ, yet I feel, a special solicitude for that portion of the family for which I have labored, cared, and suffered



during the last sixteen years. I might make suggestions, but this would be out of place, and I have full confidence in those brethren whose hearts are set on the accomplishment of the purpose of the conference. "Watch ye, stand fast in the faith; quit you like men, be strong, let all your things be done with charity." Only carry out this hortatory portion of inspired instruction, and all will be well. May God bless you and make you a blessing, and may the cause of truth in its integrity and efficiency, be subserved by you, is the sincere prayer of your unworthy brother in Christ,  
R. HUTCHINSON.

Waterloo, C. E., Oct. 25th, 1858.

The delegates now resolved themselves into a conference under the adopted constitution.

On motion of Elder Osler Art. 2, relating to the object of this American Evangelical Advent Conference, was read, when Elder J. Pearson moved the appointment of a committee to take into consideration, what shall be done under Sec. 6 of art. 2, of the constitution.

Elders J. Pearson, J. V. Himes, L. Osler, D. I. Robinson, and Bro. E. W. Case were nominated by the conference and elected, viva voce.

On motion of Elder Pearson, it was Resolved that the choice of permanent officers be the 1st business of the Wednesday A. M. session. Adjourned with benediction by I. H. Shipman.

The services of the evening began at 7 o'clock by singing the 543d hymn:

"Come, my soul, thy suit prepare."

The scriptures were read by J. M. Orrock, prayer offered by Eld. P. Hawkes; and the anniversary sermon, a practical discourse on religious revivals, was delivered by Elder F. Gunner, founded on Psalm 85:67, "Wilt thou not revive us again: that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation."

WEDNESDAY, 9 A.M. — BUSINESS SESSION.

D. I. Robinson, vice pres. pro tem., in the chair. The conference engaged in a short season of social worship.

After the reading of the constitution, the minutes of the previous session were called for, read and approved. Opportunity was now given for any newly arrived delegates to hand in to the committee their names and credentials. Several names were handed in, and were transferred to the beforementioned list.

On motion of Elder Croffut, arts. 4 and 5 of the constitution were re-read, and remarks were made in connexion with them by Elders Himes, Gunner, Croffut, Osler, Bosworth, and Robinson.

A committee of 5 was now appointed by the conference in session, to nominate officers to serve for the ensuing year: R. R. Knowles, of Providence R. I., John G. L. Himes, of Boston, Mass., C. Wood, Worcester, E. W. Case, of Bristol, Vt., and Peter Paradee of Kingston N. H. constituted the nominating committee.

Elder I. H. Shipman wished to know the contents of art. 3, on the names of officers, which was read accordingly.

On motion of Elder Osler, Resolved that the executive committee recognized by art. 3, consist of four members.

Bro. R. K. Stark, one of the delegates from Hartford, Ct., arose to enquire for the time to call up the question of church organization? Bro. Stark offered some practical suggestions. He said the conference must do something in this matter. The four delegates sent up by the Hartford brethren, went for organization. He and his brethren had come to the conclusion that they had spent enough time and money without any adequate return. They had carried water in a sieve long enough. They had come up with a strong desire for some practical organization. They asked the conference to do something by the way of encouragement. They did not ask the conference to give them a form of church organization, but to recommend order and system in the churches.

The remarks of this delegate were apposite, and produced a good feeling among the membership.

The President in reply, stated that the question of church organization would come up under sec. 2, at a future session.

Elder H. Bundy, of Springfield Vt., stated that

he had come up to this conference feeling deeply the want of more system and organization. In the past he had opposed creeds, system, &c., but he had now changed his mind. Already he had organized several small churches in various places of labor, and now they were prosperous; he hoped something more would be done in relation to this important matter.

Deacon Lunt, of Newburyport, approved the regular organization of churches. He desired order and system in the house of God.

Elder J. Pearson offered some encouraging remarks.

Elder Osler thought it would be well to send a minister through the State, who was well posted up in Gospel order.

Elder Croffut of N. Y. supported the idea of organization. He had seen its benefit to small communities of Christians. It helped to give them character and stability, and preserved them from destruction by disorganizers.

Elder Robinson gave it as his opinion that Evangelists would do well to persuade as few as two or three believers to come into church order who might be isolated in their condition or locality.

At this point the discussion rested, and R. R. Knowles chairman of the committee on nominations reported the choice of his committee to be for

President, John Pearson, Jr. Newburyport, Mass.; Vice President, Lemuel Osler, Providence, R. I.; Recording Secretary, F. Gunner, Salem Mass.; Corresponding Secretary, O. R. Fassett, Westboro', Mass.; Treasurer, A. Pearce Prov. R. I.,

For Executive Committee:

J. V. Himes, Boston, Mass.; D. Bosworth, Bristol, Vt.; I. H. Shipman, Sugar Hill, N. H.; H. H. Gross, Homer, N. Y.; J. M. Orrock, Ca. East, added member.

On motion of Elder Osler, Brethren H. Lunt, Arnold W. Brown, and Osborne Dowd were appointed tellers.

The annexed Resolution was received, and ordered to be put on file with the papers of the conference.

Resolutions of the Pennsylvania Conference, July 31, 1858.

Whereas, this conference has been informed, through its President, that a communication has been received by him from Elder L. Osler, one of the committee on a delegated general conference, requesting him to bring the subject before this conference, and desiring an expression of opinion from us, with any suggestions we have to make in reference to the subject. Therefore resolved, that we appoint our President, Elder J. Litch, as our messenger, requesting him to attend the adjourned meeting of said conference, to be held in November next, and communicate to them our views on the subject of faith and order; and if they are such that we can harmoniously co-operate with our brethren in such a conference, it will afford us pleasure so to do.

True copy of the minutes of conference, July 31, 1858.

WM. PRIDEAUX, }  
THOS. WARDLE, } Secretaries.

Elder John Pearson moved a re-consideration of the vote on the number of the Executive committee, and offered an amendment that four be stricken out, and five be substituted and that Bro. J. M. Orrock, the added member, be elected to fill the vacancy. A vote was taken and the motion prevailed.

On motion, it was Resolved to ballot separately for the respective officers. Ballots were in demand and the conference went into an election.

The Tellers announced, in order, the election of the persons whose names had been presented by the nominating committee, as given above.

At this stage of the proceedings Elder D. I. Robinson, chairman pro-tem., formally resigned his post, congratulated the Conference, and welcomed Eld. John Pearson, jr. the President elect, who took the chair as the Presiding officer of the American Evangelical Advent Conference.

The President, upon assuming his seat, made a neat speech, in which he designated Jefferson's and Cushing's manuals as standard authorities of

appeal, but pledged himself to abide by the Higher Law which he denominated "the will of this conference," and concluded by calling the Vice President and Recording Secretary to take seats by his side.

The President announced to the conference that their officers were prepared for Business.

On motion of D. I. Robinson, a special committee, to consist of 3 members, was appointed to consider what action to advise relative to organization of Churches. The chair appointed D. I. Robinson, Aaron Clapp, and I. H. Shipman, N. H.

Elder Josiah Litch, President of the Pennsylvania Conference, obtained the floor, and stated that he wished to address the A. E. A. Conference, and in doing this he would ask the attention of the conference now in session to the Principles of Divine Truth, believed and maintained by the "churches of Messiah," in Pennsylvania and Canada West, and also to their Basis of church union and church order. His object was to ascertain if this conference recognised the churches of Messiah as Evangelical.

At the close of Elder Litch's address, Elder F. Gunner of Salem offered the following:

Resolved, That the Report of the President of the Pennsylvania conference of churches of Messiah be accepted by the A. E. A. Conference, and that a vote be taken to fellowship and recognise them as Evangelical christians in faith, hope and purpose, and as co-laborers with this body in the great mission of our coming Lord.

A discussion ensued, having for its object the erasure of the word "faith," in the Resolution of Elder Gunner.

On motion, the Resolution was laid upon the table until the afternoon business session, and the conference adjourned with Benediction from Elder J. V. Himes.

DEVOTIONAL SESSION, 2-P. M.

The afternoon services were opened by singing the 131st Hymn, commencing, "sing to the Lord," &c.

The Scriptures were read and prayer offered by Elder L. Osler, and a very suggestive discourse on prophecy and commandment preached by Elder J. M. Orrock, from the words of Peter, Epis. 3: 1 2. The choir sang, "Be thou, O God, exalted high," and Elder G. W. Burnham pronounced the benediction.

BUSINESS SESSION, 3, P. M.

On motion, the resolution offered by Elder F. Gunner was taken up from the table, amended by omitting the word faith, and passed unanimously.

Elder J. V. Himes requested and received permission to make the following statement:

Beloved brethren of the Evangelical Advent conference:—The organization of the conference you have now initiated, has with me been a long-desired object. So long ago as the 18th Annual Conference of our brethren in Boston, I addressed them on this subject in the following words:

A more perfect organization is now required.

Though thus united, and as a distinct body engaged in a specific work, yet we have from the beginning lacked that proper organization which should have characterized a people holding such important and essential truths. This defect was not so much felt when we were amid the excitement of our early labors. But when the strong sympathies among ourselves and the outward pressure from our opponents passed away, we not only felt the need of a healthy Scriptural organization, but an absolute necessity for it. No period of our history has so urgently demanded union and organization as the present. At this juncture and without further delay we should organize ourselves perfectly, that we may labor successfully, and continue in our work to the end. Believers in the speedy Advent of our Lord and Savior, in the length and breadth of the land, who feel an interest in this cause, and make it paramount to all others, should be regarded as the body. From such persons, existing in any locality, of a smaller or larger number, a delegate could be sent to the general conference, to take part in all that pertains to a general supervision and oversight of the Advent cause, in all its business departments. The time may soon come, when we shall be united in the appointment of a committee, or board, who may perform

the wishes of the body in looking over its general interests, and promoting the prosperity of cause. Too much has rested on the shoulders of a few, who have felt the interests of the cause at heart, and have labored untiringly and zealously, and have been overtaxed in body and mind in the work. Let brethren therefore, arise and help to bear these burdens by taking upon themselves the responsibilities and labors incident to the carrying forward of this enterprise. In so doing, we shall be better able, if united, to sustain and advance the cause of truth. By such a course our position will become more distinctive before the world; and we shall be far more efficient, than if it is regarded as an individual enterprise. The talents and experience of early laborers can be still retained in such positions as may subserve the cause in future.

I wish now to renew the assurance I have so often given, of my readiness to resign the publication department of the Advent cause, which has hitherto been in my possession and under my direction, into the hands of a Society, or Association, properly and effectively constituted, whose formation may be (or has been) recommended by this conference, to carry on this department in the future. My brethren will understand that this transfer will include the office of the Advent Herald, the publication and management of the Herald, and the issuing of books and tracts. I make this statement to clear the way for the unembarrassed action of the conference now assembled, on the matter.

It will be due to me, to take some preliminary action on this subject, without delay, as I am precluded from making any arrangements for the future, while the matter is pending. All of which is respectfully submitted.

J. V. HIMES.

Worcester, Nov. 3, 1858.

On motion the foregoing statement of Elder Himes was ordered to be put upon the conference records.

Elder L. Osler, the chairman of the committee appointed to consider Sec. 6 of Art. 2, stated that he was ready to report.

Report was read and accepted.

[This Report consisted of a Constitution to be recommended for the proposed American Millennial Association; which will be found in another column.]

On motion it was Resolved to adopt the constitution of the A. M. A. article by article, and section by section. The Secretary was requested to read the sections of the articles of this constitution separately; each article and section was voted upon, and finally adopted as a whole.

The chairman of the committee on organization of churches made the accompanying report, which was laid upon the table.

Resolved, that this Conference do hereby recommend to all our brethren through the land, to unite together in church order, where three or more can be found in favor of it, by enrolling their names together for that purpose, appointing a Deacon, and putting themselves under the care of a good pastor; and also to support meetings regularly, as often as practicable, and observing the ordinances, and gospel discipline faithfully; and to send one or more delegates to this conference to represent their condition and wants; and to co-operate with us in carrying on the great work of God.

D. I. ROBINSON.

A. CLAPP.

I. H. SHIPMAN.

The Business Committee reported a series of resolutions, which, after reading, were laid upon the table.

Adjourned to Thursday 9 a. m.

DEVOTIONAL SESSION, WEDNESDAY, 7-1-2 P. M.

The opening services were conducted by Elder D. Bosworth, of Bristol Vt. Elder J. Litch gave an interesting expository discourse, founded upon the words of Matt. 16:27, 28.

The choir sang a well-selected piece, and the Pastor of the church dismissed with the benediction.

THURSDAY 9 A. M. BUSINESS SESSION.

Devotional exercises were conducted by Elder D. I. Robinson. Minutes of Secretary were read and approved.

Dr. Town wished to offer a resolution in rela-



tion to some remarks made by members in relation to certain persons of opposite views.

The President stated that the remarks of private members were not endorsed by this conference, unless voted upon, adopted, and recorded in the Secretary's minutes; and all business to come before this body should be presented through its proper channel.

On motion of Elder Himes, Dr. Town was permitted to present the resolution, which read,

Whereas—

Bro. D. I. Robinson, on the floor of this conference Tuesday, P. M. speaking of the different classes of Adventists, said that the age to comeites do not come here to trouble us; 2d, the Shakers who believe in the Advent, in the person of Ann Lee, do not come here to trouble us; 3d, the seventh-day Adventists do not come here to trouble us; 4th, there is a class who do come here to press their views upon us, meaning as we suppose those of us who believe in the death question, and take and read the Crisis; therefore,

Resolved, that this conference do not endorse the remarks of Elder D. I. Robinson.

The resolution was received, when Dr. Town contended earnestly in defense of his cherished sentiments. He was followed by Elders Preble and Osler, and the delegate from Hartford, all of whom wished the matter understood. Elder Osler made some remarks which called up Sylvester Bliss, who arose to a point of order. The President allowed it to prevail, when Elder Osler withdrew his remark.

Elder Robinson stated to the President, that he did not intend to distinguish the readers of the Crisis, nor to be personal. Dr. Town simply supposed it; indeed he was astonished to discover that an individual member was singled out as the oracle of the body. He said, "I think I mentioned no 4th class at all."

A motion to lay the resolution upon the table was lost.

S. Bliss now argued the case, calling the attention of the President to the fact that the objectionable remarks, if made at all, were the property of the previous conference, and therefore could not belong to the A. E. A. conference now in session.

Elder Preble hoped that some expression would be taken by this body, in relation to those of opposite views, who, like himself, were desirous of acting in harmony, with the present conference.

Dr. Town arose, accepted the explanations and then withdrew his resolution.

Dr. Croft moved to reconsider the number of the Executive committee, and Elder Robinson moved to add 4 members to the number 5.

Bro. H. Lunt, of Newburyport, argued that such a course was objectionable, because the whole number of the Board of managers would then be even, and consist of 14. He preferred an odd number.

Elder Shipman wanted the balance of power to remain in the hands of the conference Board of Managers.

Elder Osler enquired for the reasons to increase the Executive committee to 9 members.

Elder Robinson, in reply, stated that a number of committees would be required to carry out the plans of the constitution, in Art. 2, and it was desirable to get suitable men on the committees in order to make them efficient in their action.

Elder Himes approved the motion on increase of Executive Committee. He wanted something done, so as to get the right men in the right office, and have working teams to labor in sympathy.

Further remarks were made by H. H. Gross, D. Bosworth, D. I. Robinson, L. H. Shipman, and L. Osler, when it was voted to increase the Executive Committee to 9 members.

On motion of Dr. Town, the chair appointed Dr. Town, J. F. Guild, and Anthony Pearce a committee to nominate 4 additional members to serve on the Executive Committee.

On motion of D. I. Robinson, the Report of the committee on church organization was taken up from the table, and supported by Phelps, Croft, Lunt, Bosworth, Bundy and Stark, when the chairman reported the additional nominations to be D. I. Robinson, J. F. Guild, R. R. Knowles, and J. G. L. Himes.

Brethren H. Lunt and James Pottle were appointed tellers. The ballots were circulated, and the vote taken resulted in the election of Brn. Robinson, Guild, Knowles and Himes.

The Resolution on church order was called for, and, after reading, was finally adopted.

The conference now adjourned to meet at one o'clock.

At a quarter past 1 o'clock the meeting was called to order by the President. The Secretary being absent J. M. Orrock was elected Secretary pro-tem.

Elder D. I. Robinson moved that the Resolutions of the business committee, laid on the table during the forenoon session, be taken up, article by article, which was carried; and the following resolutions were passed, unanimously,—the 9th calling forth appropriate and somewhat amusing remarks from various brethren:

Resolved, That we deem the great want of the church to be individual piety; fervent, constant, experimental and practical piety; which is at the same time actively engaged for the conversion and salvation of men.

Resolved, That family religion is the great blessing of the domestic circle; that the daily reading of the Scriptures and prayer in the family, are an important means of increasing it, and should be attended to by all who can.

Resolved, That Christianity is essentially missionary in its character, and every church, minister and christian should be engaged in promoting the missionary work among the destitute and perishing; knowing that "he who shall convert a sinner from the error of his way shall save a soul from death and hide a multitude of sins."

Resolved, That while the evidences of the Lord's personal second coming nigh at hand to judgment, increase every year, this should confirm our faith and hope, and arouse our energies to redeem the time, to work while the day lasts, to honor God, save men, and be always ready, that when the Master comes, we may be prepared to enter into the joy of the Lord.

Resolved, That the circulation of appropriate books and tracts is one of the readiest ways of doing good, and we would recommend that all our churches and ministers see that it be attended to regularly and thoroughly.

Resolved, That Sabbath schools and Bible classes are appropriate and useful modes of Christian usefulness, aiming directly at the knowledge of the true meaning of Scripture and of the duties of life, and promoting the salvation of souls, and should be formed and prosecuted by young and old, wherever they can be formed.

Resolved, That abstinence from all intoxicating liquors, as a drink, and an active promotion of temperance among men, are a Christian virtue and duty.

Resolved, That Slavery is a sin against God, an outrage on humanity, a crime against society, and a curse to any country; and every christian should pray and labor for its overthrow.

Resolved, That the habit of using tobacco, in any of its forms, is an expensive and dangerous self-indulgence, that offends many: and should be abandoned by all: especially those who profess and love purity.

The following resolution was introduced by D. I. Robinson, and adopted:

Resolved, That the pastor and the members of the church worshipping in the Thomas St. chapel have our cordial thanks for their kind sympathy and liberal hospitality, extended to the members of this conference during its session in this place.

A bill of expenses incurred by the publication of notices of Conference, &c., was read by Elder Osler, and on motion of J. V. Himes, a collection was made amounting to the sum required (\$12.37.)

Bro. Stark made remarks respecting Bro. Himes, referring to his past labors, and desiring that his services be remembered in any transfer which may be made to the society of publication.

Bro. Himes read the article which he presented yesterday relative to such a transfer, and again expressed a willingness and desire to put the interests of the Herald, &c., into the hands of the society now formed, having confidence in his brethren, whose hearts are in the work.

Elder D. I. Robinson introduced the following preamble and resolutions:

Whereas, on the formation of the American Evangelical Advent Conference, as a permanent body, on a Constitution and basis efficient to promote the general interests of the Advent cause, Elder J. V. Himes voluntarily signified and declared his readiness to make a transfer of the publication office now in his hands to this conference, Therefore,

Resolved, That this conference recommend to the American Millennial Association of Adventists to enter into negotiations with Elder J. V. Himes in

respect to such terms of transfer as will be honorable and satisfactory to both.

After remarks were made by Brn. Croft, Himes, Osler and Stark, another reading of the resolution was called for, when it was unanimously adopted.

On motion of Elder F. Gunner it was Resolved, that Pastors of Advent churches, delegates to and all friendly to the object of this conference are hereby earnestly and respectfully solicited to become Life or associate members of the American Millennial Association (organized Nov. 12th, 1858,) at as early a date as may be convenient before the 1st January 1859.

It was further Resolved that the Constitution and report of this conference be published in pamphlet form, for general circulation, and the arrangements for the same to be left to the Board of Managers.

On motion of Elder Robinson, it was decided that this conference do hereby earnestly request the Pastors and churches in sympathy with us to take up a collection, or subscription, to the funds of this body, for the promotion of its objects, and forward the same to the Treasurer, Anthony Pearce, Providence, R. I.

Elder Himes moved a reconsideration of the Article on officers and that we add the letter "s" to Vice President, making it plural.

On motion the chair was authorized to appoint a committee of 3 to nominate 4 additional Vice-Presidents, making the whole number to consist of 5.

The chair appointed J. V. Himes, G. W. Burnham, and Dr. Croft.

On motion, it was Resolved to hold the next annual Conference with the church in Providence, R. I.

Elder J. M. Orrock was appointed to preach the Annual sermon, with Elder O. R. Fassett as substitute.

The committee on the additional Vice-Presidents, reported their nominations, when an election took place, and S. K. Baldwin, Laconia, N. H., S. Foster, Derby Line, Vt. Deacon A. Clapp of Hartford Ct. and Osmund Dowd, of New Haven Vt. were duly elected.

Letters of counsel were received from T. M. Preble East Weare, N. H. I. C. Wellcome, Richmond Me., the church in Mount Holly, Vt., Chase Taylor, North Abington, Mass., I. H. Shipman, Lisbon N. H., H. H. Gross, Homer, N. Y. also Haverhill, Kingston N. H., and Hartford churches.

The conference now took a recess for one hour. Reassembled at the time appointed, and voted to commemorate the Lord's supper at the close of the evening session.

A resolution was introduced and passed, inviting the Am. Millennial Association to hold their Annual meeting at the same place and during the sessions of this body.

The American Evangelical Advent Conference was then adjourned by prayer and benediction from Elder Himes.

JOHN PEARSON, JR., President.

F. GUNNER, Recording Sec'y.



## ADVENT HERALD.

BOSTON, NOVEMBER 20, 1858.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The American Millennial Association.

In the last Herald was commenced the history of the formation of the Association; which is here completed in full.

Thus authorized, those designated proceeded to organize under the following Articles of Association:

SUFFOLK SS.

[L. S.]

Boston, Nov. 5th, 1858.

We the undersigned, citizens of the Commonwealth of Massachusetts, hereby associate ourselves together under the name of "The American Millennial Association" under the provisions of the fifty-sixth Chapter of the acts of the Legislature of Massachusetts, of the year eighteen hundred and fifty-seven, for charitable and religious purposes.

The said Association is located and established in Boston in the County of Suffolk.

The purpose for which such Corporation is established, is to obtain money by donations and subscriptions and to publish periodicals, books and tracts, for

distribution, and to sustain and support ministers of the gospel—the whole amount obtained by donations, subscriptions, contributions and sales of publications, to be used and expended for said purposes.

Sylvester Bliss, of Roxbury, in the County of Norfolk. Frederic Gunner, of Salem, in the County of Essex. John Pearson Jr. of Newburyport, in the County of Essex. John G. L. Himes, of Boston, in the County of Suffolk. Joshua V. Himes, of Boston, in the County of Suffolk. D. I. Robinson, of Haverhill, in the County of Essex. Wm. A. S. Smyth, of Worcester, Worcester county. O. R. Fassett, of Westboro', Worcester county. G. W. Burnham, of Worcester, Worcester county.

The above document was deposited for record at the office of the Register of Deeds in the County of Suffolk, on the 12th of Nov., 1858, in compliance with the provisions of the Statute; and was duly recorded in "Suffolk Deeds." Lib. fol.

On application made, Thomas S. Harlow, Esq., a Justice of the Peace for the county of Suffolk, issued the following Warrant:

SUFFOLK SS.

[L. S.]

To Sylvester Bliss, of Roxbury, in the County of Norfolk, Editor.

In the name of the Commonwealth of Massachusetts.

You are required to notify and warn the members of the American Millennial Association, in Boston, to meet at my office No. 27, Brazer's Building, at No. 27 State Street, in Boston, on Friday the twelfth day of November instant, at two o'clock in the afternoon, for the following purposes, viz.

To determine the form of organization and government of the Association; the manner of calling future meetings; the number, power and duties of the officers thereof; the manner of electing members; of raising money; and in general, to adopt such By-laws and other Regulations, as may tend to promote the efficiency of said Association; and to elect such officers, as may be necessary. And you are required to serve this warrant, by delivering to each member of said Association a copy of this Warrant at least seven days before the day of said meeting.

Hereof fail not; and make return of this Warrant with your doings thereon, to me, or any Justice of the Peace of this County, at the time and place of said meeting.

Given under my hand at Boston aforesaid, this fifth day of November in the year eighteen hundred and fifty-eight.

THOMAS S. HARLOW, Justice of the Peace.

A true copy of the original Warrant.

Attest: SYLVESTER BLISS.

A copy of this warrant was duly served on each of the signers of the Articles of Association with the following notification:

COMMONWEALTH OF MASSACHUSETTS.

SUFFOLK SS.

Boston, Nov. 5th, 1858.

"Pursuant to the above warrant, I hereby notify and warn the Members of the American Millennial Association, to meet at the time and place, and for the several purposes therein mentioned.

SYLVESTER BLISS } Applicant named  
in said Warrant.

All the signers of the Articles of Association being duly assembled at the time and place designated in the Warrant, Mr. Justice Harlow then presiding, the Warrant was read, endorsed with the following return by the applicant to whom it was addressed.

SUFFOLK SS.

Boston, Nov. 12th, 1858.

"I, the within named Sylvester Bliss certify that I have complied with the terms of this warrant by giving in hand to each member of said Association a true copy thereof, seven days before the day of said meeting.

SYLVESTER BLISS } Applicant named  
in said Warrant.

F. Gunner of Salem was then, by a ballot vote, elected clerk and duly qualified; whereupon the following Constitution, before agreed upon, was unanimously adopted.

### CONSTITUTION.

To give energy and direction to that branch of Christian beneficence which, by extending a knowledge of the teachings of Inspiration, and more particularly those of the prophetic writings, seeks to acquaint the church and the world with the aspects of the times in which we live, and of the approaching future, this Association, in confident hope of divine assistance, for the more effectual accomplishment of our desired purposes, and for the government of this Society, does hereby ordain and establish the following Constitution.

### ARTICLE FIRST.

#### NAME AND LOCATION.

This Society shall be located in the city of Boston, and shall assume the name of "The American Millennial Association."



ARTICLE SECOND.  
MEMBERSHIP.

Sec. 1. Any professed follower of Christ, whose religious character is not called in question, and who can cordially subscribe to the "Important Truths," declared by the conference assembled at Albany, N. Y., May 29th, 1845, and published on pp. 301-304 of "Miller's Memoirs," Boston Edition 1853, or as reaffirmed at Providence in Nov. 1856 (a copy of which is herewith annexed) may be constituted a life member of this Association, by the payment of a sum not less than twenty-five dollars. And such only shall be entitled to vote in the meetings of the Association, or be eligible to office in it.

Sec. 2. Any professed Christian, of consistent walk and life, by the payment of any sum not less than two dollars annually may be constituted an associate member of this Association, and as such, shall be entitled to take part in all its deliberations.

## ARTICLE THIRD.

Sec. 1. The organization of this Association shall be effected by the election, by written ballot, of a Pres't, 7 Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, an Auditor, and twelve Directors, who together shall constitute the Standing Committee, and said officers shall be chosen annually, at the annual meeting of the Association; and shall have the general charge and superintendence of the affairs, interests, and property of the Association.

Sec. 2. Not more than one Vice-President, nor more than three Directors shall be chosen from any one state, or Province.

## ARTICLE FOURTH.

## POWERS AND DUTIES OF OFFICERS.

Sec. 1. The officers of the Association shall perform such duties as are usually assigned to officers of their respective designations, together with such special duties as may be determined by the By Laws or votes of the association.

Sec. 2. The standing committee shall annually appoint from their own number, three sub-committees, of three persons each, that is to say, a committee on Finance, a committee on Publication and a committee on Colportage, and the said committees shall have the charge, subject to the control of the committee at large, of the subjects indicated by their respective titles, reporting quarterly to the standing committee.

Sec. 3. It shall be the duty of the standing committee to take such effective measures for the promulgation of the scriptural evidences of the near coming of our Lord, both by the press and the living preacher, as the funds of the Association shall enable them to do. They may employ one or more agents, at stipulated salaries, to travel and present the wants of the Association and solicit donations. They shall exert themselves to interest individuals and churches to contribute to its means, and shall annually make a printed report of all the receipts and expenditures of the Association.

A primary object of the Society shall be the publication of a regular periodical, either monthly or oftener, to be conducted by a qualified editor or editors, employed by and responsible to the committee, be or they not being of the committee on Publications.

In addition to a periodical, the issue of books and tracts calculated to instruct on the subject of prophecy, shall be aimed at, as means are provided. The support of Colporteurs in destitute fields of labor, shall also be a legitimate object of beneficence.

The committee also shall receive all applications for life membership and evidences of qualifications, and report the same to the Recording Secretary for preservation.

## ARTICLE FIFTH.

## MEETINGS.

Sec. 1. The annual meeting of the Association for the election of officers, for the presentation of their annual report, and for any other business that may legally come before it, shall be held each year, in one of the autumnal months, at such time and place as shall be provided for at the previous annual meeting.

Sec. 2. A Special Meeting of the Association may be held at any time that a quorum of the committee may appoint, who shall call such meeting, on the written request of any ten members.

Sec. 3. Notices of all special meetings of the Association shall be signed by the President and Recording Secretary and printed in the organ of the Association, and the notice of the annual meeting shall be inserted in it two months previous to the same.

Sec. 4. The standing committee shall meet quarterly or oftener at their office in Boston, as they shall from time to time appoint, each member being seasonably notified of the same by the corresponding Secretary, by a written notice sent to his address one week previous to the time of meeting.

## ARTICLE SIXTH.

## QUORUM.

Ten members shall constitute a quorum, at any

regular meeting of the Association, and five members that of the standing committee.

## ARTICLE SEVENTH.

## VACANCIES.

Any vacancy occurring from any cause in any office of the society may be filled by vote of the standing committee, until the next meeting of the Association.

## ARTICLE EIGHTH.

## BY LAWS.

This Association may adopt any by laws, not repugnant to this constitution, by vote of two thirds of the members present at any legal meeting.

## ARTICLE NINTH.

## AMENDMENTS.

This constitution may be amended by vote of three fourths of the members present, at any legal meeting of the Association, provided that its proposed alteration shall have been permitted by a vote of the previous legal meeting.

F. Gunner by a ballot vote, was elected Recording Secretary, under the above constitution: whereupon the said Justice declared "The American Millennial Association," in Boston, to be a body politic and corporate, and as such entitled to all the rights, privileges and immunities of a corporation established by law. He then endorsed the following record upon the said Warrant.

SUEFOLK SS. November 12th, 1858.

This day the members of the fore-named Association met at my office in pursuance of this warrant and the warrant and return thereon having been read, the members of the Association proceeded to organize the Association according to law. Frederic Gunner of Salem was chosen clerk of the meeting by ballot, and by me duly affirmed for the performance of the duties of such office. A constitution was then adopted by the unanimous vote of the members and Mr. Frederic Gunner was elected Secretary of the Association by ballot; and was by me duly affirmed for the faithful performance of the duties of said office. The meeting then adjourned to No. 46 1-2 Kneeland Street, at half past two o'clock.

THOS. S. HARLOW, Justice of the Peace.

The Association met as per adjournment, with the Secretary in the chair, when they associated with themselves, by a ballot vote, the following additional Life Members—all of whom had pledged the required payment, or others had become responsible for them: viz:

Lemuel Osler,	of Providence, R. I.
Arnold W. Brown,	" " " "
R. R. Knowles,	" " " "
O. B. Fennell,	" " " "
Anthony Pearce,	" " " "
Josiah Litch,	" Philadelphia, Pa."
John Smith,	" Cincinnati, Ohio."
Harris Pearson,	" Newburyport, Mass."
Charles Berry,	" Salem " "
H. H. Gross,	" Homer, N. Y."
D. T. Taylor,	" Rouses Point, N. Y."
Charles O. Town,	" West Lebanon, N. H."
Amasa Coburn,	" Atkinson, " "
Nathl. Brown,	" Kingston, " "
I. H. Shipman,	" Lisbon, " "
George Phelps,	" New Haven, Ct."
W. S. Campbell,	" New Britain, " "
Osmund Dowd,	" New Haven, Vt."
Horace Newton,	" Mount Holly, " "
E. W. Case,	" Bristol, " "
David Bosworth,	" " " "
John M. Orrock,	" Stanstead, C. E."
Stephen Foster,	" " " "
John Pearce,	" Pickering, C. W."

The organization of the Association was then completed by the election, by ballot, of the following officers, in addition to the Recording Secretary already elected—the President when elected taking the chair.

Josiah Litch,	of Penn.,	President.
D. I. Robinson,	" Mass.	
I. H. Shipman,	" N. H.	
R. R. Knowles,	" R. I.	
D. Bosworth,	" Vt.	
John Smith,	" Ohio.	
Stephen Foster,	" C. E.	
John Pearce,	" C. W.	
Sylvester Bliss,	" Mass.,	Treasurer.
O. R. Fassett,	" " "	Corresponding Sec'y.
W. A. S. Smyth,	" " "	Auditor.
J. V. Himes,	of Mass.,	
J. Pearson, Jr.,	" " "	
G. W. Burnham,	" " "	
A. W. Brown,	" R. I.	
L. Osler,	" " "	
A. Pearce,	" " "	
J. M. Orrock,	" C. E.	
O. Dowd,	" Vt.	
E. W. Case,	" " "	
Horace Newton,	" " "	
A. Coburn,	" N. H.	
N. Brown,	" " "	

The Association then adopted the following

## BY-LAWS.

I. "Any question which needs the voice of the

standing committee, when it is inexpedient to call them all together, may be submitted in writing, by the Corresponding Secretary, to each of them, and may be decided by a majority of their number voting Yea or Nay, or otherwise, according to the question to be submitted."

2. "The Standing Committee are empowered to make all contracts, and to transact all the business of the Association—their Secretary making a true report of their doings to the Association, at each annual meeting, for its approval or disapproval, previous to the election of officers."

It was also "Voted: That the Treasurer be authorized to receive at their par value, transfers of shares of stock in the Boston Advent Association, in payment of Life memberships"—it being understood that, full shares will be given for single Life memberships, parts of shares not being transferable.

The Association then adjourned to meet at the time and place of the next annual meeting of the A. E. A. Conference.

Attest: FREDERIC GUNNER, Secretary, Boston, Nov. 12th, 1858.

On the adjournment of the Association, the Standing Committee, which includes all the officers of the Association, were called to order by the President: whereupon they proceeded to elect the following sub-committees, viz:

Sylvester Bliss,	R. R. Knowles,	O. R. Fassett,	J. V. Himes,	J. Pearson, Jr.,	L. Osler,	
						Committee on Finance.
						Committee on Publication.
Josiah Litch,	G. W. Burnham,	J. M. Orrock,				Committee on Colportage.

A committee, consisting of Messrs. Pearson, Smyth, Knowles, Robinson and Osler, was then appointed to confer with Elder J. V. Himes respecting the transfer of the paper and office to the Association, and respecting the employment of him as a General Agent to go into the field, and solicit funds for the use of the Association, and to advance its interests generally.

It was also "Voted, That the committee on Finance be instructed to prepare an article on the subject of Finance, and publish the same in the Herald."

It was then voted to adjourn to meet at the call of this last named committee.

Attest: F. GUNNER, Secretary, Boston, Nov. 12th, 1858.

Funds contributed for the "Millennial Association" will be sent to its Treasurer, Sylvester Bliss, 46 1-2 Kneeland St. Boston, Mass.

## Discussion on the Death Question.

In accordance with an arrangement made at the A. E. A. Conference, at Worcester, a discussion was had on the evenings of November 9th, 10th, 11th and 12th, at the Music Hall in Boston, of the following question:

"Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?"

The affirmative of this question was sustained by Dr. J. Litch, of the church of the Messiah, in Philadelphia; and Elder Miles Grant of Boston took the negative. On Tuesday and Thursday evenings, Dr. L. opened with a half hour's speech, Mr. Grant followed for the same period, the same was repeated by each party, and then Dr. Litch closed with a speech of fifteen minutes. On the evenings of Wednesday and Friday the order was reversed, and Mr. Grant opened and closed. There were between three and four hundred present each evening during the debate, who gave respectful attention. And at its close they testified by a rising vote their approbation of the temper and Christian Spirit with which the debate had been conducted throughout.

Dr. Litch defended the affirmative of the question to our full satisfaction, and we suppose that Eld. Grant did the same to the satisfaction of those who hold with him in the negative of the question.

A verbatim report of the discussion was taken by a stenographer, which, each side being corrected by the speakers, will be issued as speedily as possible in a pamphlet form of about 200 pages, the price of which will be estimated hereafter.

It will be for sale at this office. Those wishing copies will please send in their orders immediately, that it may be known how large an edition will be needed. The usual discount to agents.

FAITH.—God has marked implicitness and simplicity of faith with peculiar approbation. He has done this through the Scriptures, and he is doing it daily in the Christian life. An unsuspecting, unquestioning spirit, he delights to honor. He does not delight in a credulous, weak and unstable mind. He gives us full evidence, when he calls and leads; but he expects to find in us a disposed heart. Though he gives us not the evidence of sense, yet he gives such evidences as will be heard by an open ear, and followed by a disposed heart. "Thomas, because thou hast seen me, thou hast believed; blessed

are they that have not seen, and yet believed!" We are witnesses what an open ear and disposed heart will do in men of the world. If wealth is their pursuit; if a place present itself before them; if their persons, and families, and affairs are the object; a whisper, a hint, a probability, a mere chance, is a sufficient ground of action. It is this very state of mind with regard to religion which God delights in and honors. He seems to put forth his hand, and to say, "Put thy hand into mine; follow all my leading; keep thyself attentively to every turn."—Cecil.

THE SOLITUDE OF THE DESERT. I found an unspeakable fascination in the sublime solitude of the desert. I often beheld the sun rise, when, within the wide ring of the horizon, there was no other living creature to be seen. He came up like a god, in awful glory, and it would have been a natural act, had I cast myself upon the sand and worshipped him. The sudden change in the coloring of the landscape on his appearance, the lighting up of the dull sand into a warm golden hue, and the tints of purple and violet on the distant porphyry hills—was a morning miracle, which I never beheld without awe. The richness of this coloring made the desert beautiful; it was too brilliant for desolation. The scenery, so far from depressing, inspired and exhilarated me. I never felt the sensation of physical health and strength in such perfection, and was ready to shout from morning till night, from the overflow of happy spirits. The air is an elixir of life—as sweet and pure and refreshing as that which the first man breathed on the morning of creation. You inhale the unadulterated elements of the atmosphere, for there are no exhalations from moist earth, vegetable matter, or the smokes and steams which arise from the abodes of men, to stain its purity. This air, even more than its silence and solitude, is the secret of one's attachment to the desert. It is a beautiful illustration of the compensating care of that Providence which leaves none of the waste places of the earth without some atoning glory. Where all the pleasant aspects of nature are wanting—where there is no green thing, no fount for the thirsty lip, scarcely the shadow of a rock to shield the wanderer in the blazing noon—God has breathed upon the wilderness his sweetest and tenderest breath, giving clearness to the eye, strength to the frame, and the most joyous exhilaration to the spirits.—Bayard Taylor.

COMETS.—The permanency of comets is strikingly exemplified in the history of the celebrated comet of Halley, which revolves round the sun in about seventy-six years, and was last visible to us in the autumn of 1835. With the aid of the observations preserved in the Chinese annals, there is strong reason for supposing that this body may be traced to the year 11 B. C., when it appeared, as Dion Cassius relates, "under the consulate of M. Valerius Messala Barbatus and P. Sulpicius Quirinus, before the death of Agrippa," and for many days seemed "as though suspended over the city of Rome." It is only necessary to suppose that the comet's orbit coincided somewhat more nearly with that of the earth than it does at present (an inference supported by several subsequent appearances), and taking the year 11 B. C. as our point of departure, we may recognize the comet at almost every visit up to the date of its last return. Notwithstanding their extreme tenuity, it is evident that these bodies may exist in their actual state for thousands of years.

COMMON EXPERIENCE.—John Wesley says: "When I was young I was sure of everything; in a few years, having been mistaken a thousand times, I was not half so sure of most things as I was before; at present, I am hardly sure of anything but what God has revealed to man."

The New York Observer says: "If the editor knows that he is not only to work for nothing and find himself, but that he is also to find the paper, fill it and send it for nothing to the subscriber, he may be excused for discouragement. Yet there are many who have so little reflection, so little conscience, and so much meanness, that they will take a newspaper for a whole year, and sometimes more, and not pay a cent for it."

The contribution of the people, in the time of David, towards the building of the sanctuary, was not far from £30,000,000; while David is said to have collected nearly £36,000,000. The gold with which Solomon overlaid the "Most Holy Place," only a room thirty feet square, amounting to more than thirty-eight millions sterling.

Every man has in his own life follies enough, in his own mind troubles enough, in the performance of his duties deficiencies enough, without being curious about the affairs of others.



## ADVERTISEMENTS.

Every Lady should have one of

**GROVER & BAKER'S**

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, . . . BOSTON.

495 BROADWAY, . . . NEW-YORK.

130 CHESTNUT-ST., . . . PHILADELPHIA.

Sept 18—1y pd

**Ayer's Pills**

Are particularly adapted to derangements of the digestive apparatus, and diseases arising from impurity of the blood. A large part of all the complaints that afflict mankind originate in one of these, and consequently these Pills are found to cure many varieties of disease.

Subjoined are the statements from some eminent physicians, of their effects in their practice.

*As a Family Physic.*

From Dr. E. W. Cartwright, of New Orleans.

"Your pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease."

*For Jaundice and all Liver Complaints.*

From Dr. Theodore Bell, of New York City.

"Not only are your pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy that I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people."

*Dyspepsia—Indigestion.*

From Dr. Henry J. Knox, of Louisville.

"The pills you were kind enough to send me have been all used in my practice, and have satisfied me that they are truly an extraordinary medicine. So peculiarly are they adapted to the diseases of the human system, that they seem to work upon them alone. I have cured some cases of dyspepsia and indigestion with them, which had resisted the other remedies we commonly use. Indeed I have experimentally found them to be effectual in almost all the complaints for which you recommend them."

*Dysentery—Diarrhea—Relax.*

From Dr. J. G. Green, of Chicago.

"Your pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses, for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children."

*Internal Obstruction—Worms—Suppression.*

From Mrs. E. Stuart, who practises as a Physician and Midwife in Boston.

"I find one or two large doses of your pills, taken at the proper time, are excellent promovers of the natural secretions when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients."

*Constipation—Costiveness.*

From Dr. J. P. Vaughn, Montreal, Canada.

"Too much cannot be said of your pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your pills affect that organ and cure the disease."

*Impurities of the Blood—Scrofula—Erysipelas—Salt Rheum—Tetter—Tumors—Rheumatism—Gout—Neuralgia.*

From Dr. Ezekiel Hall, Philadelphia.

"You were right, Doctor, in saying that your pills purify the blood. They do that. I have used them of late years in my practice, and agree with your statements of their efficacy. They stimulate the excretories, and carry off the impurities that stagnate in the blood, engendering disease. They stimulate the organs of digestion, and infuse vitality and vigor into the system."

"Such remedies as you prepare are a national benefit, and you deserve great credit for them."

*For Headache—Sick-Headache—Pain Stomach—Piles—Dropsy—Pleurisy—Paralysis—Fits, &c.*

From Dr. Edward Boyd, Baltimore.

"Dear Dr. Ayer:—I cannot answer you what complaints I have cured with your pills better than to say, all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your pills afford us the best we have, I of course value them highly."

Most of the pills in market contain mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

**Ayer's Cherry Pectoral**

Has long been manufactured by a practical chemist, and every ounce of it under his own eye, with invariable accuracy and care. It is sealed and protected by law from counterfeits, and consequently can be relied on as genuine, without adulteration. It supplies the surest remedy the world has ever known for the cure of all pulmonary complaints; for Coughs, Colds, Hoarseness, Asthma, Croup, Whooping Cough, Bronchitis, Incipient Consumption, and for the relief of consumptive patients in advanced stages of the disease. As time makes these facts wider and better known, this medicine has gradually become the best reliance of the afflicted, from the log cabin of the American peasant to the palaces of European kings. Throughout this entire country, in every state and city, and indeed almost everywhere, it contains, Cherry Pectoral is known as the best of all remedies for diseases of the throat and lungs. In many foreign countries it is extensively used by their most intelligent physicians. If there is any dependence on what men of every station certify it has done for them; if we can trust our own senses when we see the dangerous affections of the lungs yield to it; if we can depend on the assurance of intelligent physicians, whose business is to know; in short, if there is any reliance upon anything, then is it irrefragably proven that this medicine does cure the class of diseases it is designed for, beyond any and all other remedies known to mankind. Nothing but its intrinsic virtues, and the unmistakable benefit conferred on thousands of suffer-

ers, could originate and maintain the reputation it enjoys. While many inferior remedies have been thrust upon the community, have failed, and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and remarkable to be forgotten.

PREPARED BY DR. J. C. AYER,

Practical and Analytical Chemist, Lowell, Mass.

And sold by all Druggists and Dealers in medicine every where. Jan 2—1y

**Dr. Litch's Medicines.**

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

*Vegetable Antibilious Pills.*—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

*Pain Curer.*—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

*Restorative.*—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

*Dyspeptic Remedy.*—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and Remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

*Cure for Fits.*—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

*Agents.*—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

**The Golden Salve.**

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores, and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box. Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers. tf may 29, '58

## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald, over their own signatures.

**Information Wanted.**

DEAR BRO. HIMES:—I notice in the Herald of Sept. 25th, several queries by I. C. Wellcome in relation to a "rail-car dialogue," published in the Herald of Sept. 4th.

I would like a little explanation on some points brought out in the answer to I. C. W. The answer to the 4th question is as follows:—

"The case referred to is given for the reason that it was an actual occurrence; because the journalist is expected to record the things that come under his observation; because he does not create facts, but only makes them a matter of history; because we will not believe that we have a single reader who on 'sober second thought,' would wish to have us withhold or disguise any fact to accommodate his prejudices; because disguising or withholding, would not make it any the less a fact; because all questions are to be determined by a consideration of all the facts that bear upon them; because there can be no analysis and no classification of facts, or consequent decisions of questions in view of them, only by their previous collection and record; because 'facts are stubborn things,' and whether we like them or dislike them, they must be grappled with, recognized, and our theories conformed to them, if truth only, and not theory is our motto; and because we do no one a favor by withholding from him any fact bearing upon his opinions, which, if correct, the fact may be explainable in harmony with them and which if incorrect he should be desirous of modifying so as to harmonize with it."

Now, we agree with the foregoing extracts, in saying that "facts are stubborn things, and whether

we like them or dislike them, they must be grappled with, recognized, and our theories conformed to them, if truth only, and not theory is our motto." In the "dialogue" referred to, I find the following:—

Says Whisky-drinker:—"I have taken the Bible Examiner and Advent Harbinger, and they teach my views."

The Herald replies:—"Yes, they teach your views, but can sustain them only by ignoring facts and texts which you seem never to have heard of before. They have misled you."

Says Whisky-drinker again:—"My hope has been that I should cease to exist. All I ask of God is that he will put me out of existence. When I was sick a year ago, and thought I was going to die, that was my hope. I sent for my sister, and told her not to worry about me, that God could not be so cruel as to make me suffer forever all I then suffered, and that if he was, I would have nothing to do with him. But I did not believe there was any hell, and had rather die than not."

Now, will the Herald be kind enough to point us to the page of either of the above named publications, or to any other publication on the subject of the destruction of the wicked, that teaches what whisky-drinker said of his hope, viz.:—"All I ask of God is that he will put me out of existence!" and "I did not believe there was any hell, and had rather die than not!" Say, Mr. Herald, who has taught such doctrine, except Whisky-drinker who "kept a liquor and gambling saloon in Kansas, and had to drink with the rest of them!"

It may be that others have taught such doctrines, but if so, I am too ignorant to know by whom, or where it is to be found.

Let us have the "facts;" "because," as you say, "all questions are to be determined by a consideration of all the facts that bear upon them;" and I am sure you have one single reader "who on sober second thought," would not "wish to have" you "withhold or disguise any fact to accommodate his prejudices."

I have not been a reader of either the Bible Examiner or Advent Harbinger for some years past; and therefore do not know what they have taught; and certainly I should be surprised to learn that they have ever advocated the idea that, "all" anyone need "ask of God is that he would put them out of existence!" and that they "had rather die than not!" and that "blank annihilation" was their "only hope!" &c. But suppose there are some who advocate the non resurrection of the wicked? Are those who believe that the wicked will be resurrected "from the dead, and then die a second death," accountable for such heresy?

The Herald, I conclude, well understands that the main body of those who believe in the final destruction of the wicked; as firmly believe that they will first be raised from the dead, as the Herald does;—and, therefore, do not believe that when one dies that is the end of him! as whisky-drinker advocated respecting himself!

If I understand the "dialogue" in the Herald of Sept. 4th, it was designed to class all who believe in the final destruction of the wicked; with the poor drunken skeptic who is the subject of the dialogue;—i. e. so far as doctrine is concerned—for the Herald makes no distinction between those who believe that when the wicked die, that is the end of them; and those who believe that the wicked will be resurrected from "Hades," and then be destroyed or die a second death, in "Gehenna!"

In the Herald of Oct. 9th, I notice a "Rejoinder" from I. C. Wellcome in reply to the Herald's answers to his queries;—and the following is the Herald's reply to the Rejoinder:—

"We are still unwilling to believe that our narrating the confession of an apparently honest, but misguided man, whom we casually fell in with, will give any offense to any patron of the Herald. They have known it too long not to know that it is out-spoken, and never deals in insinuations. They know that the statement made was a truthful one!" But let the Herald point us to the page in the Bible Examiner and Advent Harbinger where such doctrine is taught as the "apparently honest" (?) whisky-drinker declared was his faith, (?) and then we will acknowledge "that the statement made," by the Herald, "was a truthful one!"

Now I have been a "patron of the Herald," or its predecessor, for about seventeen years, and yet I am compelled to declare that I do not "know that the statement made was a truthful one!" But let the Herald point us to the page in the Bible Examiner and Advent Harbinger where such doctrine is taught as the "apparently honest" (?) whisky-drinker declared was his faith, (?) and then we will acknowledge "that the statement made," by the Herald, "was a truthful one!"

T. M. PREBLE.

East Weare, N. H., Oct. 30th, 1858.

Not having the files of the papers referred to by their patron and professed disciple I cannot give the Nos. and vol. to which he made reference. The "design" imputed in this, has already been disavowed by the writer. J. V. H.

**Letter from J. Croft.**

To the churches and brethren scattered abroad, who are watching and waiting for the Lord from heaven—Peace from God the Father and the Lord Jesus Christ—Dear Brethren:—Having attended the late conference at Worcester, and participated in its deliberations and actions, I feel bound to thank God for the unity and brotherly love exhibited in all its doings. Probably I was the oldest person in that conference as a delegate, and I expect it is the last I shall ever attend in that capacity. Be that as it may, I pray that God's blessing may attend the effort there put forth. And now, brethren, I earnestly exhort you, Be up and doing. Now is the time especially to put forth renewed vigorous effort.—Your ministers feel the vast importance of their work, but they require your help; they cannot do their own work and yours also. Many of you are without pastoral care, and perhaps without other church privileges. Perhaps you are anxiously endeavoring to obtain pastors. I pray that you may succeed. But may be you have talent among you, and would do well to encourage it. Many a one might be useful, even as a temporary pastor, if they could have the sympathy and co-operation of the church to which they belong. It is true prophets (teachers) do not generally obtain that honor in their own church, that is accorded to them by strangers. It ought not to be so. Now instead of saying "We are almost discouraged. We can do nothing without a pastor.—We are tired of home preaching," &c., would it not be much better to say to one who has the ability and will work—"Go on brother; we are with you, and will do what we can. Our cause is good, and we will not be disheartened, or relax our energies. We are co-workers." It is not best to do without a pastor because a certain one cannot be had. Some one can be had, and the greatest preachers are not always the best pastors. Every church wants some one to look to as a leader, and go to as a teacher, and I hope the recommendation of the Conference will be regarded and acted upon by those who are destitute, i. e. where there are three or more agreeing in faith and practice, organize a church, appoint a leader or overseer, and attend to the ordinances of the gospel regularly, as though you numbered hundreds. Sustain prayer and conference meetings, and let your zeal be manifested by your conduct. Remember, it is the doers who are blessed, and "To him that knoweth to do good and doeth it not, to him it is sin." J. C.

New York.

**Letter from M. Fuller.**

Dear Bro.:—The more I look around on the course taken by many of the present day, the more I am convinced the time is near, for the angel to thrust in the sharp sickle and gather the clusters of the vine of the earth: for her grapes are fully ripe; or if not ripe, are fast ripening ready for the harvest. I have been led into these reflections of late, by seeing so little interest manifested by many professors of religion, in helping forward the cause of their Divine Master.

Many who pretend they are not able to pay a dollar or two for a religious paper, can pay twice as much for some popular journal, composed chiefly of novels, which contain no real information, but serve to lead their minds farther from the cause of religion; While others choose to spend their money in some useless ornaments to adorn their persons, instead of seeking for that adorning of a meek and quiet spirit, which is in the sight of God of great price. And again there are others, (but I hope but few such) that profess religion, and yet indulge in the use of intoxicating drinks as a beverage, and strive to encourage the use of it in others.

I knew a man of this class not long since, who was chosen superintendent of a Sunday school in his neighborhood, to instruct the children and youth in the way of life and salvation, while still encouraging the soul-destroying practice of the use of that fatal poison, which is daily slaying its victims, and sending them to fill the drunkard's grave, and from thence to appear in the presence of that God who has declared, that "no drunkard shall inherit the kingdom of God."

"Do men gather grapes of thorns, or figs of thistles?"

Thus we see some of the reasons why the religious journals of the present day, do not receive more support from many of the professed followers of him "who went about doing good." The novelist, the jeweler and the rum-seller must have their support, and this leaves but few to support the religious journals, and they mostly of the poorer class of people. But the tares and the wheat are to grow together till the harvest, which is the end of the world.



I hope the friends of the advent will sustain the Herald under its present embarrassments, and free Bro. Himes from the obligations he is under for the debts of the office, which might be easily done, if the subscribers would pay in their dues by the first of January next. I cannot think that any of the readers of the Herald are willing to see it stopped for want of its just dues. Then let us, one and all brethren and friends of the cause, respond to the call of brother Himes, and cast in our mites and free him and the office from their present embarrassments, and place the office on a more permanent footing.

I would recommend to every Adventist to do what they can in the purchase of books and tracts from the office, and not only read them, but lend them to their neighbors. It may be the means of doing much good in removing much prejudice from the minds of the people, and leading them to search the Scriptures to see if these things are so. The Saints' Inheritance is a very valuable work, which should be in every advent family. I think no one would ever regret the purchase of that book, even if they should sacrifice some of the comforts of life in so doing.

My desire is to see the cause prosper, and I hope the friends of the cause will not be discouraged in trying to sustain the cause of our dear Redeemer, but fight on, struggle on, pray on—the crown will soon be given. Remember “the race is not to the swift, nor the battle to the strong.” For yet a little while and he that shall come will come and will not tarry. Says the Saviour, “Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.”

The children of God must expect tribulation, and persecution. Jesus informs his followers that instead of honor in this world they should have dishonor; that their names should be cast out as evil—Yea, and all that live godly in Christ Jesus shall suffer persecution, says the apostle.

Then let us not be weary in well doing, for in due time we shall reap. We shall receive our reward when Jesus comes to establish his kingdom. Then let us come up to the work, and each one put his shoulder to the wheel, trusting in God for strength. We shall see the cause will be sustained, and all the powers of wicked men and devils cannot prevent it. Therefore let us ever be watching and waiting for his coming, that we may be found of him in peace, and be prepared to be made heirs of God and joint heirs with Jesus Christ, and reign with him in the earth.

How fleet the precious moments roll!  
How soon the harvest will be o'er—  
The watchmen seek their final rest,  
And lift the warning voice no more.

Your unworthy brother waiting for the kingdom.  
M. F.

North Creek, Warren Co., N. Y., Nov. 4, 1858.

#### Home Missions.

For the two last years my mind has been pondering the subject of the propriety of making another effort to raise an interest in Maine, to devise a plan and sustain one or two travelling ministers as missionaries, to labor in destitute places, and occupy new fields, to preach the gospel of the kingdom and labor to save souls. It is well known to some that we once made such an effort with a good prospect, some years ago, but failed by indiscretion. Some were discouraged; others thought the object not a good one. I have always thought otherwise. A well organized system of operation in this department would produce much more labor, and greater results in spreading the truth, and benefiting men than by our present hap-hazard labors. I should have introduced it at our state conference in June last, but I thought we had as much to attend to then as we could go through with.

My mind is stirred up to speak now to our brethren in Maine, and in other states also, by reading Bro. Geo. Burnham's “Missionary report,” and Bro. C. Wood's “Report of Finance,” in connection, published in the Herald of Nov. 6th. Probably some of you only gave it a passing notice, and some neglected to read it. Just turn to it again, and you will see evidence in that report to convince you of the utility of the arrangement. A similar course is being pursued in Illinois by our brethren, with good results, as may be seen by published reports. Many reasons might be urged for such a system, but I do not propose now to argue the case. I will however, say that there are isolated brethren and sisters in many towns where they have no society with which to labor and worship with freedom and success, and who could do much to aid the cause in which we are engaged, by such a system. And such labor could be expended in some of their localities as to produce good societies of believers, who would stand ready for their returning Lord. There are means in the hands of some to do much. Some are now using all their energies to earn and lay by means for something. Perhaps they don't know for what. The Lord knows. I wish to ask them, How much do you love the cause? You see some brethren

spending \$10, some \$25, some \$50, some \$100, and more yearly, to advance the cause of Christ you love so well. Do you do so? You are as well able as they, some of you. You see the ministers spend all their time and property to preach the word, and you love to hear them. But do you bear their burdens? are you better than they? Does God call them to spend their all, and not call you to spend one tenth? Come, brethren, you who work for mammon, pay nearly all the time, let us make a rally to equalize the work some. Get ready by our next annual gatherings to enter into the work heartily, if Jesus does not come before. If you of whom I am now speaking will do one-half as much as some are doing yearly, of no more means than you, \$1000 could easily be raised to appropriate to systematic missionary work, and faithful men,—gospel ministers be found to use it to God's glory, in laboring for the salvation of souls, who now have to spend much of the time to earn their bread, while you are laying up money or adding to your earthly substance. Come, just take these things into careful consideration. Look them full in the face. Ask yourself why you are making such an extensive outlay in building that great house, that barn, store or adding to your land. Ask the Lord to stir your heart to love his truth more, to help you to do right with the “unrighteous mammon,” to help you to deny self and enter upon his work, as though you loved it. Jesus is coming soon. It will then be too late to preach the gospel, to sacrifice for the good of the cause, to labor for sinners. That waste land, or other goods now doing no good, cannot be used then. O come, rally to the work. Let us do what we can.

Your brother still in the field, I. C. W.  
Richmond, Me., Nov. 5, 1858.

#### “Lay by me till the morning.”

‘Twas a terrible night on old ocean,  
The storm was raging loud,  
The ship, with a swinging motion,  
Was entering its watery shroud.

The haggard faces gleaming  
Through the dark and stifling air,  
And the pallid women, seeming  
Like spirits gliding there.

For the leak was slowly drinking  
The liquid mountain waves;  
The ship was slowly sinking  
To a deep, and watery grave.

And then from a proffered vessel,  
They refused the proffered aid,  
Determined still to wrestle  
With the storm; so there they staid.

And still the stranger lingered,  
To give the Captain warning;  
But Herndon only answered,  
“Lay by me till the morning.”

But the storm was waxing stronger;  
The sea was rolling high;  
And the stranger could no longer  
The wrathful storm defy.

The wind still drove his vessel,  
From the crippled steamer's track;  
In vain he strove to wrestle  
With the winds that drove him back.

Still the greedy leak was drinking  
The liquid mountain waves;  
Still the crippled ship was sinking  
To its deep, its watery grave.

Where, oh where was now the stranger?  
Where was now his proffered aid?  
He had left them in their danger!  
Far away from them had strayed.

The life-boats, now their only hope,  
The life-boats now, are manned;  
They lower them with strong, stout ropes,  
That noble hearted band!

Alas! for those who must remain,—  
What can they do, though brave?  
First they must suffer grief and pain,  
Then sink, 'neath ocean's wave!

Oh, bitterly they now repent,  
Rejecting that kind warning,  
And their reply to kindness meant:  
“Lay by me till the morning.”

Remember, Felix proud and great,  
Rejected Paul's kind warning,  
Sent him away, he wished to wait,—  
“Lay by me till the morning.”

Oh sinner! will you still delay?  
Reject the solemn warning?  
When you're invited do not say,  
“Lay by me till the morning.”

RUTHELLA S. SCHULTZ,  
Cranberry, N. J., Oct. 29th, 1858.

A LIVING MAN'S HEART OPEN TO INSPECTION. M. Groux, a native of Hamburg, is exciting the attention of the New York physicians by exhibiting to them the operations of his heart, which he is enabled to do in consequence of a deficiency in his breast bone. The Evening Post gives the following account of the interesting phenomenon, which was exhibited to the students of the University College lately:

“It was a case of deficiency of the sternum (breast bone,) which enables the several movements of the

heart to be seen. It has excited intense interest for several years past throughout the cities of Europe and Britain. The subject of the defect is a very intelligent gentleman, M. Groux, a native of Hamburg, twenty-eight years of age, somewhat under the average height, and rather pale, though he appears to be in health. He was introduced by Dr. Mott, who thought that the substance which occupied the place of the sternum might be cartilage. M. Groux then showed the peculiar conformity of his chest, and gave an excellent lecture on the heart's action, demonstrating his remarks with colored plates, an artificial heart, and his own body. The collar bones are not connected, (neither are the ribs to their opposites,) but there is a groove where the sternum should be; the skin is natural. In its natural state this groove is about an inch and a half wide, but it can be distended to three inches. On looking at the groove a pulsatile swelling is discernible opposite the third and fourth ribs; if respiration be suspended it rapidly rises to an enormous extent, and remains full and tense until the breathing is restored, when it soon subsides. This is the heart. Between the clavicles there is another pulsatile swelling easily felt, which is the aorta, the great artery from the heart. The dilation and contraction of the lung is also seen. In coughing, the right lung suddenly protrudes from the chest through the groove, and ascends a considerable distance above the right clavicle into the neck.

“Mr. Groux remembers being taken by his family doctor to a medical society in Hamburg, when about two years old, but he did not know for what; nor did the full importance of his case occur to him till he was over twenty years of age. In 1849, while on a visit to London, he was attacked with the cholera, and then it was that this defect was made known to the profession. He was shown to several distinguished medical men as a great curiosity, and was advised to travel through Europe for the benefit of the profession.”

OUR CHANGING CLIMATE. The following beautiful passage by Washington Irving might almost make a March day cheerful:

“Here let us say a word in favor of those vicissitudes of our climate, which are too often made the subject of exclusive repining. If they annoy us occasionally by changes from hot to cold, from wet to dry, they give us one of the most beautiful climates in the world. They give us the brilliant sunshine of the South of Europe, with the fresh verdure of the North. They float our summer sky with gorgeous tints of fleecy whiteness, and send down cooling showers to refresh the panting earth, and keep it green. Our seasons are full of sublimity and beauty.

“Winter with us hath none of its proverbial gloom. It may have its howling winds and chilling frosts, and whirling snowstorms; but it has also its long intervals of cloudless sunshine, when the snow-clad earth gives redoubled brightness to the day, when at night the stars beam with intensest lustre, or the moon floods the whole landscape with her most limpid radiance. And the joyous outbreak of our spring, bursting at once into leaf and blossom, redundant with vegetation, and vociferous with life and the splendor of summer—its morning voluptuousness and evening glory—its airy palaces of sunlit clouds piled up in a deep azure sky; and its gusts of tempests of almost tropical grandeur, when the forked lightning and bellowing thunder-rolley from the battlements of heaven, shake the sultry atmosphere; and the sublime melancholy of our Autumn, magnificent in its decay, withering down the pomp of a woodland country, yet reflecting back from its yellow forests the golden serenity of the sky. Truly we may say that in our climate, ‘The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge.’”

THE POPULATION OF THE GLOBE. A distinguished Professor of the University of Berlin has lately produced a paper in relation to the population of the world, which is believed to be more reliable than anything which has yet appeared on this subject. After some detailed estimates in regard to the five great divisions of the world, he arrives at the conclusion that the present population is about twelve hundred and eighty-three millions, as follows:

Population of Europe, 272,000,000; of Asia, 720,000,000; of America, 200,000,000; of Africa, 89,000,000; of Australia, 2,000,000. Total population of the globe, 1,283,000,000.

The average number of deaths per annum, in certain places where records are kept, is about one to every forty inhabitants. At the present time the number of deaths in a year would be about 32,000,000, which is more than the entire population of the United States. At this rate the average number of deaths per day is about 87,761, the average per hour about 3653, the average per minute 61. Thus, at least every second, a human life is

ended. As the births considerably exceed the deaths there are probably 70 or 80 human beings born per minute.

LENDING THE BIBLE A CRIME.—A letter published in the Journal des Debates states that Count Gaddi Ercolani had been arrested in Rome and imprisoned, for having been found “guilty of lending to some persons the Protestant translation of the Scriptures, known in Italy by the name of the Diadoti Bible. The vicariat at Rome, and Bishops in the provinces, appear at this moment to be actuated by an unusual fit of zeal. A certain Abbe Masi is said to have been arrested at San Stefano, a pretty village in the mountains of the Sabina, for having lent or sold some copies of this same Bible.”—*Christian Obs.*

HAPPINESS.—There are two things which will make us happy in this life, if we attend to them. The first is, never to vex ourselves about what we cannot help; and the second, never to vex ourselves about what we can help.

TO REMOVE DANDRUFF.—Take a thimbleful of powdered refined borax, (can be had at any druggist or country store), let it dissolve in a teacup full of water; first brush the head well, then wet a brush with the mixture and apply to the head. Do this every day for a week, and twice a week after for a few times, and you will effectually remove the dandruff. So says a lady friend who has tried it.

#### OBITUARY.

DIED, of typhoid fever, in Hartford, Ct., Oct. 12th, MARY CROWELL, consort of Elder Ezra Crowell.

Sister Crowell, with her family, had but recently returned from a visit with friends in Maine. She returned apparently in good health, but was suddenly taken down with the disease with which she died.

One week before her death she called her husband up in the night, and told him, that she was impressed that she should die. She called for her keepsakes and little treasures, and disposed of them among her friends. She also had her children called, and took leave of them and her husband. It would seem that at this solemn and affecting time, she finished her work, and gave her parting and dying charge, as she made no reference to any of these matters afterwards, though seeing and conversing with them on other subjects. She often looked on the anxious countenances of her husband and children, and remarked affectionately, “I pity you, for when I am gone, you will have a sad, lonesome time.” She felt deeply for them, but was resigned to her lot. Her work had been done. In life, even from her conversion to this trying hour, she had lived in the enjoyment of her hope, and what is remarkable, had never sustained as too many do the character of an ordinary backslider.

She was a native of Grey, Me., where, at the age of ten years, she experienced religion and united with the F. W. Baptist church. Was married in '41. In the winter of '43, she and her husband embraced the Advent faith. She was ever ready to sacrifice for the cause of Christ, and would rather he would preach and live in poverty, than have wealth and disobey God. She was devoted to the interests of her family, and only felt anxious to live for their good. Wherever her lot was cast among the churches of Christ, she was esteemed, as a godly and useful member of the body of Christ. And those who knew her best esteemed her most.

She leaves a husband and three children, aged respectively 15, 11, and 8 years.

The funeral services were conducted by the writer, Oct. 14th, on which occasion a large circle of the friends of this afflicted family were present to sympathize and mourn their mutual loss, and impart consolation to the bereaved.

L. OSLER.

Nov. 8th, 1858.

BRO. SIMON HALL, of Isle La Motte, Vt., died in the Lord, on the 1st of November, 1858, aged 61 years.

He has been identified with the advent believers on the island since 1843, and borne an irreproachable character as a Christian and citizen, and was much beloved and sincerely mourned. Sister Hall is left a widow, with six daughters and no surviving male member of the family, the only son Lucas having died in 1852. Death found our brother ready for his stern summons. His dying words to his weeping friends were, “Let me go—all is well,” so that it was in sure and certain hope of eternal life that he was committed to the tomb.

A large and weeping audience listened to a discourse from the writer at the funeral, held in the Free church, while we spoke from 1 Cor. 15:53, on the possibility, probability, certainty, scripturalness, nature and glory of the resurrection of the just.

D. T. T.



## ADVENT HERALD.

BOSTON, NOVEMBER 20, 1858.

## Special Notice.

To the Friends of the Advent Herald Office:—

I wish to announce to you, that as an Association has been formed to carry on the publication department for the Advent cause, to commence the first of January 1859, I am to make a transfer of all my interest in the Herald, and the books and tracts of the office, to The American Millennial Association. At the close of the year, therefore, my connexion as proprietor and publisher will cease.

In making this arrangement, I can assure all my old friends and patrons, that it is transferred into safe and judicious hands, who I hope will carry on the work better than I could do; so that I do it, as I believe, for the best good of the Advent cause.

The Association have placed me in a position where I can work at present, mainly, as in time past, for the promotion of the cause.

Having been appointed General Agent of the Association, I shall enter upon the work at once, and do what I can consistently with my duties to the Advent church in Boston, until the first of January. The first thing to be done, is, to raise a fund to put the office on a permanent footing. This we propose to do by obtaining life memberships, of \$25 and upwards, and annual members of \$2, and by donations. My direct work will be to raise immediately all I can, for the above object. We ought to raise at least \$5000.

Any persons who can and will help, will address me on the subject, by mail. In the mean time, I shall visit churches and individuals in different parts of the country, as fast as I shall have opportunity.

J. V. HIMES.

November 15, 1858.

## APPOINTMENTS OF THE GENERAL AGENT.

Nov. 22, Westboro' Mass.  
Nov. 23, Worcester, Mass.  
Nov. 24, Springfield, Mass.  
Nov. 25, Hartford, Conn.  
Nov. 27, 28, New York city. I shall preach on the Sabbath and shall be glad to see the friends from the vicinity.

Nov. 29, Albany, N. Y.  
Dec. 1, Auburn, N. Y.  
Dec. 2, Rochester, N. Y.  
Dec. 3, Lockport, N. Y.  
Dec. 5, Rochester, N. Y. Here I hope to meet all the friends in the vicinity.

J. V. H.

## To All who are Indebted to this Office.

Now that I have closed my business of publishing I wish to settle up all my accounts without delay.

Those indebted must look at the matter in the light of justice. I owe a great part of what is due me, and shall in one short month, be obliged to meet my creditors. I say then, to all indebted, that they must make immediate and special arrangements to settle. It is hardly possible to conceive, that any one is placed in a condition where they cannot raise the little sum they owe the office. Will not all—yes, all our kind friends and patrons—look to my claims and their duty, and let me hear from them at once.

If this special call is not heeded, I shall have to take other measures to collect my dues. Being in debt, and now cut off from donations, as in time past, all will see the necessity of doing justly—and doing so now.

When you have read this article, I do not wish you to lay it aside and forget it, but put your indebtedness in a letter and give it in charge of the mail. Will you not do it? Can you neglect it? Your fellow-laborer in Christ.

J. V. HIMES.

## ITEMS AND NEWS.

In Danversport, Mass., a Sunday evening meeting was recently broken up by the loud snoring of an individual who had ensconced himself somewhere out of sight. The next day the guilty brother exposed himself by remarking, "What a grand place it is to sleep in the singers' seats, it is so dark and warm, with soft cushions to lie upon, and nobody to disturb a fellow."

Gov. J. W. Denver, having resigned the executive office of Kansas, has resumed his position as Commissioner of Indian Affairs; Mr. Mix yielding that office and reverting to his original post as chief clerk of the bureau.

The people of Western Pennsylvania are preparing to celebrate the anniversary of the capture of Fort Duquesne on the 25th. The fort stood on the site now occupied by the Pennsylvania railroad depot at Pittsburgh.

A person reading the names of "Young, senior," and "Young, junior," in an advertisement, said the first was a contradiction, and the second a tautology.

The Wheeling (Pa.) Times states that Mr. John Shaddock, of Cameron, has for fifty-three days, been unable to take any nourishment by swallowing, owing to paralysis having affected one side of his throat. All the food he takes is in liquid, and introduced into the stomach by passing a small dose down his throat. Mr. S. has perfect possession of all his faculties, enjoys general good health, and believes that the inability to swallow will ere long be removed.

New Orleans, Mobile, and various other parts of the South, have at last been visited with frost, which is especially welcome to all localities infected with yellow fever.

The details quoted from the English Parliamentary evidence of the condition of the dress-makers' apprentices are frightful. In ordinary times eighteen hours a day is the allotted time of work, and during the height of the season young girls are sometimes allowed only four hours' repose, when they are roused to resume their toil. Strong coffee is administered to enable them to ply their needle for 20 hours, without relaxation.

Ten negroes, three women, two children and five men, ran away from Morganstown, Va., on the night of the 31st taking with them seven horses. Their owners pursued and overtook them in Fayette county, Pa., but were driven back, one of the pursuers being badly injured.

Andrew Shannon, a well known and respected citizen of Warren, Jefferson county, Ohio, died last week from the bite of a rat, which he received a few days before.

About thirty acres of land in Winthrop's Neck, in New London, Ct., has been fenced in by squatters during the past summer. At the time Arnold burned the city, the records were destroyed, and no owners have claimed the land, which has been unoccupied since then.

A grain warehouse has been erected at Milwaukee which is capable of storing nearly half a million bushels of grain.

Mr. McDermott, of Millin, Richland county, Ohio, was born in Pennsylvania in 1749, and is now in the enjoyment of fair health.

Mrs. Gold, of Alleghany City, Pa., lately caused the death of her twin boys, not two months old, by giving them laudanum, in mistake for paregoric.

In a recent address at the North Carolina State Fair, Hon. T. L. Clingman stated that in a district of a few miles in extent on the Tryon mountain, neither dew nor frost is ever known. The district is remarkable for the variety and excellence of its native grapes, and they are often found in fine condition in the open air as late as December.

Mr. Bodell, from Worcester, Mass., was murdered near Lexington, Minn., last month, by a German named Rhinehart, who shot him through the head with a pistol, and then buried him in a marsh. Bodell was in pursuit of a farm to purchase, and the German was showing him some land at the time.

There is a general feeling of uneasiness over the eastern portion of Europe, as if the present state of affairs there could not long continue. The Sultan and his advisers are busily, and to all appearance earnestly, engaged in the work of internal administrative reform: but while they tighten the reins of government at the centre, the extremities are ever bursting out into irrepressible and inextricable confusion. Scarcely have the Principalities been settled, even in theory, when intelligence arrives that the semi-independent province of Servia is on the eve of rebellion, if, indeed, it is not in total insurrection against the constituted authorities there, and all the labor of the diplomatists in Montenegro threatened, by the course of events, to be wholly thrown away. The condition of the Sultan and his advisers, as advices of these troubles come upon him from one quarter after another of his wide and disorganised dominions, is not to be envied. Then, to come nearer home, there is a strange report that the various Liberal parties throughout Italy, in whose dissensions despotism has hitherto found its best ally, have at last seen the folly of their disputes, have agreed to merge their differences of opinion, and to march in a united band for the independence of Italy, under the presidency of Sardinia. We are not without our suspicion that this report owes its origin to the zeal of some sanguine partisans of the Sardinian policy in Italy, in the hope that the mere spreading of such a rumor may tend to realise its fulfilment. But that the masters of that fair land are not altogether at ease, is evident from the fact that France is increasing her garrison in Rome, much it is said, against the wishes of the Pope; while Austria, who seemed only a few months ago disposed to relax her grasp from the throat of Lombardy, and to institute a milder and constitutional system, has now abandoned her half-formed intentions and fallen back definitely on her ancient military rigor. These are mere symptoms: but they testify to the powerful agencies that are working underneath, and which may, at no distant period, produce in Europe a wide explosion.

CURIOUS PHENOMENA OF THE WAVES.—The Keno-sha Times says that on Thursday of last week Lake Michigan fell, in a few moments, two feet and a half. Bystanders were startled at an apparition of mother earth where it had not been visible before for years, and for a while expected a repetition of the old Red Sea miracle. The fears of the special presence of divine power were, however, soon relieved by the return of the waters to the old bed. The occurrence was all the more singular from the fact that the wind was blowing strong in shore. Similar occurrences are frequently observed on the sea coast, at which time the sea runs to or from the shore, against both wind and tide. The cause usually assigned is the prevalence of distant gales of wind over the water's surface, creating strong currents, and hence a spasmodic action of the surface in particular localities.

At a recent meeting of the New York Historical Society, Dr. Bacon read a paper on the languages spoken in that city, giving an interesting account of each, showing its origin and character. Eighty languages, he stated, are used in social and business intercourse among the inhabitants, being a greater number than is spoken in any other city in the world.

The wise Lokman, being on his death-bed, ordered his son to approach and said, "My son, when thou feelest a disposition to sin, seek for a place where God cannot see thee."

There are forty-six persons in England who have incomes of £450,000 a year, equal to two and a quarter millions of dollars, while four hundred and forty four persons have incomes from fifty to two hundred and fifty thousand dollars a year, and eight hundred and eleven from twenty-five to fifty thousand.

MARRIED, in Westboro', Mass., on the 11th inst., by Elder C. Cunningham, Mr. Nathaniel Gill of Framingham, Mass., to Mrs. JULIA A. BROWN, of Westboro', Mass., daughter of the late Eld. N. Billings.

## PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

## TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. \* THE SIX KELSO TRACTS, at 6 cents per set, or  
" 1. Do you go to the Prayer-Meeting? \$0.50 per 100  
" 2. Grace and Glory 1.50 " "  
" 3. Night, Daybreak and Clear Day 1.00 " "  
" 4. Sin our Enemy, &c. 50 " "  
" 5. The Last Time 50 " "  
" 6. The City of Refuge 1.00 " "  
" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851). \$0.12 single

B. 1. The End, by Dr. Cumming 04 "  
" 2. Litch's Dialogue on the Nature of Man 06 "  
" 6. Word of Warning, by W. W. Pym (1842) 20 "  
C. 1. Prophetic View of the Nations (Whiting) 04 "  
" 2. The Sabbath, by D. Bosworth 04 "  
" 3. The Christian Sabbath 01 "  
" 4. Israel and the Holy Land. H. D. Ward 10 "

D. EIGHT SECOND ADVENT LIBRARY TRACTS, at 25 cents per set:—  
" 1. The World's Jubilee 04 single.  
" 2. Prayer and Watchfulness 04 "  
" 3. The Lord's Coming a Practical Doctrine 04 "  
" 4. Glorification, by M. Brock 04 "  
" 5. Miller's Apology and Defense 04 "  
E. 1. The Earth to be Destroyed by Fire 04 "  
" 2. First Principles of the 2nd Advent Faith 04 "  
" 3. The Bible a Sufficient Creed 04 "  
" 4. The Present Age—Its Hope Delusive 02 "  
" 5. Form of Sound Words 04 "  
" 6. Churches, Church Order, &c. 03 "

F. TRACTS FOR THE TIMES, 10 cents per set.  
" 1. The Hope of the Church 02 single  
" 2. The Kingdom of God 02 "  
" 3. Glory of God filling the Earth 02 "  
" 4. Return of the Jews 03 "  
" 5. The World's Conversion 02 "  
" 6. Our Position 01 "  
" 7. Waiting and Working 01 "  
" 8. The Bride of Christ 02 "  
G. 1. That Blessed Hope 01 "  
" 2. The Saviour Nigh 01 "  
" 3. The True Israel 02 "  
" 4. Time of the Advent 02 "  
" 5. Motive to Christian Duties 01 "

H. 1. The Eternal Home 04 "  
" 2. The Approaching Crisis 10 "  
" 3. Letter to Everybody (1842) 04 "  
I. 1. Facts on Romanism 12 "  
" 2. Promises—Second Advent 04 "  
" 3. Declaration of Principles .25 per 100

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

## APPOINTMENTS.

I have appointments to preach as follows:—At Canterbury, Townhouse, 3d Sabbath in Nov.; at Sutton, Mill Village, Union meeting-house, the 4th Sabbath; and at Loudon Ridge the first Sabbath in December.

T. M. PREBLE.

The second quarterly meeting of Fox River District is to be held at Shabbona Grove, to commence Thursday, Nov. 25, at seven o'clock in the evening. We hope to see a delegation from all the churches of that district. Come, brethren, let there be a rally. Let us work for God and his cause; labor for the salvation of souls.

MOSES CHANDLER.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

R. D. Wynkoop, \$1 to 919, and \$1 for book sent the 11th inst. The one you inquire respecting, has the Herald, and owes one dollar on it to Jan. 1st.  
T. Wardle, \$5—Sent books the 13th.  
J. Litch—Have rec'd of M. Grant, and put to your er. \$2.15—that being one-half of the net proceeds.  
J. L. Clapp—Sent 1 vol. of Tracts on the 15th, for the stamps rec'd. The other book was sent as directed on the 29th of October.

## DELINQUENTS.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is *prima facie* evidence of fraud, and is a criminal offence.

NOTE.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

The PM. at West Benton, Mich., stops the paper of MORRIS SLAYTON, who he says left town six months since, and owes \$4.50  
The PM. of N. Wharton, Pa., returns the paper sent to JOHN KEELER, who owes \$4.00

## RECEIPTS.

UP TO TUESDAY, NOVEMBER 16TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Mrs J Gabriel 893, Wm M Ingham 919, H C Payne 928 E L Curtis 893—\$1 due; A M Bride 956, M I Yoder book sent the 13th; S Jackson 919, J Thomas 942, N W Spencer on acc't, Mrs D Hunt 919, H P Buttrick 954, S Gerry 919, Mrs O Shirley 945, C Sanders 941, P Thomas 941 and 45 cts for tracts—each \$1.

J Carr 893, R C Parmelee 959, D C Libbey 945, J Bailey 945, A L Reynolds 964 and \$1 before now; R Clement 945, E Backus 919, M Thayer 972, C Snow 950, Mrs S E Thomas 965, W Yearsley 945, C Bennis 919, H Matthews 919, Wm H Sage, for a poor sister in Iowa, 919, J C Gillingham 932, S Payne 919, T Frost 893—\$1 due;—Wm Still 919, T L Hill 938, W W Conner 1127, Mrs N Coolidge 971, N W Spencer on acc't, A Dillingham 971—each \$2.

J B Mitchell 971, and \$2 for books sent the 13th, B H Osborn 945—each \$3.

H Perkins 971, T P Hedrick 919—\$4.99 due on acc't—each \$4.

P Teats 945, T Wardle on acc't—each \$5.

W Ayers 937, \$1.13; Dr G O Somers 919, \$1.40; Mrs L Cochran 984, \$2.50; L R P Thompson 919, \$1.25.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1-2 KNEELAND-STREET, (UP STAIRS,) BOSTON, MASSACHUSETTS,

in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

TERMS—\$1 for six months, or \$2 per year in advance. \$1.13 " " " \$2.25 per year, at its close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above: i.e. \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

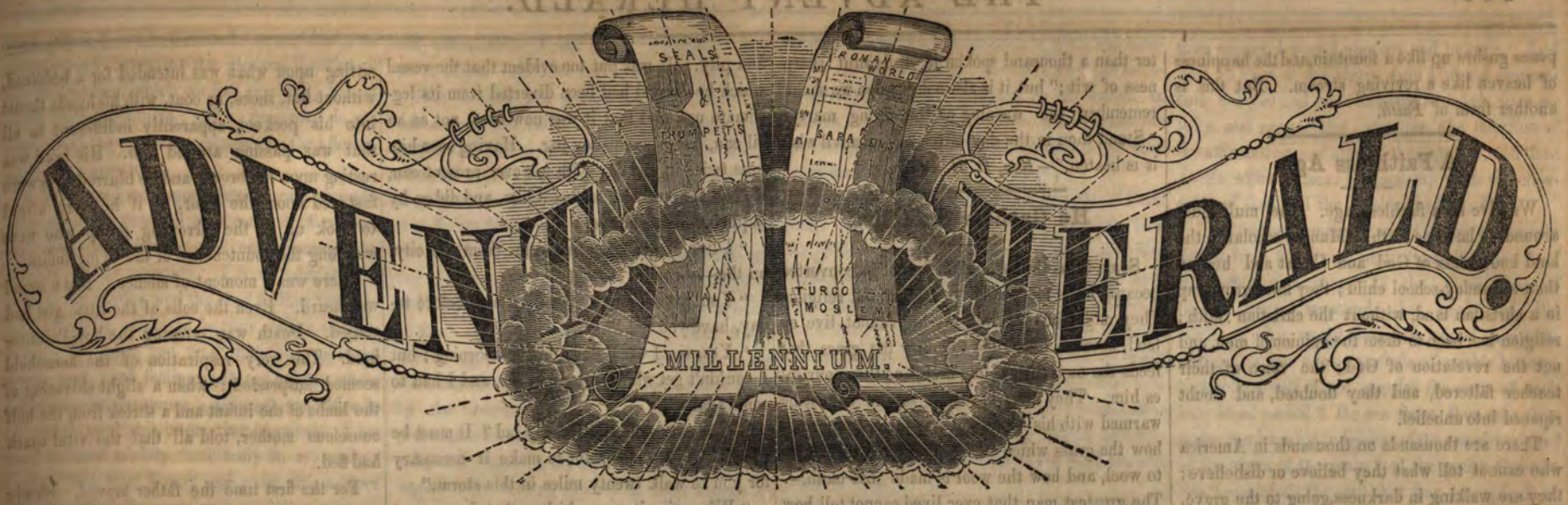
ENGLISH SUBSCRIBERS have to pre-pay two cents postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

## Agents.

Albany, N. Y. .... Wm. Nichols, 185 Lydian-street.  
Bridgeport, Ct. .... Atli Andrews.  
Burlington, Iowa. .... James S. Brandenburg.  
Boscove, Hancock County, Illinois. .... Wm. S. Moore.  
Bristol, Vt. .... D. Bosworth.  
Cabot, (Lower Branch), Vt. .... Dr. M. P. Wallace.  
Cordova, Rock Island Co., Ill. .... O. N. Whitford.  
De Kalb Centre, Ill. .... Charles E. Needham.  
Cincinnati, O. .... Joseph Wilson.  
Dunham, C. E. .... D. W. Sornberger.  
Durham, C. E. .... J. M. Orrock.  
Derby Line, Vt. .... S. Foster.  
Eddington, Me. .... Thomas Smith.  
Fairhaven, Vt. .... Elder J. P. Farrar.  
Hallowell, Me. .... I. C. Wellcome.  
Hartford, Ct. .... Aaron Clapp.  
Homer, N. Y. .... J. L. Clapp.  
Haverhill, Mass. .... Edmund E. Chase.  
Lockport, N. Y. .... R. W. Beck.  
Johnson's Creek, N. Y. .... Hiram Russell.  
Morrisville, Pa. .... Wm. Kitten.  
Newburyport, Mass. .... Dea. J. Pearson, sr., Water-st.  
New York City. .... Dr. J. Croft, No. 108 Columbia st.  
Philadelphia, Pa. .... J. Litch, No. 47 North 11th st.  
Portland, Me. .... Alexander Edmund.  
Providence, R. I. .... Anthony Pearce.  
Phillipsburg, St. Armands West, C. E. .... C. P. Dow.  
Princess Anne, Md. .... John V. Pinto.  
Salem, Mass. .... Chas. H. Berry.  
Springwater, N. Y. .... S. H. Withington.  
Shabbona Grove, De Kalb county, Ill. .... N. W. Spencer.  
Somonauk, De Kalb Co., Ill. .... Wells A. Fay.  
St. Albans, Hancock Co., Ill. .... Elder Larkin Scott.  
Stanbridge, C. E. .... John Gilbreth.  
Shaboygan Falls, Wis. .... William Trowbridge.  
Toronto, C. W. .... Daniel Campbell.  
Waterloo, Shefford, C. E. .... R. Hutchinson, M. D.  
Worcester, Mass. .... Benjamin Emerson.





WHOLE NO. 915.

BOSTON, SATURDAY, NOVEMBER 27, 1858.

VOLUME XIX. NO. 48.

#### HOME WITHOUT A MOTHER.

What is home without a mother?  
What are all these joys we meet,  
When her loving smile no longer  
Greets the coming of our feet;  
The days seem long, the nights are drear,  
And time rolls slowly on;  
And O! how few are childhood's pleasures,  
When her gentle care is gone.

Things we prize are first to vanish;  
Hearts we love to pass away;  
And how soon, 'e'en in our childhood,  
We behold her turning gray.  
Her eye grows dim, her step is slow,  
Her joys of earth are passed,  
And before we learn to know her,  
She hath breathed on earth her last.

Other hearts may have their sorrows;  
Griefs that quickly die away;  
But a mother lost in childhood,  
Grieves the heart from day to day.  
We miss her kind and willing hand,  
Her fond and earnest care—  
And O! how drear is life around us,  
What is home without a mother there?

#### Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

##### CHAPTER XVI.

We thus see that grace in the heart is the true secret of correctness in our outer conduct. Law may restrain, but law never can regenerate; fear may lop off the offshoots of evil—education may resist the growth of appetites and passions, but the grace of God alone can turn the heart of stone into flesh, the iron vessel into gold, the granite rock into streams of sympathy and tender loving-kindness. The jailer of Philippi, under the influence of this grace, instantly exhibits those traits and characteristics which were appropriate to his position; and the past recollected wrongs he had done are first attempted rights that he endeavors to adjust before God and before man.

Now, his love of them as brethren whom he had so recently restrained as prisoners is interesting. He loved them as brethren; and yet more, he pities them as sufferers. There is a sympathy that we all have, as men, to all mankind—there is a love that we all have, as children of the same Father, with those who are our brethren. But there is, in addition to this, a pity that we must feel, if we be men, and that becomes holy if we be Christians, towards our brethren when they are afflicted. And far better minister to the poor, the hungry, the naked, and the needy, than build splendid churches or endow rich oratories. When they are summoned before Christ, who are saved as the sons of God through his precious blood, he tells them, "I was in prison, and ye visited me; I was hungry and ye fed me; I was naked, and ye clothed me." But he does not say, "There were wanted upon earth cathedrals, and ye built them; endowments of churches, and ye gave; shrines, and ye brought; beaten gold of which to make them." These things are not religion; they have no value. Nay, that Christian female that goes to the East and washes the wounds of the wounded brave, gathered as wrecks from the field of battle, does a nobler work than those sentimental half-nuns at home, who embroider beautiful slippers for the priests, altar-cloths for communion-tables, and picturesque carpets for the floors of

their sanctuaries. One tear shed over real suffering—one gentle hand ministering to the wounded, the dying, and the oppressed—is more beautiful before God than all the altars, chapels, shrines, carpets, altar-cloths that you can pay for or furnish for the visible church.

To Christianity we are indebted for our noblest charities. In heathendom there was no provision for the aged and the destitute poor—So utterly careless about the education of their children were the patricians or the nobles of Rome, that they thought a Greek slave was a good enough schoolmaster for a nobleman's child. There was no education then worthy of the name. But you will find that just in proportion as Christianity has spread, and in proportion to the purity of its waves with which it has washed the wide world, have been the number, the munificence, and the value of the asylums, the hospitals, the charities, the educational establishments provided for the poor, the afflicted, the hungry, and the naked of mankind. Oh, they that would strike down the blessed Gospel, little know that the rebound of their successful blow would be the ruin of all that adorns and beautifies our land! That man who would sweep away this religion, little remembers, or perhaps he little cares, that he will also sweep away all that ministers to man's terrestrial happiness below. Take our nation as a whole, with sins in its rulers, sins in its subjects, shortcomings in its laws, defects in their administration, wrongs that need to be righted, abuses, that need to be reformed,—and what land is there in which the ruler must sway his sceptre so gently, and the subject gives his loyalty and obedience so heartily,—in which our homes are castles, law our protection, and where, under the overshadowing pinions of the public peace, we can lie down safely at night and feel that no man may dare to intrude upon us? With all its faults, it is a land worthy of our soldiers fighting for, and for its subjects, if needs be, to die for. And what has made it so? Not our Saxon metal or our peculiar blood, not our national or insular position—admirable and important as it is—but the amount of living religion in the hearts of millions; and where living religion has not penetrated the heart, the refracted and reflected light of it civilizes where it does not sanctify the masses of mankind. And thus we shall ever find that true religion is the nurse and the mother of all that adorns the world, and translates the world that now is into an earnest and a foreshadow of that bright and perfect world that will be.

In the case of the jailer of Philippi, this deliverance of the apostles, this attention to their wants, this washing of their wounds, was not a matter of calculation, nor a matter of expedience in order to illustrate the change; but it was impulse, irresistible and impetuous instinct. When I preach to you about giving, or when I ask you to aid our schools, I do not urge you to do it. If you be not christians, all my urging will be of no effect. The wind beating upon the granite rock will have no more effect than urging to be generous and charitable will have upon those whose hearts are hard.

But what I offer is, to do you the great favor of telling you, "Here is an opportunity, here is a channel in which your charity and munificence may run." All that the minister does is to tell

you, "This is a channel"—to submit its claims and excellences to you, and then say, "Now you are Christians, you are men; let the spring of charity that is in your hearts rise and overflow, till the hearts of the distant and depraved are refreshed by your ministry." When the jailer washed their wounds, when he entertained them hospitably, he did what he could not help; it was his new nature to do so—it was the very impulse and inspiration of his heart to do so. He proved, what every christian will still prove, that our religion is not a cold system, an ecclesiastical form, an empty ceremony, but a life, a power that never can restrain itself whilst there is a heart to be gladdened, or a wound to be washed, or a sick one to be visited, or a sorrow to be staunch in the bosom of the children of men.

I do not deny that in the hearts of unconverted men there are deep springs of true humanity, I have no doubt that I could select a man who does not even profess religion, who gives most munificently, and even sacrifices,—for giving superfluity is no giving at all. You must be just of course, before you are generous; but do not make being just before generous to mean, "I must save this year and put into the funds 5000 and then when I have done that, I am just, and can afford to be generous." But to be truly generous is to put yourself, not to inconvenience only, but to give—not superfluities you can fling away, but an amount that will be some trouble and inconvenience to you in order to benefit your brethren of mankind. You will find in men who have no religion deep springs of real liberality and who give largely to every claim that is really and truly brought before them, more so than many a true christian. But we ought always to take difference of nature into calculation when we form our judgment.

There may be placed upon my left a person who has no religion at all, and professes none, but has a heart full of deep and tender sympathy with human wrongs and griefs, and who gives most munificently; and there may be upon the right one who is truly under the influence of the grace of God, but who originally had, before he was converted, a heart as hard as flint, and who gave then as he would give drops of blood from his veins. Well, the grace of God has a stupendous work to accomplish upon this second person; and you must not say, when you do not see him so generous as the other, he is not a Christian; but that the grace of God has an immensity, to do in the heart of the one before it can reach even the level at which the heart of the humanity of the other has arrived without that grace at all. Constitutional difference must always be taken into your estimate when you are judging of character. Just as a sailor always takes an estimate of currents when he is sailing across the main, or takes the tides as an element in his reckoning, so in estimating what grace has done for A, and what left undone in B, and what makes B differ from C, you must always remember their original peculiar character; there may be often a great work, a sharp struggle, which the world cannot hear, but very real, before he is made fit for the kingdom of Heaven. But what I contend is, that whilst the natural man has many springs of humane feeling and sympathy, yet in the hearts of the converted, if the constitutional character be in both cases the same, they

will be far deeper, purer, and more inexhaustible; and what is more, where there was no spring of charity before, the moment that the heart, like the rock in the desert, is touched by grace, there will be a spring of true humanity. At midnight that jailer was cruel, hard-hearted, unpitiful; twenty minutes after it, or at least before sunrise, he was loving, affectionate, overflowing with sympathy and with love. And how delightful is it when this character of the jailer embodied in the 16th chapter of the Acts of the Apostles is not a figure in a tale, but a living person in actual life! How desirable it is that we should show to the world, and that the world should see and be constrained to own, that the grace of God makes the nobler characters, sinks deeper springs of humanity in the heart, and elevates the whole tone of human character, and warms the whole temperature of human life to a degree to which nothing else that man can preach or prescribe can ever attain! Show, then, to the world, not by ostentation, but by quiet living, that this grace, which has made you to differ in the sight of God makes you to differ mightily in the sight of man. Be Sisters of Charity, without hoods, or veils, or antique dresses: these are not the symbols of charity, but hearts that are full of love and overflowing with loving-kindness before God and before man.

To be continued.

#### Faith a Fountain of Peace.

When a man can look upon the mysteries of Providence, and upon all his personal afflictions, with a full, a lively, a steadfast conviction that He who has dispensed them has done right: when he can say, with the spirit of a child, "Even so, Father;" when he can throw himself with a placid temper upon the current of God's dispensations, under the blackest cloud, under the rudest tempest, adrift upon the wildest billows, he is happy. And this is—Faith.

When he can look upon the doctrine of God's universal supremacy with a steady eye; when he can turn to this truth with an unwavering assurance that every decision, that every apportionment, both of grace and justice, will be right; when, thus trusting in God, he can acquiesce in every particular of his government; under every mystery, he is happy. All things—all things—are done according to his will; for God's will is his—his will is God's. And this is—Faith.

And when a poor sinner, in full view of the terrors and strictness of the law; in full view of his own sins and ill-desert; in full view of his own helplessness, can trust in the promises of God through Christ; when he can feel that in the blood of the Lamb there is a sacrifice for his sins, when he can thus leave himself quietly with God, and wait and look for salvation, surely this is happiness. Yes this, too, is—Faith.

When a child of sorrows, overwhelmed with hardships and stripped of earthly comforts, can go to Him who had smitten him and kiss the rod; when he can say, "Though thou slay me, yet I will trust in thee;" when he can find his way to the place of secret communion, to recite his griefs and to ask for sympathy; when he can go to the throne of grace for consolation; though his troubles have been like a flood, and the cup of his adversity like wormwood, yet there, in that man's breast, in that torn and bleeding heart,



peace gushes up like a fountain, and the happiness of heaven like a reviving stream. But this is another form of *Faith*.

### A Faithless Age.

We live in a faithless age. The multitudes around us have no faith. Many a scholar in the land knows less of God and Christ and heaven than a Sunday-school child; they have grown up in a christian land, without the christian faith; religion has been to them the opinion of men, and not the revelation of God; the voice of their teacher faltered, and they doubted, and doubt ripened into unbelief.

There are thousands on thousands in America who cannot tell what they believe or disbelieve; they are walking in darkness, going to the grave, no voice to cheer, no hand to guide, no Christ to save. A man in a christian land, without God and without hope, going to death and hell!

The multitude scoff at religion as priestcraft; they fall a prey to delusions and lies; they accept these in the place of the Gospel of Christ. In our day a superstition has arisen, which, at the first, provoked a smile at its folly; to-day Spiritualism raises its head to blasphemy and oppose the religion of Christ, and is the faith of thousands. Unbelief, which turns the multitude over to a godless life, is the parent of every heresy which blasphemes and denies the Lord Jesus Christ. It is this absence of faith in Christ, which is the cause of the wide spread delusions which sweep over the land. Why should it not be so? If men give up all which Christ has said of His church—if they break down all barriers against heresy and schism—if they teach that it matters not what a man believes if he is only honest—what could so plainly surrender them to the delusions of Satan, to be led captive at his will? We place ourselves in danger of falling, when we turn aside to tamper with any error. It may sound specious, that "it only needs to keep the heart right, to be a Christian." The safest way to keep the heart right is, looking to Christ, to dwell in humility in the church which our Lord has given us.

Like an apostle of old, we must preach Jesus and the Resurrection to men sunk in Corinthian sensuality, and declare the glory of the cross to those who, like Athenian philosophers, worship the creations of human wisdom.

Without openly denying the Lord who bought us, we may fall into the snares of the times; we, too, may treat all faith as an opinion; we may be afraid to plant our feet firmly upon the testimony of the church; we may reason that it can do no good, the world is against us, they will not hear, it will provoke a tumult. A thousand motives may appeal to us, to soften down the messages of God; we may think that, if the distinctive doctrines of the church are only tempered to the prejudices of the people, we shall keep our hold upon them. It is not to be denied that there is seeming strength in such reasons, for love and affection are strong bonds to reach the heart.

But, my brethren, do we love these souls more than He who died for them on the cross? Are we better judges of the value of the Church and its holy sacraments than He who appointed them? Have we the right to soften down any warning of God? We forget that the people are wrong; they crucified our Lord; their sins crucify Him daily. We are placed in trust of this ministry of reconciliation, to withstand the people; to warn and plead and pray, and with love to win them back to their allegiance to Christ.

It is a sad truth, that some of the darkest heresies which have desolated the church have come from the sworn liegemen of the cross, by tampering with the faith and attempting to harmonize the truth of God with the doubts and cavils of sinful hearts. We have no right to falter about any truth of divine revelation. We do not blame others for training their people in their faith, or for keeping their prayer meetings and fast days. Why should we not be ready to take men in a walk around Zion, and to show them her palaces and bulwarks? I believe, in my heart, that the time has come of which Hooker spake, "when one word spoken in charity is bet-

ter than a thousand spoken in disdainful sharpness of wit;" but it is also a day when we should remember the warning of the dying martyr, "Stand thou in the day of trial as an anvil when it is beaten."—*Rev. H. B. Whipple.*

### He Gathers the Lilies.

Some think the little child cannot be converted because he is too young to understand religion. They might just as well say he cannot live on food, because he cannot tell how the grass that feeds the ox is turned into flesh, and then nourishes him. They might as well say he cannot be warmed with his clothes, because he cannot tell how the grass which the sheep eats is turned into wool, and how the wool is made into cloth. The greatest man that ever lived cannot tell how the grass is turned into flesh or into wool, and thus made to nourish or warm us. The little child can eat the food and live. The philosopher can do no more. He can put on his garments and be warm. The great and learned man can do no more.

A poor blind beggar once cried out in the street, and asked Christ to have mercy on him. What did he want? Lord, that my eyes might be opened. How could he tell how Christ could open his eyes? And when he had them cured, what could he say, when they asked him, "How opened he thine eyes?" "By what means he opened mine eyes, I know not; but one thing I know, that whereas I was blind I now see!"—Could the greatest man that ever lived say more?

Every child knows what it is to love his mother, but can he tell you anything more about it than he feels it? Could any man say more?

Every child can take hold of his father's hand and go with him in the dark, and that is having faith in his father; but he cannot tell you what faith is!

A little child once got lost in the woods, and night came on, and it grew dark, and they could not find him for a long time. At last he lay down under a log, cold and afraid, and cried as loud as he dared. At length he heard some one calling. He was afraid at first that it was a wild beast. Then he plainly heard his own name. Still he did not stir. But when the voice came nearer and he heard his own name called, he stopped crying, and jumped up, and went toward the voice. He could not see anything, but he heard his father's voice and ran to him! Thus he could have faith, though he could not tell what faith was.

The child Samuel could say, "Speak, Lord, for thy servant heareth," though he could not know the voice of the Lord from the voice of Eli.

So the little child can believe in Christ and love Christ, though he cannot know all the deep things in religion. He can live upon the sincere milk of the word and grow hereby, and that is all that is necessary for his being gathered to Christ.

The beautiful rose does not know how the dews of the night refresh it and revive it, but they do. The modest lily, that peeps up and catches a few of the bright sunbeams, does not know how they make it white and pure, but they do. The valley that lies at the foot of the mountain, does not know how the gentle rills that run down the sides of the mountains, bursting out from hundreds of little springs, make it bright and fertile, but they do. So the little one does not know how he believes on Christ, and how he lives by faith, but he does. And the tall tree of the forest, and the giant oak on the hill, can no more tell how they are nourished by the rain and the sunshine, than the little violets that grow in the crack of a rock; and the lofty tree in the garden and the frail lily are alike fed, they know not how. When the child has said that he feels love to Christ in his heart, could a Newton with all his great mind, say any more?—*Gathered Lilies.*

### The Lost Found.

We had frequently observed a heart-broken looking lad pass by with a gallon oil-can in his hand. His tattered garments and his melancholy face were well calculated to excite observation

and pity. It was but too evident that the vessel which he carried had been diverted from its legitimate use, and that it was now used, not as an oil can, but as a whiskey jug. Having seen him pass twice in one day with his ever present can, we had the curiosity to accost him, and did so by inquiring his residence.

"I live," said he, "five miles from the city, on the—road."

"You have been to the city once before to-day, have you not?"

"Yes, sir, I came down in the morning; but I couldn't get what I was sent for, and I had to come again."

"What was you sent for, my lad? It must be something very important to make it necessary for you to walk twenty miles in this storm."

"Why, sir, it was whiskey that I was sent for. Father had no money, and he sent me to Mr. —'s to get trusted; but he wouldn't trust any more, so I had to go home without the whiskey; but father sent me back again."

"How do you expect to get it now, when you couldn't get it in the morning?"

"Why, sir, I have brought a pair of shoes which sister sent mother. Mr. — will give whiskey for them. He has got two or three pairs of mother's shoes now."

"Do you like to carry whiskey home, my boy?"

"Oh, no, sir, for it makes all so unhappy; but I can't help it."

We took the responsibility of advising the boy not to fulfill his errand, and returned home with him. The family we found, consisted of husband, wife and four children; the oldest (the boy) was not more than ten years of age, while the youngest was an infant of a few months. It was a cold blustering day. The north wind blew harshly, and came roughly and unbidden through the numberless crevices of the poor man's hovel. A few black embers occupied the fire-place, around which were huddled the half naked children, and the woe-stricken mother and wife. Her face was haggard—her eyes sunken—her hair disheveled—her clothes tattered and unclean.

She was seated upon an old broken chair, and was mechanically swinging to and fro, as if endeavoring to quiet her infant, which moaned pitifully in its mother's arms. It had been sick from its birth, and it was now seemingly struggling to free itself from the harsh world into which it had, but a few months previous, been ushered. There was no tear in the eye of the mother, as she gazed upon the expiring babe. The fountain had been long before dried up by the internal fires which alcohol had kindled and fed. Yet she was the picture of despair; and we could not but fancy, as she sat thus, that her mind was wandering back to the happy past, the days of her infancy and girlhood, and her early home. Poor thing! She had given her affections and her hand to a man who had taken the first steps in intemperance. She had left her home full of buoyant hopes—hopes never to be realized—to spend a life of misery with a sot.—Broken-hearted, cast out from the society of her former friends, frowned upon by the "good society," humanely spoken of as the miserable wife of a miserable drunkard—with no hand to help, no heart to pity—she very soon became a tippler and a drunkard herself.

By the side of this woe-smitten mother knelt a little girl of five or six years, down whose sorrowful cheeks tears were coursing; and who ever and anon exclaimed, "Poor little Willie, must you die?" "Oh! mother, must Willie die?" and then kissing the clammy sweat from "little Willie's" brow, covered her face with her tattered apron and wept.

In the opposite corner of the chimney, and among the ashes which covered the hearth, sat a boy of about seven years, dragging from the half dead embers a potato, which he broke open with the remark, "Mother, give this to little Willie. May be he's hungry: I'm hungry, too, and so is sister; but Willie's sick. Give him this potato, mother."

"No, poor boy," said the mother. "Willie will never be hungry again. He will soon be dead."

This remark drew all the children around the mother and the dying child. The father was

sitting upon what was intended for a bedstead, without hat, shoes, or coat, with his hands thrust into his pockets, apparently indifferent to all that was passing around him. His head was resting upon his breast, and his blurred eyes were fastened upon the floor, as if he were afraid to look up at the sorrowing group who were watching the countenance of the dying infant.

There was a moment of silence. Not a sound was heard. Even the sobs of the little girl had ceased. Death was crossing the hovel's threshold. The very respiration of the household seemed suspended; when a slight shivering of the limbs of the infant and a shriek from the half-conscious mother, told all that the vital spark had fled.

For the first time the father moved. Slowly advancing to where his wife was seated, with quivering lips, he whispered, "Is Willie dead?"

"Yes, James, the poor babe is dead!" was the choking reply of the mother, who still sat, as at first, gazing upon the face of her little one.

Without uttering another single word, the long brutalized father left the house, muttering as he left, "My God, how long?"

At this moment a kind-hearted lady came in, who had heard, but a few minutes before, of the dangerous illness of the child. She had brought with her some medicine; but her angel visit was too late. The gentle spirit of the babe had fled, and there remained for her but to comfort the living. This she did, while we followed the father. We related to him the circumstances which had led us to his house, and briefly spoke of the misery which inevitably follows in the wake of intemperance.

"I know it, sir," said he. "I have long known it. I have not always been what you now see me. Alcohol and my appetite have brought me to this depth of degradation."

"Why not master that appetite? You have the power. Thousands have proved it."

"Sir, I believe it. I have seen others as far reduced as myself, restored and made happy; but you are the first who has ever spoken to me upon the subject, and I had too strong a passion for liquor to think of a reformation myself."

"Well, will you make the effort?"

"I will. It has occupied my whole thoughts during the whole morning; and now, in the presence of Almighty God, I swear never again to touch the accursed thing which has ruined me and made beggars of my family."

Happy enough to hear this manly resolution, we returned to the house with him—in due time we made the fact known to the wife—and producing a pledge, the whole family signed it upon the table which held the body of their dead child!

The scene was an affecting one. \* \* \*

Two years had passed, when the incident was recalled to our mind by a shake of the hand from one who was returning west with a stock of dry goods which he had just purchased in New York. It was the man who signed the temperance pledge by the body of his dead child.—*Roch. Dem.*

For the Herald.

### The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

Mr. Editor—Dear Sir: Having seen and carefully read your articles published in the Herald you edit, in reply to my arguments in support of the affirmative of our question on the Millennium as presented in my numbers; and also your defence of the negative; and as you now give me another opportunity to speak upon this most deeply interesting subject to your numerous and intelligent readers, through the columns of your paper, I do most cheerfully enter upon this



duty, which I owe to God and the world of proclaiming and defending the glorious doctrine of the Millennium, which we find so clearly taught in the Holy Scriptures; and as presented in my numbers in the opening arguments on the affirmative of our question.

I have read with much interest and pleasure your articles, examined your method of reasoning; and carefully weighed our arguments in support of the negative. I have admired the ability, the candor, and the good feeling that has been generally exhibited in your replies and defence. We hope and trust that the same good spirit, and kind feeling will not be lost, while the discussion continues; although we differ in our views upon this interesting question. I intend to deal plainly, and truly in my reply; hoping that what I may say upon this subject may be carefully read, and candidly weighed, both by yourself and your numerous readers, comparing the same with the word of God.

There are many things said, both in your reply and defence, that accord with my views, and much that does not.

In your first number, you say "That this world of ours is to become the abode of righteousness, that the knowledge of the glory of God will cover this earth as the waters cover the sea, that every one of its future inhabitants shall savingly know the Lord, from the least even to the greatest of them, and that this will be a period of long duration as claimed in the first number of the affirmative, appears not to be an issue in this discussion."

If I rightly understand you in the above quotation, I shall be compelled to think differently. The affirmative stands, or falls, according as this point, is made out and proved, or not proved, and the same must be true also of the negative.

If the above state be in this world, as "claimed by the affirmative in the first number" then it must necessarily precede the personal and visible advent of our Saviour. This you will remember was so argued in my first number, as you may see by turning to the same, and so we argue now, that the scriptures teach that this world and the things therein will have an end when Christ makes his second appearance, consequently if the above state be in this world it must precede his advent.

Speaking of the reign of righteousness whether it will precede the coming of the King of righteousness you say—"We shall therefore endeavor to show that the presence of the King, being the crowning glory of the righteous reign, will be needed to usher in and consummate it."

Upon this quotation we remark that the divine presence of the King of righteousness is most truly needful, and if this is what you claim in the above sentence we agree: It is not only needed but it is what we now have in the church for every purpose needed—and it shall remain in the church and with each member of the same throughout all coming time—"Lo I am with you always even to the end of the world." Again "where two or three are gathered together in my name there am I in the midst of them"—but if the presence of the humanity of Christ be meant, then I do not agree with you—for if this is all that is needed to consummate the reign of righteousness it must have once been consummated, and would have continued had he only remained upon the earth; consequently his "going away" and returning to heaven was not "needful" for the reign of righteousness as our Saviour said to his disciples just before he took his departure, but the very thing that prevents its consummation for the long period of his stay in heaven. If the humanity of Christ be essential to the reign of righteousness on earth, then this reign of righteousness must be limited to one part of the earth, when he comes to reign with his saints,—for no one will be so unreasonable as to suppose that Christ can be in every part of the world at the same time with his human nature. It is the divine nature and not the human that is needed to consummate this reign of righteousness; and this we have, and shall have always, and its glory will be enjoyed in proportion to their devotedness to him.

You notice in the next place the relation of desire and faith, affirming "that our desires are

not the measure of our faith." Neither would we so affirm—we have not as we understand.

Our desires are not in the fullest sense the measure of our faith. But in some sense they may be viewed as a measure of our faith—in the sense of a rule by which any thing is adjusted, or proportioned they may be. We cannot have true living faith, that faith which works by love and purifies the heart without strong desires going out from the soul after God seeking his glory and the good of mankind. We have a belief without desire but not true living faith, hence the strong desires and earnest longings of the soul, that is filled with the love and spirit of God, by the exercise of faith, may be considered as presumptive evidence, of the will of God. God rules and reigns in the soul of such an one, and begets those strong desires in their hearts, for such things, as he wishes to communicate to them, and through them to the world. Therefore those strong desires of the soul where God reigns in the heart, must be an evidence to them, of what the will of God is, and will be a guide and rule of their faith. To deny this would be denying the government of God over our hearts and minds. A strong desire therefore in the heart, and an earnest longing in the soul, may be considered, as an evidence to the mind, of the will of God. God ruling in the heart begets those strong desires, and creates those earnest longings for those things prayed for, which most clearly, and conclusively implies, an ample provision made by him, who hath produced those desires, and earnest longings in the soul for God and his glory, in the salvation of the world.

God would not have begotten those strong desires, and earnest longings for his glory in the salvation of souls unless he had designed to satisfy them fully.

The earnest desires of the soul for immortality, by all in every age, have been considered as strong presumptive evidence of the truthfulness of the doctrine. I presume you have been so instructed, and have so believed, and have so taught since you became a Christian believer and a gospel teacher. If then our desires are to be regarded as strong presumptive evidence of the immortality of the soul, and of a future state of existence—why may they not be strong presumptive evidence of the truth of other doctrines also? Of the conversion of our world from the reign of sin to God; and the extension of the Redeemer's kingdom from sea to sea; and over all the kingdoms of this fallen world of ours; until all shall know him; and the glory, and power of his salvation, from the least even unto the greatest. All Christians under the influence of the Spirit of God, who are truly devoted to God; most earnestly desire, these things, feeling deeply interested for the glory of God, and the eternal happiness of our race. No true Christian can desire any thing less.—All feel justified in such desires, knowing that they must be in accordance with the will of God. That the glory of God would be greatly increased by the conversion of the world, rather than its destruction, and that it would be for the infinite happiness of our race, none can deny. It must therefore be the will of God. Such desires should be nourished, and cherished, and strengthened, for they will prompt us to put forth a corresponding effort, for the accomplishment of this desired object, and if such efforts are put forth, and fervent believing prayer offered up to God for this desirable blessedness, God will hear, and send all needful assistance, if we do all that we can, and then look to God to do what we cannot do, it will be done for us. Such desires we should have in our souls,—such prayers should be offered up to God continually, and such blessings should be sought for by every effort, and such an end should be expected, knowing that the power, and wisdom of God is sufficient to accomplish it. We should desire nothing less,—pray for nothing less,—labor and strive for nothing less, let our faith believe nothing less, and expect nothing less from such a God and Saviour as we have.

We have no right to desire anything contrary to the above,—we have no right to desire a creed the doctrines of which, if true, that would be productive of more evil than good and more misery than happiness; because all such creeds and

doctrines would be dishonorable to God, and hurtful to the human race. We have no right to indulge ourselves for a moment in the desire, to believe a doctrine, if true, that would cause the greater portion of the human family to be eternally lost.

The creed and doctrines of the negative if true, make the creation of this world to result in a far greater amount of evil than good,—therefore dishonorable to God, and hurtful to human society; and cannot be true. But the doctrine of the affirmative for which we earnestly contend, if true, makes the creation of our world to result in a much greater amount of good than evil, and of more happiness than misery,—therefore honorable to God and good to human society; and desirable to every true lover of Zion, and must be true.

Such appear to us, to be the difference of the two creeds and doctrines, of the affirmative and negative. Which we inquire is entitled to our belief and support? Answer—the affirmative most surely.

But you have said in your reply to my arguments drawn from the character and perfections of the divine being that "God's character is not impeachable by finite judgment." True, we should not as finite beings impeach the character and deeds of the infinite Jehovah, no never in any way;—but nevertheless, we do in various ways,—sometimes mentally when nothing is expressed,—when we murmur in our hearts against God although we may be ashamed to express our wrong and sinful feelings. Sometimes we set up new creeds and theories and strive to support them, when we find on a more careful examination that they teach a doctrine that is at variance with the word of God, impeaching all his attributes and perfections.

But notwithstanding we would not, and dare not impeach the divine character, nor sit in judgment upon his creative and redeeming acts any farther than we find ourselves authorised by his word to do, we may nevertheless, I trust, be permitted humbly and charitably, to examine and pass our judgment upon the different creeds and doctrines of men, and approve or disapprove of them according to our convictions of their truthfulness when compared with the word of God.

If we find that the creed of any church holds forth, and publishes to the world doctrines that do not harmonise strictly with the word of God, and with his acknowledged character and perfections we are in duty bound boldly and fearlessly to declare upon them, and show wherein they are unscriptural. God has revealed very clearly to us his character, attributes and perfections, and every Christian is in duty bound to know them—teaching and believing nothing but what is strictly in accordance with the same.

As a Christian I feel in duty bound to respect and honor the divine being with all my heart, and to defend his cause to the extent of my powers, exposing error in all its different forms.

Consequently if I can show by reasons and arguments drawn from the Bible that the creed and doctrines of the negative of our question, upon the coming of Christ and of the end of the world to be inconsistent with the acknowledged character of the divine being, you must not charge me with the crime of impeaching the character of God, when in fact we only sit in judgment upon the doctrines of your creed. I wish to examine my own creed critically, and compare it with the word of God, and if I find it does not harmonise in all its doctrines with the character, attributes and perfections of God, or if I should find that it teaches, that more evil than good, and that more misery than happiness, and that more of our race will be eternally lost than saved, I should feel compelled to condemn, and renounce it at once, or I would so improve it that it would be in harmony with the divine character.

I would critically examine every doctrine sent out into the world, and try them by the above rule, and every doctrine that confesseth not, that the creation of this world will result in a greater amount of good than evil and of more happiness than misery, I would condemn and reject as untrue. But every doctrine that confesseth that the creation of this world will result in a greater amount of good than evil and of more happiness

than misery I would approve and believe. And now in view of the above rule I would respectfully ask you and your numerous readers, to carefully, and prayerfully, examine the doctrine of the affirmative, and also of the negative, and then decide which is most in harmony with the character of God and the teachings of the Bible.

You further remark in reply to my arguments drawn from the divine perfections in support of the affirmative that "If the vindication of God's honor required that more of the adults of this world should be saved than lost, during the sum of the periods of earth's history, then why would it not require the same of each individual period? Do not those, then who thus argue condemn his judgment of the antediluvians? of the cities of the plain? of the guilty Canaanites? and of all the evil that has transpired to our race? should he be made chargeable because of his knowledge, for the aggregate of the evil, and not be held equally chargeable because of the same prescience, for each individual evil? Or, if because of his attributes he is to be held obligated to make one period of probation so glorious, why should he not be held equally obligated to have made all periods of probation alike glorious?"

These are very important inquiries and should be fairly answered. But such conclusions as you contend for, do not logically follow from my premises. You seem to argue that whatever may be affirmed or denied of the world as a whole,—may in like manner be affirmed or denied of any one individual period of earth's existence, and of every part of the world. But this is not correct! Suppose that our world as a whole were improving in all her great interests, civil, political, moral and religious, must it therefore follow that every individual period and part of the same has and is alike improving in all these interests? that every state and nation, and all the territories—that every county and town—every city and village, and the districts, families and individuals of our world are alike improving in the same great interests? Most certainly such conclusions cannot follow.

Some portions during the same period may be declining, and filling up their cup of iniquity—fitting themselves for destruction; while the world as a whole may be making great improvements in all that makes a people great and good.

Suppose again, that the world as a whole were growing worse, as some contend, and declining in all those interests which would make the world happy, would it therefore follow that every part of the same must be alike declining? May not some portions during the same period be advancing, although the world as a whole were rapidly declining?

Great moral darkness has covered the face of our world during some of the periods of earth's existence, notwithstanding the superior light of heaven has been shining in every dispensation from the fall of Adam to the present time, which light will continue to shine with increasing splendor until the perfect day. Great light has been enjoyed as a whole notwithstanding the darkness of some periods. Grace hath reigned from Adam through every dispensation to the present time, but still God has been strict to mark iniquity against the wicked during some of the periods of the past, showing himself to be a God of justice and judgment, notwithstanding the reign of grace and mercy.

Hence we see the erroneous course of reasoning by the negative in supposing that whatever may be affirmed or denied of the world as a whole, may in like manner be affirmed or denied of every individual period and part of the same. It is a principle in logic that whatever may be affirmed or denied of any one class of things, may in like manner be affirmed or denied of any one thing contained in that class.

But when we take the world as a whole in all its parts during the periods of the past, present, and future, we have many different classes embraced whereas we should have but one in order to have the same conclusions apply to every period and part that may be applied to the great whole.

Take an illustration of our views.—It would be unwise for a man of wealth to build a steam-



er at great expense, and fit her for the seas, and send her to the Indies, east and west, and around the globe from time to time for many years; if he foresaw from the beginning that every voyage to the Indies; and every circuit around the globe would be attended with increasing loss to him until it had wasted all his wealth. But if he foresaw at the beginning, that notwithstanding, that some loss and damage might arise to him in the first of her sailing, but taking in her whole career upon the seas from the first to the last that his wealth would be greatly increased thereby; he would be accounted wise for his undertaking. So we say if God saw from the beginning that the creation of this world would be productive of increasing wickedness and misery from the first dawn of its existence, through all its successive periods unto the last day; when it should be dashed in pieces as a potter's vessel, fitted only for universal and everlasting destruction—being productive of more evil than good, of more misery than happiness, and the everlasting destruction of a vast majority of our race, it should be an everlasting impeachment of his wisdom, goodness, and power. But foreseeing as he did, and all the sons of God who shouted for joy when the new world from dark chaos appeared—that notwithstanding, sin and misery would enter and have a short reign during some of the few first periods of this world's existence,—that a day would come when Satan should be chained in his native hell—the reign of sin destroyed—misery banished—the gospel become triumphant, the reign of righteousness universal from sea to sea—from the river to the ends of the earth—over all nations, and the knowledge and glory of God filling the world as the waters do the seas; and that this state of things would continue for many ages; and that thousands of generations should come forth to enjoy the blessings of honor, and riches and glory of this millennium state; until more good than evil—more happiness than misery and many more saved than lost would be the result of this world's existence, and that his wisdom, goodness and power would stand forth gloriously honored by angels and men in the creation of the human race, he would be justified by infinite wisdom and goodness in the creation of our world. Yours as ever for the reign of Christ in this world,

EBENEZER PEASLEE.

Newton, Nov. 5th, 1858.



## ADVENT HERALD.

BOSTON, NOVEMBER 27, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### Important Truths.

[Declared at Albany, N. Y., May 29, 1845, and as re-affirmed at Providence, R. I., Nov., 1856.]

1. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein, shall be burned up. That the Lord will create new heavens and a new earth, wherein dwelleth righteousness—that is, the righteous will forever dwell. (2 Pet. 3:7, 10, 13.) And that the kingdom and the dominion under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Dan. 7:27.)
2. That there are but two appearances, of the Saviour to this earth. (Heb. 9:28.) That both are personal and visible. (Acts 1:9, 11.) That the first took place in the days of Herod. (Matt. 2:1.) when he was conceived of the Holy Ghost (Matt. 1:18), born of the Virgin Mary, (Matt. 1:25) went

about doing good, (Matt. 11:5,) suffered on the cross, the just for the unjust, (1 Pet. 3:18,) died, (Luke 23:46) was buried (Luke 23:53) arose again the third day, the first fruits of them that slept (1 Cor. 15:4) and ascended into the heavens, (Luke 24:51) which must receive him until the times of the restitution of all things, spoken by the mouth of all the holy prophets. (Acts 3:21.) That the second coming, or appearing, will take place when he shall descend from heaven at the sounding of the last trumpet, to give his people rest, (1 Thess. 4:15, 17; 1 Cor. 15:42) being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. (2 Thess. 1:7, 8.) And that he will judge the quick and the dead at his appearing and kingdom. (2 Tim. 4:1.)

3d. That the second coming, or appearing, is indicated to be now emphatically nigh, at the doors (Matt. 24:33) by the chronology of the prophetic periods (Dan. 7:25; 8:14; 9:24; 12:7, 11, 12; Rev. 9:10, 15; 11:2, 3; 12:6, 14; 13:5), the fulfilment of prophecy (Dan. 2d, 7th, 8th, 9th, 11, and 12; Rev. 9th, 11th, 12th, 13th, 14th, and 17th) and the signs of the times. (Matt. 24:29; Luke 21:25, 26.) And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, (Luke 21:28; 1 Thess. 4:18) and the last be warned to flee from the wrath to come (2 Cor. 5:11) before the master of the house shall rise up and shut to the door. (Luke 13:24, 25.)

4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ. (Acts 20:21; Mark 1:15.) And that those who have repentance and faith will live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Tit. 2:11–13.)

5th. That there will be a resurrection of the bodies (Job 19:25; Isa. 26:19; Matt. 27:52) of all the dead (John 5:28, 29,) both of the just and the unjust. (Acts 24:15.) That those who are Christ's will be raised at his coming. (1 Cor. 15:23.) That the rest of the dead will not live again until after a thousand years. (Rev. 20:5.) And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trumpet. 1 Cor. 15:51, 52.

6th. That the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the dead, as inculcated in the 20th of Revelation, vs. 2–7. And that the various portions of Scripture which refer to the millennial state are to have their fulfilment after the resurrection of all the saints who sleep in Jesus. Isa. 11th: 35:1; 2, 5–10; 65:17–26.

7th. That the promise that Abraham should be the heir of the world was not to him, or to his seed through the law, but through the righteousness of faith. Rom. 4:13. That they are not all Israel which are of Israel. Rom. 9:6. That there is no difference between Jew and Gentile. Rom. 10:12. That the middle wall of partition that was between them is broken down, no more to be rebuilt. Eph. 2:14, 15. That God will render to every man according to his deeds. Rom. 2:6. That if we are Christ's, then are we Abraham's seed, and heirs according to the promise. Gal. 3:29. And that the restoration of Israel, yet future, is in the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been grafted in with them into the same olive-tree—and shall cause them to come out of their graves, and bring them, with the living who are changed, into the land of Israel. Ezek. 37:12; Heb. 11:12, 13; Rom. 11:17; John 5:28, 29.

8th. That there is no promise of this world's conversion. Matt. 29:13. That the horn of Papacy will war with the saints, and prevail against them, until the Ancient of days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. Dan. 7:21, 22. That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. Matt. 13:37–43. That the Man of Sin will only be destroyed by the brightness of Christ's coming. 2 Thess. 2:8. And that the nations of those which are saved, and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth. Rev. 5:5, 10; 21:24.

9th. That it is the duty of the ministers of the Word to continue in the work of preaching the gospel to every creature, even unto the end, Matt. 28:19, 20—calling on them to repent, in view of the fact that the kingdom of heaven is at hand, Rev. 14

7—that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3:19, 20.

And 10th. That the departed saints do not enter their inheritance or receive their crowns, at death. (Dan. 12:13; Rev. 6:9–11; Rom. 8:22, 23.) That they without us cannot be made perfect. (Heb. 11:40.) That their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time. (1 Pet. 1:4, 5.) That there are laid up for them and us crowns of righteousness which the Lord the righteous Judge shall give at the day of Christ, to all that love his appearing. (2 Tim. 4:8.) That they will only be satisfied when they awaken in Christ's likeness. (Psa. 17:15.) And that when the Son of man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Matt. 25:34.) Then they will be equal to the angels, being the children of God and of the resurrection. (Luke 20:36.)

### Letter from L. Wilcox.

Dear Brother:—I wish still to be respectful and pertinent, and say that your answer in the first particular, in the last Herald, Oct. 30th, is satisfactory to my inquiry. The second reply I pass by for the present. The third you have evaded, and taken up a point which was not questioned. The question I asked, If casting the wicked out of the New Earth into the lake of fire and brimstone which is the second death; was not a death? If it is a death, as inspiration says it is, then there must be death in the new earth, which passes on the child an hundred years old, he being a sinner, but on the righteous it hath no power. The enemy "death" is not "destroyed" till after the wicked are cast into the lake of fire. You evaded answering this point, and took up another which was not questioned, showing what that death is or is not. In doing this I wish to make a few farther inquiries. "You say the wicked are devoured by the fire; they are also cast into the lake of fire, and shall be tormented day and night forever and ever; which shows that being devoured by fire does not annihilate them, any more than Jonah was when devoured by the whale." Bro. B., will you enlighten me whereabouts in the Bible you read that Jonah was "devoured" by a "whale?" My Bible says Jonah was cast into the sea and God prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights; and he held one of the best secret, closet, prayer, devotional exercises, that he ever enjoyed; and God heard him and spake to the fish, and it vomited out Jonah upon the dry land. Then he went and obeyed God. Now Jonah was not devoured by a whale, and the Bible no where intimates the idea. The fish was a refuge of safety; and now shall we understand you to say that the wicked are devoured by a lake of fire, as Jonah was by a whale?

Yours open for truth, L. W. ORWELL, VI., Nov. 1st, 1858.

REPLY. A press of duties has prevented an earlier attention to the above. To "evade" is "to avoid, or escape, by artifice or stratagem, to elude by subterfuge," &c. As this involves a measure of dishonesty, our first impulse was to insert the note of our friend without comment, lest we should be subjected to a repetition of the charge of evasion. But a careful reading of the letter shows us that the word "evade" is used without any designed implication of our integrity. We therefore reply,

1. That we gave what we designed as a full reply to all the points made.

2. Casting the wicked into the symbolic lake of fire is the second death; but the lake of fire is not in the new earth, and consequently the second death is not there. And as in that lake of fire they "shall be tormented day and night forever and ever," it follows that the second death is not a condition of unconsciousness. The fire which came down from God and devoured them, is not that second death; which is their condition in the lake of fire, whence they are consigned by the agency of that devouring flame.

3. As we do not locate the "death," that the child of a hundred years old dies, in the new earth, but under the present dispensation, preliminary to his inheritance there, it involves no want of harmony in our position.

4. The second death is never spoken of as destroyed, nor as an enemy. It is the first death only that is thus denominated, and that only in respect to the righteous. Their resurrection destroys that enemy of theirs, who will thenceforth have no more dominion over them—the loosening of death's grasp upon them, being denominated the destruction of their last enemy. And when it is said there shall be "no more death," it is said only of death in re-

spect to them; for the second death is to be eternal, whatsoever may be its characteristics, and its destruction would involve the resurrection of the wicked. And hence the destruction of death is not subsequent to the casting of the wicked into the lake of fire, when there is no destruction to be made of it.

5. Our brother wishes to be enlightened where in the Bible we read that Jonah was devoured by a whale. He will find it in Jonah 1:17, "The Lord had prepared a great fish to swallow up Jonah." The Hebrew word (*bah-lag*) that is there rendered "to swallow up," is defined in Gesenius' Hebrew Lexicon as signifying, "To swallow, to devour." That is its primary meaning; in which "swallow" and "devour" are treated as synonyms of each other. The same Hebrew word, is rendered "devoured," and "devoureth," in Gen. 41:9 and 24; Hab. 1:13; and Prov. 19:28; and "he eateth it up," in Isa. 28:4. The Greek word rendered "devoured," in Rev. 20:9, is also defined, "To eat down, to swallow down, to devour;" which are its primary uses. Now as the Hebrew word rendered "to swallow up," in Jonah 1:17, and the Greek word rendered "devoureth," in Rev. 20:8, are defined alike, as signifying "To swallow, to devour," it follows that Jonah was devoured by the whale.—And as the wicked are "tormented day and night forever and ever,"—subsequent to their being devoured or swallowed up by the fire it does not annihilate them, any more than Jonah was when devoured or swallowed up by a whale.

If our brother questions that the fish referred to was "a whale," he will find it so affirmed by our Saviour in Matt. 12:40.

Finally our brother says that Jonah found a refuge and place of safety in the fish and enjoyed devotional exercises there; and he enquires if the wicked are to be devoured by the fire as Jonah was by a whale? We reply that there will be a similitude between the one and the other, in the fact that as Jonah was engulfed in the bowels of the fish, so will the wicked be engulfed in the bowels of Gehenna. If our correspondent should enquire farther, whether there will be any similarity between the condition of the lost in Gehenna, and of Jonah in the bowels of the fish? we should also reply, There will be, in the fact that as Jonah was conscious after being devoured by the fish, so will the wicked be, after being swallowed up of the flame. In another respect, however, their condition is dissimilar: To Jonah there was hope; to the wicked there will be none. Jonah was in a condition of suffering, and in a state of extreme peril. He says: "I cried by reason of my affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." But though the wicked may cry out of the belly of hell because of their affliction, the Lord will not hear them. Had the Lord not heard the prayer of Jonah, his place in the fish would have been his tomb, instead of a refuge; and it was in his deliverance from it, and not in his continuance there, that his safety consisted. As the wicked, when once cast into outer darkness will continue there forever, it will be no place of safety to them, even though they turn all Gehenna into one vast prayer meeting.

TO A CORRESPONDENT.—When we answer questions of correspondents, it is with an expectation that the questions are not asked with the purpose of engaging in a controversy with us. When we suppose that to be the case, we make no reply; and when we do answer, it is because we suppose the questions are asked, either to elicit information, to learn our views on specific points, or to see how we meet fancied objections. Therefore we do not recognise the right of any to take our answers and reply to them, and thus involve us in a controversy. If in such case a well written article involving points worthy of consideration, was presented, we might, though under no obligation to do so, give it and reply to it; but your article is not properly prepared for the press. Should we give it as it is written, those on your side of the question would have reason to be displeased at such a presentation of their views; and we have not the time to spare to re-write and polish up an article that is aimed against our own position. We think you will see the justice of this decision.

J. Wolstenholme.—I thank you for your kindness in volunteering an article in our defense against the remarks of T. M. P. in our last; but we do not feel that we need any defense, or that we shall suffer at all if none is made. Besides, to give your article, would open a controversy, which would be distasteful to us, without resulting in any good. It might also be thought indecorous for a third party to interfere. We are willing to leave the merits of the question to the calm judgment of discerning minds.

BURNING OF THE EASTERN CITY.—The London Times gives an interesting account of the burn-



ing of the steamship Eastern City, on the 23d of Aug. last. The passengers being assembled on deck and all hopes of saving the ship being lost, "there was but one chance left, and that chance seemed a remote one indeed—which was, that a sail might appear, and a ship bear down to their assistance.

"About 2 o'clock in the afternoon, the captain and a few of the passengers had gone into the after saloon to get a little food. Before going down they had scanned the horizon greedily enough, no doubt, but they could make nothing of it. The hasty meal of which they were partaking was probably to be their last one in this world. On a sudden the cry arose on deck, 'A sail! a sail!' They all rushed up, at first nothing could they see, save a dark cloud on the horizon. Presently they caught sight of something white. Was it a sail? Was it a gull? Was it life? Was it death? It grew larger, more distinct; there could at length be no doubt—they were saved. 'She was coming down upon us—close by the edge of the sun's rays on the sea; how we all cheered, and wept, and prayed, and laughed, and clasped each others' hands and cheered again, how those great rough fellows hugged each other and wept like children; how men who had probably never prayed before muttered sincere thanksgivings; and how those who had preserved the greatest indifference when death seemed so near, were now completely overcome.' We will not attempt to weaken the force of this description by any comment of our own.

"Within half an hour from the time the ship was first sighted she bore down upon them, and, cheering as only British soldiers can cheer, the ship's company and troops on board the Merchantman passed under the stern of the burning ship. As she passed Captain Johnstone hailed them through his trumpet. 'We are on fire. Will you stand by us?'—Back came a voice from the good ship Merchantman 'Ay! ay!' In a brief space the boats were got out from either ship, and first the women and children were transported on board the troopship, then the rest. Two hundred and twenty-seven persons were thus rescued from death without a single accident to any individual. Every living soul on board the Eastern City was saved with the exception of that unfortunate man who had been suffocated by the smoke at the outset of the calamity. At about 2 A. M., when the troopship stood away, the Eastern City was in a bright blaze aloft and aloft, and soon the masts went, and the burning hull was left to her fate. The last her captain and passengers and crew saw of her was a black cloud in the distance floating in the morning air."

**SIMPLE FAITH.**—A missionary in Africa asked a little boy if he was a sinner. The boy said, "Yes, we are all sinners." The missionary then asked him who could save him from his sins. He replied, "Jesus Christ." "What has Jesus Christ done to save sinners?" "He has died on the cross." "Do you believe Jesus Christ will save you?" "Yes." "Why do you believe it?" "I feel it; and would he send his servants the missionaries from such a far country to tell us about salvation, and, after all, cast out a sinner?" Not so, indeed, with respect to all that come to him in faith; for He has said, "Him that cometh to me, I will in no wise cast out."

**WHAT FAME COSTS.**—When Judson, the great pioneer of American Missions, was in this country, I chanced to meet him in New York, one day, coming out of a densely crowded church, whither he had come to attend a Missionary Convention. Laying his hand on my shoulder, he said:

"Do your shoulders ache?" I replied in the negative.

"Well, mine do. Every bone in my body aches. I have had my hands nearly shaken off to-day. It costs something to be subject of needless attentions. I wish I was back in Burmah at my work. I cannot steal into the remotest corner without hearing, 'there's Judson! there's Judson!' I am brought before the public when I do not wish to be; and, passing his hand over the back of his head, (he had but little grey hair,) "shortly I shall have no hair on my head."

We were still standing in the vestibule of the church, and looking about for the cause of this somewhat singular remark. I beheld a crowd of ladies, the foremost one holding in one hand a pair of scissors, and in the other a lock of Judson's hair, which she had taken; it seems, without "leave or license."

At this moment, Judson turned on me with a look which I shall never forget, and added with emphasis and deep emotion, "Yes, and these same people would let the cause of Missions die!"—N. Y. Observer.

A Christian, says Cecil, should have a parenthesis for prayer set into every sentence during the day. The intervals of business form just such a parenthesis. They enable the Christian to look upward, and see God through the chinks. Chancellor d'Aguesseau, it is said, wrote a treatise during the periods in which his wife kept him waiting. The Christian may do a great work during the moments which God sets apart as if for this purpose, in the joints that divide the day.

**SENSIBLE AND TO THE POINT.**—The following extracts are from an article in the National Magazine, "Advice Extraordinary to a Young Preacher:"

I would have you be careful, too, not to use the divine name with familiar coarseness in your prayers. I know not why it is, but it seems to me that our Saxon word "God," is the harshest sounding name for the Supreme Being, to be found in any language, ancient or modern. I advise you to use it as sparingly as possible. But be careful, on the other hand, to avoid the use of new appellations, such as "All Merciful," "Great Rector of the Universe," &c. Dr. Isaac Barrow once made himself ridiculous at the dedication of an astronomical observatory, by a prayer which he began thus: "Infinite Geometrician!"

Shun all such novelties, my young friend, for they are nothing but broad, glaring affectation.

**GOD'S BOUNTY.**—The flowers do not implore the sun to meet them. He looks down with genial warmth, and draws them forth from the dark ground to rejoice in his light. And why should we implore God to grant us the spiritual mercies we desire, as if he were cold and unwilling, when over us he hangs, like the sun over the earth, rich in all bounty, and longing to bestow it?

## OPPOSITES.

Continued from the Herald of Nov. 13th.

The Scriptures bring to view two opposite classes of persons—the righteous, and the wicked. They also teach two opposite destinies, to which each class is respectively hastening. "The goodness of God leadeth" some "to repentance," (Rom. 2:4;) but "the terrors of the Lord," only, will "persuade men," differently constituted (2 Cor. 5:11;) and hence the Scriptures present the threatenings, and the promises of the Gospel—each of which is designed to actuate men, by appealing to their fears and hopes, to "flee from the wrath to come," (Matt.

### THE WICKED.

"The rest of the dead lived not again until the thousand years were finished. . . . And when the thousand years are expired, Satan shall be loosed out of his prison; and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle. . . . and fire came down from God out of heaven, and devoured them; and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever," Rev. 20:5-10.

"The fearful, and unbelieving, and the abomin-

able, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death," Rev. 21:8.

### THE RIGHTEOUS.

"I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Xt 1000 years. . . . This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years," Rev. 20:4, 6. "Therefore are they before the throne of God, and serve him day and night in his temple," Rev. 7:15. "They rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was and is and is to come," Ib. 4:8.

"Behold, the tabernacle of God is with men, and

able, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death," Rev. 21:8.

"He that believeth not shall be damned," Mark 16:16.

"The angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication . . . are set forth for an example, suffering the vengeance of eternal fire," Jude 6, 7.

"For God spared not the angels that sinned, but cast them down to Tartarus, and delivered them into chains of darkness, to be reserved unto judgment," 2 Pet. 2:4.

"There was a certain rich man which was clothed in purple, and fine linen, and fared sumptuously every day," Luke 16:19.

"The rich man also died and was buried; and in hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom," Ib. vs. 22, 23.

"Judas which had betrayed him, when he saw that he was condemned. . . . departed and hanged himself" (Matt. 27:5.) "Judas by transgression fell, that he might go to his own place," Acts 1:25.

"Many of them that sleep in the dust of the earth shall awake. . . . to shame and everlasting contempt," Dan. 12:2.

The wicked treasureth up unto himself "wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds . . . unto them that that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil," Rom. 1:5-9.

"Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire and every sacrifice shall be salted with salt," Mark 9:42-49.

"Ye shall cry for sorrow of heart, and howl for vexation of spirit," Isa. 65:14.

"If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth," Matt. 24:48-51.

He "will appoint him his portion with unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes," Luke 12:45-47.

"He that believeth not the Son, shall not see life, but the wrath of God abideth on him," John 4:36.

"Whosoever was not found written in the book of life was cast into the lake of fire," Rev. 20:15.

Of the city, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie," Rev. 21:27.

"He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still," Rev. 22:11.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," Rev. 22:15.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," Rev. 22:18, 19.

he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," Rev. 21:34.

"He that believeth and is baptized shall be saved," Mark 16:16.

"Stephen," when being stoned cried "Lord Jesus receive my spirit," Acts 7:59.

Paul said, "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord," 2 Cor. 5:8.

"For to me to live is Christ, and to die is gain. . . . I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better. Nevertheless, to abide in the flesh is more needful for you," Phil. 1:21-24.

"Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect," Heb. 12:22, 23.

"And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table," Luke 16:20, 21.

"It came to pass that the beggar died, and was carried by the angels into Abraham's bosom," Ib. v. 22.

One of the malefactors "said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise," Luke 23:42, 43.

"Some, to everlasting life. . . . shall shine as the brightness of the firmament . . . and as the stars forever and ever," Dan. 12:3.

God will render "to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life"—giving "glory, honor, and peace, to every man that worketh good," Rom. 1:6-10.

"Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. . . . For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, Verily I say unto you, he shall not lose his reward. . . . Have salt in yourselves, and have peace one with another," Mark 9:37-50.

"My servants shall sing for joy of heart," Isa. 65:14.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods," Matt. 24:45-47.

"Fear not little flock; for it is your Father's good pleasure to give you the kingdom. . . . Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth to serve them," Luke 12:32-37.

"He that believeth on the Son hath everlasting life," John 4:36.

"He that overcometh shall inherit all things; and I will be his God and he shall be my son," Rev. 21:7.

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. . . . which are written in the Lamb's book of life," Rev. 21:24-27.

"He that is righteous, let him be righteous still: and he that is holy let him be holy still," Rev. 22:11.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city," Rev. 22:14.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. . . . He which testifieth these things saith, Surely I come quickly," Rev. 22:17-20.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## Letter from England.

My dear Christian Brother:—My much loved brother William, to whom you allude in your letter, sleeps in Jesus. He departed this life in 1855, at the age of 64 years, after laboring very faithfully for upwards of forty years in proclaiming the glad tidings of the kingdom of God. His end was peace, and ere long he, doubtless, will return with everlasting joy, "bringing his sheaves with him." It is truly painful to witness the withering hand of death making such inroads among so many worthy brethren during that brief period and more especially so, as very few are now left out of a numerous and goodly company of the Israel of God whose daily supplications were to be avenged of our common adversary, and that instead of the existing arbitrary monarchies on the earth, he, whose right it is, may rule the world in righteousness, and the people with equity.

I take this opportunity gratefully to acknowledge the kind expressions of sympathy conveyed in your letter of the 6th of June last, on the occasion of my late melancholy bereavement, and to assure you, that, notwithstanding the severity of the affliction, I have realized therein the faithfulness of the God of Israel, that, "He stayeth his rough wind in the day of the east wind."—Isa. 27:8. Yea, "many a time turned he his anger away, and did not stir up all his wrath," Ps 78:38, saying, "I have chosen thee in the furnace of affliction," Isa. 48:10. Know therefore that the refiner sits by to moderate the heat. "In a little wrath I hid my face from thee, yet with everlasting kindness will I have mercy on thee," Isa. 54:8. This, I feel assured, my Christian brother is likewise your happy experience under the great tribulation you often endure; and herein let us "lift up our heads," seeing that the times of the Gentiles is nearly accomplished, and consequently that our redemption draws nigh.

But, alas! where are thy watchmen, O Jerusalem? Are they slumbering on the walls at the moment when commanded to watch and join in the alarm, "Behold thy salvation cometh, His reward is with him," Isa. 62:11, or, are they blindly ignorant, and worthless as dumb dogs that cannot bark in the hour of midnight danger, or otherwise are they as shepherds causing the sheep to go astray, blind leaders of the blind? Can it be in these perilous times of the last days, when multitudes have become lovers of pleasure more than lovers of God, departing from the faith once delivered to the saints, and giving heed to seducing spirits, and doctrines of devils—when, as with the buyer, so with the seller, who mutually rejoice in the deep iniquity of their fraudulent dealings, that none shall stand up to warn them, that the day of trouble is near when neither their silver, nor their gold, or ill got gains, will be able to deliver them from the devouring sword, the pestilence and the famine? Moreover, is it possible when the whole earth teems with crime and its harlot cities are filled with violence,—when both priest and people deal corruptly and are prone to covetousness, that abominable idolatry, and are looking for universal peace to be accomplished by their own wisdom, that no faithful servant shall be found, to blow the trumpet and warn the people of their impending danger, for fear of the ancient reproach, "Doth he not speak parables?" Such indeed is the amazing truth in this land of professing Christianity,—and whilst the clouds of gross darkness loom over its sectarian revivals, verily none of its inhabitants can perceive that the days of visitation are come.

I very ardently desire to be in your midst, and there plant the standard of truth, when I perceive the adversary entering in as a flood, and darkening counsel with words that lack knowledge. O my esteemed brother, wrestle mightily, you do not fail devoutly to persevere for the guidance of the Holy Spirit in your responsible enterprise, to lead you in to all the truth; for as by well doing, we are now commanded to seek to obtain immortality through the merits of our risen Lord and Saviour, at his glorious appearing and kingdom on earth renewed, so let us eschew those vain traditions and opinions of men that turn aside to speculate on the sleep of the dead, or invent a Paradise for the better security of immortal souls, knowing that such theories are

subversive of divine truth, and favor the arch-deceiver's dark design to "make the word of God of none effect." But let us steadily press onwards to the mark of the prize of our high calling in Christ our Saviour, who has graciously promised to bestow the inestimable treasure of Immortality, Eternal Life, upon his called, chosen, and faithful, alone, who, after having long and wearily toiled and struggled against the threefold enemy, the world, the flesh, and the devil, constituting their great tribulation, have made their robes, the wedding garments of immortality, white, pure and clean from the stain of all mortal corruption, through the blood of the Lamb, and that it may be our happy privilege, in the end, to be numbered among that glorious noble throng, is the heartfelt prayer of yours, very faithfully, and sincerely, in Israel's "Blessed Hope" of Everlasting Life,

RICHARD ROBERTSON.

London, Oct. 23rd, 1858.

## Christian Influence.

We are ever exerting an influence; but how unconscious we often are of the character of that influence!

I was forcibly reminded of this by an incident which lately transpired in a family I was visiting. A school-teacher was boarding with the family.—She was a young lady of good qualities, and a strict Baptist. I spent an evening in conversation with her on the nature of the Christian's hope, speaking of the restitution, kingdom of God, and quoting many Scriptures in proof. The lady was much surprised by my views; said she had never heard such doctrines before. Upon being reminded that it was abundantly sustained by the Scriptures, she remarked: "It appears so, but I have so many studies to pursue I am not very well posted up in the doctrines of the Bible." Next morning I noticed she spent all her time before school time in reading a novel—the *Lamp Lighter*. After she had gone to school, a young man of the family not professing religion, remarked, "If that young lady was as busy in the study of the Bible as she is of that novel, she would be better posted in its doctrines. Last Sunday she chided our little boy for studying his school lesson, while she could read a novel." Here is a mirror for others to look in.

I. C. WELLCOME.

Richmond, Me., Oct. 3d, 1858.

Bro. P. W. Thomas writes from Evanston, Ill., Nov. 12th, 1858.

Dear Bro. Himes:—It has now been over two years since I have heard an advent sermon. Yet the glorious truths of the soon coming king are as dear to me as when we used to sing and pray together in the old Green Mountain State. There is a few in the great West who are looking for the blessed hope.

"Yet how few the watch are keeping,  
Tho' fast to judgment bound."

The great spirit of the West, is worldly mindedness.

I am living in a town of twelve hundred inhabitants, we have over fifty students for the ministry, and five Dr's. of Divinity, yet among them all, I hear but very little said about the great truths which we so much cherish, concerning the speedy coming of our long looked for Saviour. There is but few in the West proclaiming the glad tidings of the kingdom at hand. I think great good might be done by New England Adventists, if they would send some efficient laborers into this great western field. Thousands here have never heard an advent sermon. Truly the harvest is great, and the laborers are few.

Yours as ever, looking for the hope of Israel.

Bro. J. B. Mitchell writes from Towson Town, Ind., Nov. 10th, 1858:—

Dear Brother:—I continue to receive the *Herald* weekly. I look for it every Saturday's mail for my Sabbath company. Sometimes I am disappointed, and must wait until Monday; but when it does come, I leave little in it unread, I assure you. When I look back to 1843, '44, and on up even to '59, I see about sixteen years have rolled on since first I was taught to look for the personal coming of the blessed Jesus, the Deliverer, and I am very free to acknowledge that much light and comfort came through the *Herald*; and during that time how many selfish, sectional and fanatical notions and opinions have sprung up—one thing here, another there—to divide, distract and even destroy the little bands; and yet through them all the *Herald*, has held a steady, consistent, Christian course. I am not able to write what I see and know, but certainly every Christian must admit that it has been and still is the same in tone, sentiment and doctrine that it was in '43; and although I have not believed in all its teachings, that does not make it wrong and me right. How foolish for us to stop by the way, and go to jarring about the dead, as to what God will do with the wicked, &c. What is that to us? I don't want to realize for myself, nor do I want my friends to ex-

perience the feelings of those who are on the left. No, no. We ought to want only to know the joys of the kingdom, and strive to get in there; and whatever God does with the wicked will be right, I am fully satisfied.

I hope the system of pre-payment will succeed for the *Herald*. I think it is the only safety. A credit business is an unsafe, illegitimate one. This I know from dear experience. I have given away nearly my little all in it. I often wonder why so many political, literary, scientific or any other kind of publications should be paid in advance, while religious papers especially should be on credit, not only for a year at a time, but some never paid for at all. This certainly is all wrong. If in anything the laborer is worthy of his hire, he who edits a paper,—especially a religious paper—most certainly is.—Stand fast. You will be sustained by the honest and the good. May the Lord direct you in the future, as I believe he has done in the past, and may the *Herald* continue to send its truths to God's dear scattered ones until he comes. I feel the need of it for me. John on the Isle had more company in the faith than I have here. The Methodists begin to preach a little more about the resurrection, judgment, &c., than they used to. I hear much good from them.

I remain as ever your brother in the blessed hope.

Bro. J. Linn writes from Battersea, C. W., Oct. 29th, 1858:—

DEAR BRO. HIMES:—We feel that the cause of the coming Messiah is ours. With his help it will stand, for Father is at the helm, and he has placed men on the walls that will not hold their peace till Jerusalem be made a praise in the earth.

The cause in Canada West is growing under the wise management of Bro. Litch and Campbell. We pray that God will help those brethren who have borne the heat and burden of the day, and have never turned aside to vain jangling and words to no profit. We have no sympathy for those questions that have caused division or hardness between brethren. Bro. Himes, preach the preaching that God bids you, and the God of peace will bruise Satan under your feet shortly.

I remain your unworthy brother in hope.

Bro. T. Smith writes from Eddington, Maine, Nov. 8th, 1858:

Dear Brother:—May the Wonderful Counsellor ever direct you in the discharge of the duties devolving upon you in the sphere in which you are called in his Providence to move; and most truly and fervently do I pray that he may sanction and bless for the spread of the truth and the upbuilding of his cause and kingdom, what may have been done in accordance with his will at the recent conference at Worcester, Mass.

I am well aware that the times are perilous indeed—that too many subscribers of the *Advent Herald* are backward to pay their subscription money, and whatever may be the particulars of their faith, it is evident there is in them a want of moral obligation, and I have sometimes thought that even infidels or semi-infidels pay as much attention to their duties to their fellowmen, as do those professing the most startling doctrine of a future state.

The longer I live, and the more I become acquainted with the Bible, the more I am convinced that few will be approved of God in the great day of reckoning. I pray God that when weighed in the balance, we may not be found wanting. Amen.

Bro. H. Buckley writes from Low Hampton, N. Y., Oct. 30th, 1858:—

Dear Bro. Himes:—By the mercy of God, my life, with a usual degree of health, is preserved. I still suffer the same infirmities of body that I have endured for years, and am therefore disqualified for engaging actively in the work of the gospel ministry as formerly. My interest in the prosperity of our common cause has not in the least abated. "The word is like fire shut up in my bones and I long to speak that I may be refreshed," but I must submit. By the help of the Lord I intend to do all I can, that it may be said of me at last, "he hath done what he could." I sympathize very deeply with you personally, as with all the tried friends of the cause. Nothing that I have seen written more fully expresses my feelings with reference to the duty of the ministry than your journal published in the *Herald* of Oct. 23d. I glory in a faith that causes a man to sacrifice all, and prompts him to work unremittingly, pay or no pay.

When Paul "suffered want," he "labored with his own hands," but only to supply his present necessity, and continued to preach night and day, and to warn men unceasingly with tears. No excuse should be offered by any who are called to the work of the ministry for ceasing to preach, but a lack of health. If those who are able, fail to do their part in supporting the gospel, the minister should follow

Paul's direction to Timothy (1 Tim. 5:17-19).—"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." And if they fail to heed the charge, leave them, and go to the "poor" in the highways and hedges, and compel them to come in. This class should never be neglected, but if a man is compelled to work his way he should devote most of his time to their benefit.

In the *Herald* of Oct. 30th, a brother requested an explanation of the 16th verse of Obadiah. I would like to know if there is not a difference between, "and they shall be as though they had not been," and "he was not," and "was not found," "and be no more," &c.?

Respectfully yours, looking for truth,

S. M. PLACE.

We understand them all to be of the same tenor, and to have respect only to their relation to this earth.

## To the Church.

Brethren, be bold! The day glides on,  
And soon all "working hours" are gone;—  
And now for Jesus stand!  
Seize ye the sword! to battle fly,  
And there to conquer or to die,  
Let God the work command.

Fight on an hour, and when the sun  
Glides down the west, your work is done,  
And you can rest for aye,  
Where all is peace and all is joy,  
Where nought shall e'er our bliss annoy,  
Thro' an eternal day.

But haste! for I'm a soldier too,  
And must not linger here with you  
To dream of joys before  
Us rising bright to cheer us on,  
Until the dreary night be gone,  
And we reach Canaan's shore.

A word of comfort here and there,  
Wafted to thee upon the air,  
Gives soldiers strength anew;  
Then, here's my heart and here my hand,  
I'll meet you in a better land,  
If I my way pursue.

Stand up for Jesus boldly, thou,  
For God himself requires it now,  
And shall he ask in vain?  
Ah, no! we'll raise the standard high,  
And bravely bid our colors fly,  
Till Jesus comes again.

MARIA.

West Danville, C. E.

I copy the following prophecy of Thomas, the Rhymer, of Eccles-downe, from some of his effusions, written upwards of a century ago, as a literary curiosity,—apparently referring to rail-ways, and the Electric Telegraph, and Philosophy:—

When yoked cloud, and snorting steed  
Devour ye earth, where'er it lead;  
When lands and lands are bridged together  
By flames, as fast as bands of leather;  
When turns ye sun mechanical  
To paint ye glass, or print ye wall;  
Then will a mighty Portent come  
To waste the world and leave it dumb;  
When time ye moon shall fill her horn  
Beneath ye lustful Capricorn;  
'Ere nineteen hundred years be told  
Since rose ye God-child, Prophet knoll'd;  
Be heedful then, Omega's frown  
Shall haunt,—saith Thomas of Eccles-downe."

R. R.

ELECTRICITY. The following passage on Electricity, from Addison's "Spectator," was printed about 140 years ago; the discovery is mentioned as having been made about 150 years before that time. A correspondent of the *Journal of Commerce* calls attention thereto:

Strada, an Italian Jesuit, in one of his "Prolusions," gives an account of a correspondence between two friends, by the help of a certain loadstone, of such virtue, that if it touched two needles, when one of the needles so touched began to move, the other, though at never so great distance, moved at the same time and in the same manner. The two friends being each possessed of one these needles, made a dial plate and subscribed twenty-four letters upon it. They then fixed one of the needles on each of these plates so that it could move around without impediment. After separating from one another a hundred miles, they were to communicate and test their invention, by directing the letter required; the other at the same moment saw his own sympathetic needle moving of itself at every letter which that of his correspondent pointed at. By this means they conversed across a whole continent, and conveyed their thoughts to one another in an instant over cities or mountains, seas or deserts.

SPIRITUALISTS IN THE ROMISH CHURCH. Rome has long ago condemned the whole Spiritualistic



movement, and forbidden all members of the church to take any part in the experiments. Nevertheless, Spiritualism has found adherents also among Roman Catholics. The most celebrated medium is a female servant in Munich, who pretends to receive revelations from some higher spirits. Singular enough, the spirits are all believers in the doctrines of the Romish Church, but censure severely the corruptions in the Church and especially the clergy. Her revelations were published under the title, "Communications of blessed spirits and the Archangel Raphael, through the hand of Mary Kahlhammer and the mouth of Crescentia Wolf." They found adherents even in the highest ranks of society. Two of the believers went to Rome, to prevent if possible a condemnation of her revelations by the Pope. But in vain; the book was forbidden as superstitious and pernicious, and when the seers and her adherents refused obedience, they were excommunicated by the Archbishop of Munich. But, nevertheless, they continue to increase, and the "Volksbote," the Roman Catholic organ of Munich, calls on the Government to suppress the whole movement by force, because the spirits begin also to utter political sentiments which are anything but conservative. The Evangelical Church Gazette of Hengstenberg begins a long article on the revelations of Mary Kahlhammer with numerous extracts from her book, according to which the spirits in Germany seem to lack intelligence and good breeding as much as in America.

**VARIOUS READINGS.** On the plenary inspiration of Scripture, Dr. Cumming remarks:

"It has been objected, that there are various readings in the original of the New Testament and Old Testament too; and that this shows we cannot hold by the idea that the words are inspired. Let me state the facts of the case; Michaelis, the ablest critic perhaps that ever examined the Scriptures, labored thirty years in critical researches in the MSS. Dr. Kennicott labored ten years, and consulted five hundred and eighty-one different MSS; and compared them word for word, and letter for letter.—Professor Rossi examined six hundred and eighty MSS. Griesbach examined three hundred and thirty-five for the gospels alone; and Scholz examined six hundred and seventy-four, comparing word with word, letter with letter. What is the result of all?—Literally nothing; and the very nothingness of the result is the magnificent proof of the inspiration of the original. All they have discovered is to a great extent that the aspirate should be here, or the article should be omitted there, or a letter should be inserted elsewhere. I will take only one of the testimonies they have left. Eichhorn says, 'The different readings collated by Kennicott scarcely afford enough interest to repay the labor which has been bestowed upon them.' Now what does that prove? It proves that God not only inspired that blessed book, but spread over it the wing of his protecting providence from year to year, and age to age. The grand fruit of elaborate research is negative."

**SMILE HABITS.** Dr. Trench, the last Archbishop of Tuam, though wealthy, was exceedingly temperate in his mode of living. Whenever he saw one of his children about to try a new dish not tasted, perhaps, at any time before, he always said, with a smile, "Now you are going to create a want."

The sins of a good man are like weeds in a garden, which may hinder the growth of fruits and flowers, but (not permitted to get ahead) cannot kill them.

## OBITUARY.

DIED, in Coloma, Cal., Sept. 26th, 1858, STEPHEN N. NICHOLS, aged about 60 years.

Mr. N. long resided in Boston and vicinity, (where friends survive him who mourn his demise) and was identified with the Adventists in the early history of our movement.

He went to California in the early period of the gold excitement, and established himself in Coloma, where he accumulated a considerable fortune, principally by the income of ditches, used by the miners in washing their gold. But a reverse in the business procured his financial ruin, and the last few years of his life were spent in comparative poverty.

An injury which he received, in his hip, while traversing the overland route to California, caused him much suffering, and no doubt hastened his death.

His widow describes his sickness and death as follows:

His health began to fail one year ago last spring; but he kept up, and tried to do something till last March. At that time he was attacked with severe pain in his hips (the cords being contracted and badly

swollen,) so that he was obliged to take his bed.—A physician was called, and all that I could do only relieved him for a little while. He has been one of the greatest sufferers I ever saw, at times; but he bore it patiently. From the 4th of July till the last week of his life, he was carried out every day and placed in a chair, or on a couch, in the porch, to strengthen him; for he was helpless as an infant. Never was he able to turn himself in bed, or move his limbs, only as I moved him. His mind was clear and vigorous up to within two hours and a half of his death. He expressed to me a number of times that he felt resigned—that God knew what was best. The last day of his life I saw he was sinking. It was an effort for him to talk much. Said I, "Stephen, what shall I do, if you go and leave me?" He said, "God will take care of you; I have put my trust and confidence in God, and you must do the same."

He could answer to anything I asked him till after 11 o'clock at night. Then his disease seemed to go to the brain. He was convulsed. I spoke to him several times; but he could not answer, although he tried to. I never left him till he closed his eyes in death. His body was carried to the Baptist church on Monday at two o'clock P. M., where a sermon was preached by the Rev. Mr. Bradbury, from Mass., Baptist minister. His text was the 12th verse of the 90th Psalm, "So teach us to number our days," &c.

And now Stephen sleeps in yonder graveyard, where nought will disturb his sweet repose, till Gabriel's trump shall sound. Yes he sleeps in Jesus, and will have his part in the first resurrection. You will meet him in the kingdom of God at last. My loss is great. I am deeply afflicted by this bereavement. But I would not murmur nor complain;—for it is God that hath done it. My hope and trust is in Jesus knowing that he will never leave nor forsake those that put their trust in him.

ESTHER NICHOLS.

DIED, at Three Rivers, Mass., Nov. 2nd, 1858, DEACON DANIEL MIXTER, aged 71 years.

The subject of this notice, was for many years a deacon of the Baptist church in this place, but was favorable to the Advent doctrine. He has been a subscriber to the Herald since '42. In his last sickness he was a great sufferer. His disease was a cancer in the bowels. He lived forty-eight days without food, when death came to his relief. During his sickness he would often exclaim:

"O land of rest, for thee I sigh;  
When will the moment come,  
When I shall lay my armour by  
And dwell with Christ at home?"

He knew in whom he trusted; and when the last trying moment came, he calmly fell asleep.

The widow desires to be remembered, by all who have an interest at the throne of grace.

L. M. P.

DIED, in Epsom, N. H., Nov. 12th, 1858, Sister HANNAH T. DOW in the 33d year of her age.

Sister Dow buried her youngest son (a little boy of four years) August 23d, at which time she was sick of measles, attended with a bad cough. This disease settled on her lungs which ended in quick consumption.

Sister Dow was an affectionate and noble wife, a devoted and faithful mother and loving sister, and a humble Christian.

In her last sickness she reflected that she had neglected the duty of baptism. But God pardoned her and filled her soul with peace. She fell asleep in Christ, in the triumphs of faith. She leaves a kind and excellent husband, who is deeply afflicted, two sweet children (a son of twelve and daughter of nine years,) three brothers, and a large circle of kindred and friends to mourn.

May God sustain them in their affliction,

JOSEPH HARVEY.

DIED, in Loudon, N. H., July 8th, 1857, of consumption, Sister ELIZABETH NELSON, wife of Mr. Charles PEARCE, in the 30th year of her age.

Sister Elizabeth obtained the pardoning mercy of God sufficient to enable her to bear her protracted sufferings with patience, and meet death with great composure of mind.

Also in Gilmanton, April 28th, 1858, of the same disease, her younger sister, MARY NELSON, aged 18 years and 9 months.

Sister Mary experienced religion, when quite young, lived a devoted life and died in the triumphs of faith. She leaves one sister in loneliness, and two brothers—the only surviving members of a large family—to mourn her loss. The father and mother of these sisters, together with other children which have fallen, it is believed, sleep in Jesus. My prayer is, that the surviving three may be so consecrated to the service of Christ while here, that they may all meet at last "a whole family in heaven."

J. H.

## ADVERTISEMENTS.

### Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alternative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alternative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY

DR. J. C. AYER & CO.

LOWELL, MASS.

Price, \$1 per Bottle; Six Bottles for \$5.

### Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

### Ayer's Cathartic Pills,

FOR THE CURE OF

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetters, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by

Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

Every Lady should have one of

GROVER & BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER STREET, BOSTON.

495 BROADWAY, NEW-YORK.

130 CHESTNUT-ST., PHILADELPHIA.

Sept 18—1y pd

### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

tf may 29, '58

### Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1-2 KNEELAND-STREET, (UP STAIRS,) BOSTON, MASSACHUSETTS,

in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

**TERMS.**—\$1 for six months, or \$2 per year in advance. \$1.13 " " " \$2.25 per year, at its close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above: i. e. \$1 will pay for twenty-three numbers, or \$2.25 a-year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay two cents postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a-year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

**POSTAGE.**—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

### Agents.

Albany, N. Y. .... Wm. Nichols, 185 Lydius-street.  
Bridgeport, Ct. .... A. J. Andrews.  
Burlington, Iowa. .... James S. Brandeburg.  
Bazcoo, Hancock County, Illinois. .... Wm. S. Moore.  
Bristol, Vt. .... D. Bosworth.  
Cabot, (Lower Branch), Vt. .... Dr. M. P. Wallace.  
Cordova, Rock Island Co., Ill. .... O. N. Whitford.  
De Kalb Centre, Ill. .... Charles E. Needham.  
Cincinnati, O. .... Joseph Wilson.  
Dunham, C. E. .... D. W. Sornberger.  
Durham, C. E. .... J. M. Orrock.  
Derby Line, Vt. .... S. Foster.  
Edlington, Me. .... Thomas Smith.  
Fairhaven, Vt. .... Elder J. P. Farrar.  
Hallowell, Me. .... I. C. Wellcome.  
Hartford, Ct. .... Aaron Clapp.  
Homer, N. Y. .... J. L. Clapp.  
Haverhill, Mass. .... Edmund E. Chase.  
Lockport, N. Y. .... R. W. Beck.  
Johnson's Creek, N. Y. .... Hiram Russell.  
Morrisville, Pa. .... Wm. Kitson.  
Newburyport, Mass. .... Dea. J. Pearson, sr., Water-st.  
New York City. .... Dr. J. Croft, No. 108 Columbia st.  
Philadelphia, Pa. .... J. Litch, No. 47 North 11th st.  
Portland, Me. .... Alexander Edmund.  
Providence, R. I. .... Anthony Pearce.  
Phillipsburg, St. Armands West, C. E. .... C. P. Dow.  
Princess Anne, Md. .... John V. Pinto.  
Salem, Mass. .... Chas. H. Berry.  
Springwater, N. Y. .... S. H. Withington.  
Shabbonas Grove, De Kalb county, Ill. .... N. W. Spencer.  
Somonauc, De Kalb Co., Ill. .... Wells A. Fay.  
St. Albans, Hancock Co., Ill. .... Elder Larkin Scott.  
Stanbridge, C. E. .... John Gilbreth.  
Sheboygan Falls, Wis. .... William Trowbridge.  
Toronto, C. W. .... Daniel Campbell.  
Waterloo, Sheffield, C. E. .... R. Hutchinson, M. D.  
Worcester, Mass. .... Benjamin Emerson.



## ADVENT HERALD.

BOSTON, NOVEMBER 27, 1858.

## Special Notice.

To the Friends of the Advent Herald Office:—

I wish to announce to you, that as an Association has been formed to carry on the publication department for the Advent cause, to commence the first of January 1859, I am to make a transfer of all my interest in the Herald, and the books and tracts of the office, to The American Millennial Association. At the close of the year, therefore, my connexion as proprietor and publisher will cease.

In making this arrangement, I can assure all my old friends and patrons, that it is transferred into safe and judicious hands, who I hope will carry on the work better than I could do; so that I do it, as I believe, for the best good of the Advent cause.

The Association have placed me in a position where I can work at present, mainly, as in time past, for the promotion of the cause.

Having been appointed General Agent of the Association, I shall enter upon the work at once, and do what I can consistently with my duties to the Advent church in Boston, until the first of January. The first thing to be done, is, to raise a fund to put the office on a permanent footing. This we propose to do by obtaining life memberships, of \$25 and upwards, and annual members of \$2, and by donations. My direct work will be to raise immediately all I can, for the above object. We ought to raise at least \$5000.

Any persons who can and will help, will address me on the subject, by mail. In the mean time, I shall visit churches and individuals in different parts of the country, as fast as I shall have opportunity.

J. V. HIMES.

November 15, 1858.

## APPOINTMENTS OF THE GENERAL AGENT.

Nov. 22, Westboro' Mass.  
Nov. 23, Worcester, Mass.  
Nov. 24, Springfield, Mass.  
Nov. 25, Hartford, Conn.  
Nov. 27, 28, New York city. I shall preach on the Sabbath and shall be glad to see the friends from the vicinity.  
Nov. 29, Albany, N. Y.  
Dec. 1, Auburn, N. Y.  
Dec. 2, Rochester, N. Y.  
Dec. 3, Lockport, N. Y.  
Dec. 5, Rochester, N. Y. Here I hope to meet all the friends in the vicinity.

J. V. H.

## To All who are Indebted to this Office.

Now that I have closed my business of publishing I wish to settle up all my accounts without delay.

Those indebted must look at the matter in the light of justice. I owe a great part of what is due me, and shall in one short month, be obliged to meet my creditors. I say then, to all indebted, that they must make immediate and special arrangements to settle. It is hardly possible to conceive, that any one is placed in a condition where they cannot raise the little sum they owe the office. Will not all—yes, all our kind friends and patrons—look to my claims and their duty, and let me hear from them at once.

If this special call is not heeded, I shall have to take other measures to collect my dues. Being in debt, and now cut off from donations, as in time past, all will see the necessity of doing justly—an doing so now.

When you have read this article, I do not wish you to lay it aside and forget it, but put your indebtedness in a letter and give it in charge of the mail. Will you not do it? Can you neglect it? Your fellow-laborer in Christ.

J. V. HIMES.

**BOOKS AND TRACTS.**—Friends who wish books and tracts at the cheap prices advertised will send in their orders immediately, as some of them may be sold out, and after the last week in December they may have no such opportunity to purchase cheap. It is only my necessity that led me to sell them at so cheap a rate.

J. V. H.

**MY TOUR SOUTH AND WEST.**—I leave home on Monday A. M. Nov. 21. I wish all the friends to be ready to aid in my mission, to sustain the Advent cause. I will take a penny or a pound from any and all who will give, with a good will to aid so noble an enterprise.

My health is quite good, and I hope to be able to carry out my plans of work without breaking down.

J. V. H.

## ITEMS AND NEWS.

The town of Mattapoisett, Mass., contains seventy persons who have attained the age of seventy years and upwards.

Dr. Stone, a celebrated physician in New Orleans, on being asked how many yellow fever patients he had lost, replied, "About twenty-five hundred," as that number remains still unaccounted for after the other physicians made their reports.

In Ohio there are \$7,000,000 worth of hogs, \$5,000,000 worth of sheep, \$21,000,000 worth of cattle, \$485,000 worth of mules and asses, and 750,000 horses, worth \$45,000,000. The total annual value of agricultural products reaches \$153,000,000.

On the 15th inst., in Manchester, one Goodenough came upon Wm. Kimball and beat him outrageously, breaking one leg between the ankle and knee, inflicting wounds on the scalp, and severe blows upon the body. The cause for the outrage is said to be the fact that Mr. Kimball testified against Mr. G. for selling liquor.

A case before one of the Paris law courts the other day, shows that in that city the manufacture of antiques and curiosities of all kinds is practised on a grand scale. The young Messrs. de Rothschild, who are ardent antiquaries, bought about £1000 worth of objects represented to be "antiques" of the fifteenth and sixteenth centuries, but which turned out to have been made only a few months before by a skillful Paris trader.

A correspondent of the N. Y. Herald, writing on board the U. S. ship Powhatan, under date of Shanghai, Sept. 3, furnishes a very interesting account of a trip to Japan by the Powhatan, and the transactions of our Consul-General, Mr. Harris, with the Japanese. "Among other things, it is agreed that there shall be no more tramping upon the cross in Japan; that Americans shall be allowed to reside in such ports as are opened, to build churches, and to worship their God; that Japanese also shall be granted religious freedom."

In London, a few weeks since, an insolvent debtor attempted to defraud his creditors with a manufactured account book in place of his original ledger. The fraud was discovered in consequence of the date of the manufacture being upon the paper of which the new account book was composed.

A "lady" was detected, a few days since, in Cincinnati, in pocketing a package of gloves in a store. When charged with the theft, she burst into tears and tendered a \$20 bill in payment. The merchant took but \$5, and gave her \$15 change, but on counting the cash at night, that \$20 bill was found to be a counterfeit.

Wilburn Waters, the hermit of Pond Mountain, in the White Top region of Virginia, has killed four bears within the last three weeks. Within the last twenty years Waters has captured eighty-six bears, thirty-six wolves, and upwards of three hundred deer, and a countless number of wild turkeys. He is also a great stock-raiser, and withal a man of genuine hospitality, his latch-string being always out.

At Frankford, Pa., a few days since, a man in a state of intoxication indulged in the luxury of swearing to such an extent that he was fined sixteen dollars, besides being fined for intoxication, and held in \$500 for his future good behavior.

A bill has been introduced into the Legislature of Georgia, to prevent the use of any Latin phrase in any of the legislative acts of that State. If the laws are printed in plain English, it will not require a classical education to enable those who read them to understand them.

A sailor at Philadelphia who had a slug fired into his brain in a street fight, and was sent to the hospital to die, has recovered and gone to sea, with the slug still in his brain.

The St. John, N. B., river has been frozen since the 13th inst. solid enough to admit of the passage of light teams.

Twelve soldiers deserted from the army in Utah, and succeeded in reaching California. Three of them, led by a man named Burns, murdered the other nine for the sake of their money. Burns then proceeded, at night, to cut the throats of his two accomplices. One he killed. The other survived, obtained assistance, and gave evidence which led to the arrest of Burns at Los Angeles.

Mr. Ellett, the Engineer, is engaged in a grand scheme for improving the navigation of the Kanawha River, by forming a vast reservoir or mountain lake to feed that stream during low water. The cost of the land and the damages it is supposed will exceed \$1,500,000, while the dam will cost \$200,000.

## Foreign News.

**ASIA MINOR.**—A letter from Besica, Asia Minor, mentions the following incident, which occurred in the island of Lemnos, and which was near bringing on a collision between the Mussulmans and Christians:

"The Cadi, who, justly or otherwise, proceeded to arrest him at the moment he was getting married, and charged with that mission the Cavass, who made an interruption into the church in the midst of the ceremony, and tried to apprehend him. The persons attending at the ceremony, and who were more numerous than the invaders, surrounded them, and without uttering a word, out of respect for the sacred place they were in, ejected them from the church, and, once outside, beat them. The beaten ran off uttering loud cries, and the Mussulmans took to their arms, and demanded the extermination of the Christians. The latter on their side put themselves into a state of defence, and it is impossible to say what might not have happened had not the Greek Consul, who stands high in the esteem of the Mussulmans as well as of Christians, courageously interfered between the parties. The Cadi, the author of all this disorder, was first suspended and afterwards removed from his post, a measure which restored complete tranquillity."

**CANDIA.**—The following private letter from Candia is dated the 18th of October last:

"The situation of the Christians and the Turks in the Island of Candia may be compared to that of two hostile armies who have suspended operations in order to recommence them under more favorable circumstances, and who are watching each other until the time shall have arrived for a further attack. All is quiet in appearance, but an unforeseen accident may at any moment cause a terrific explosion; and the battle once begun will be ended only by the extermination of either the Christians or the Turks. It must be admitted that the Christians have right on their side, for the Sultan has admitted it, and has commanded that their grievances shall be re-

dressd. Unfortunately, however, although the commands of the Padishah are received on bended knee, they are totally disregarded. The Turks, who are in a minority, would quickly disappear had they not a host of Asiatics at their back, who are dignified with the name of Imperial troops. The Christians, who feel their strength, and are all armed, from the child to the old man, demand more loudly than ever the execution of the promises made to them by the Hatti-Humayoun."

**A FEARFUL PREDICAMENT.**—One day recently, while four little boys were diverting themselves by leaping in and out of an old corn-chest that stood in the stable in the Carse of Gowrie, the whole of them got into it at one time and drew down the lid, which being furnished in the common way for a padlock, the holder caught the staple, and made them prisoners at once beyond the possibility of extricating themselves. Fortunately, however, the horses had to be suppered; but the ploughman whose duty it was to do so had performed his task and was leaving for the night, when he thought he heard some movement in the chest. Aware there was no corn in it, he was convinced he was deceived; but curiosity prompting him, he lifted up the lid, and found the now missed and anxiously sought for prisoners still alive, but quite unconscious, or unable to make the least effort for their deliverance. Had a movement on the part of one of them not drawn the attention of the ploughman at the last moment, the whole four would doubtless have been dead before morning.—*Perthshire Eng. Advertiser.*

**COMPARISON.**—A converted Hindoo, on being assailed with a torrent of profane and obscene words from his idolatrous neighbors, went up to them and asked:—"Which is worse, the abusive terms that you are just using, or the mud and dirt that you see lying on yon dunghill?" "The abusive terms," was the reply. "And would you ever take into your mouths the mud and dirt?" "Never." "Then why do you fill your mouths with the abusive terms, which you confess to be the worst of the two?" Confounded with this rebuke, they retired, saying that "the argument was but fair."

**BE SOCIAL.**—When I am assailed with heavy tribulations, I rush out among my pigs rather than remain alone by myself. The human heart is like a millstone in a mill; when you put wheat under it, it turns and bruises the wheat to flour; if you put no wheat under it, it still grinds on; but then it is itself it grinds, and wears away.—*Luther.*

## PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

## TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. \* **THE SIX KELSO TRACTS**, at 6 cents per set, or  
" 1. Do you go to the Prayer-Meeting? \$0 50 per 100  
" 2. Grace and Glory 1 50 " "  
" 3. Night, Daybreak and Clear Day 1 00 " "  
" 4. Sin our Enemy, &c. 50 " "  
" 5. The Last Time 50 " "  
" 6. The City of Refuge 1 00 " "  
" 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by E. G. Brown. (1851). \$0 12 single

B. 1. The End, by Dr. Cumming 04 "  
" 2. Litch's Dialogue on the Nature of Man 06 "  
" 6. Word of Warning, by W. W. Pym (1842) 20 "

C. 1. Prophetic View of the Nations (Whiting) 04 "  
" 2. The Sabbath, by D. Bosworth 04 "  
" 3. The Christian Sabbath 01 "  
" 4. Israel and the Holy Land. H. D. Ward 10 "

## D. EIGHT SECOND ADVENT LIBRARY

TRACTS, at 25 cents per set:—  
" 1. The World's Jubilee 04 single.  
" 2. Prayer and Watchfulness 04 "  
" 3. The Lord's Coming a Practical Doctrine 04 "  
" 4. Glorification, by M. Brock 04 "  
" 5. Miller's Apology and Defense 04 "  
E. 1. The Earth to be Destroyed by Fire 04 "  
" 2. First Principles of the 2nd Advent Faith 04 "  
" 3. The Bible a Sufficient Creed 04 "  
" 4. The Present Age—Its Hope Delusive 02 "  
" 5. Form of Sound Words 04 "  
" 6. Churches, Church Order, &c. 03 "

## F. TRACTS FOR THE TIMES, 10 cents per set.

" 1. The Hope of the Church 02 single.  
" 2. The Kingdom of God 02 "  
" 3. Glory of God filling the Earth 02 "  
" 4. Return of the Jews 02 "  
" 5. The World's Conversion 03 "  
" 6. Our Position 01 "  
" 7. Waiting and Working 01 "  
" 8. The Bride of Christ. 02 "  
G. 1. That Blessed Hope 01 "  
" 2. The Saviour Nigh 01 "  
" 3. The True Israel 02 "  
" 4. Time of the Advent 02 "  
" 5. Motive to Christian Duties 01 "

H. 1. The Eternal Home 04 "  
" 2. The Approaching Crisis 10 "  
" 3. Letter to Everybody (1842) 04 "

I. 1. Facts on Romanism 12 "  
" 2. Promises—Second Advent 04 "  
" 3. Declaration of Principles .25 per 100

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

## APPOINTMENTS.

**NOTICE.**—The Standing Committee of the American Millennial Association will meet at the office 46 1-2 Kneeland street, Boston, on Tuesday, Dec. 14.

J. PEARSON, JR. } For the Standing Committee.  
W. A. S. SMITH, }  
Boston, Nov. 16, 1858.

The "Special Committee" will meet at the same place on Monday, Dec. 13. A full attendance of each of the above is requested.

J. P. JR. } For the Committee.  
W. A. S. S. }  
Boston, Nov. 16th, 1858.

I have appointments to preach as follows:—At Canterbury, Townhouse, 3d Sabbath in Nov.; at Sutton, Mill Village, Union meeting-house, the 4th Sabbath; and at London Ridge the first Sabbath in December.

T. M. PEEBLE.

The third quarterly meeting of Rock Island district will be held at Wilton Junction, Iowa, to commence Dec. 8, at 7 o'clock P. M. The third quarterly meeting of the Military Tract district will be held at Warsaw Prairie, Hancock Co., Ill., to commence Dec. 22 at 7 o'clock P. M. The 3d quarterly meeting of Galena district will be held at Elizabeth, Jodavis Co., Ill., to commence Jan. 13, 1859, at 7 o'clock P. M.

MOSES CHANDLER.

Cordova, Nov. 15, 1858.  
PS. I would give notice to the friends in Missouri that I will spend a few days with them, as they may arrange, after our quarterly meeting at Warsaw Prairie. The friends who wish my labors will notify me at the above-named meeting.

M. C.

I have resigned my charge of the church in Manchester, and am now ready to supply calls from abroad. My P. O. address is Manchester, N. H., No. 28 Central street.

JOHN MORSE.

My home and P. O. address, for the present, is Concord, N. H. Persons in visiting or writing me will remember that my religious sentiments are the same. I shall be happy to hear from, or to see, those who are looking for the coming of our Lord Jesus Christ into eternal life.

JOHN H. CLARK.

Concord, N. H., Nov. 4, 1858.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

D. Boody—We have credited Wm. Busby \$1 for your paper had of him from July last to January next, till which time you had better receive of him. We have then cr. you \$1 for the Herald to be sent direct to you after Jan. 1 to July, 1859. After that the postage will have to be paid, not to us, but to the Rochester P. O.

S. M. Place, \$3—You commenced taking the Her. Apr. 1, 1856, and p'd to Apr. 1, '57—leaving \$1.50 due. Have cr. you \$2.50 to July 1, 1859, and sent you 50 cts. worth in tracts.

E. Parker—Have now cr. J. Learned \$2, to No. 919.

B. Colby—It was credited to No. 997.

R. Kitchen, \$2.50—Sent the 22d. The works of Dr. C. at 75 cts. Philad. Ed., are plain bound.

R. S. Chalk—They have been regularly sent. We now send duplicate copies of those lost.

## RECEIPTS.

UP TO TUESDAY, NOVEMBER 23RD.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

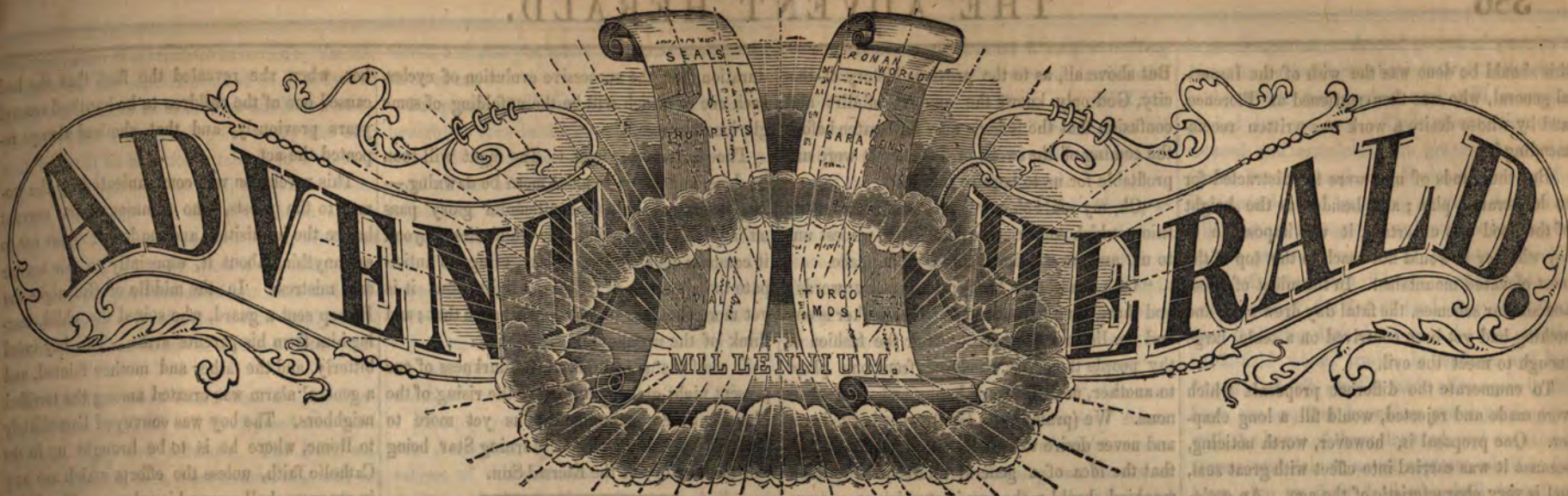
C. P. Dow on acc't, D. Demmon 940, J. M. Clapp 919 and 25 cts for G.; E. Weaver 932, P. Johnson 945, Mrs S Pierce 919, J. L. Clapp, book sent the 20th, W. M. Palmer 919, E. Allis 919, D. Locklin 893, \$1 due, W. W. Wheeler 919, L. Clark 919—each \$1.

W. White 958, S. Hurlbert 971, J. Seabury 945, L. Joslyn 928, J. J. Teetzel from 882 to 928—\$1.74 in the past and 26 cts in advance; N. G. Jones 906, W. Smith 924, J. K. Bingham 945, D. Chatterton 917 and \$1 for book, sent 19th; Mrs S Blanchard 938, S. Smith 971, Mrs L Robinson 945, B. Keith 971, and \$1 for book sent Nov. 22, J. S. Huff 964; Mrs M Chandler 971, Mrs F Beckwith 971, and \$2 for same sent as directed, Mrs H Murray 867—\$2 due; W. Chipman 971, E. Holmes 945, E. Baker 950, N. True 913—each \$2.

J. Morse 919, L. B. Potter 971, G. C. Arms 971, H. Reed 958, W. M. Atwood 954, R. Rounds 867, \$2 due—each \$3.

B. S. Reynolds on acc't, L. Crandall 965—each \$3.  
J. Brooks 919, \$1.75; Tho. Hollen 964, 25 cts; M. Green sent book the 22d, 40 cts; G. H. Gould 919, \$2.50; O. Rockwell 971, \$1.50.





WHOLE NO. 916.

BOSTON, SATURDAY, DECEMBER 4, 1858.

VOLUME XIX. NO. 49.

Original.  
A SIMILE.

Oh! say, what simile in heaven or earth  
Shall image forth the Spirit's second birth,  
The soul's delight to know its sins forgiven,  
All, all pervaded with the peace of heaven,  
When doubt despairing and remorse are past,  
The witness of the Spirit felt at last?

'Tis as when some dark veil of cloud,  
That wrapped the ocean in a shroud,  
And met the moaning of the waves  
With roarings from its thunder caves;  
And lower every moment hung,  
And deeper blackness round it hung;  
When such a veil is drawn away  
Before the blazing orb of day,  
And melts, we know not how or why,  
'Tis past, from the still gazing eye;  
And nought but flakes of snowy white  
And cloudlets all transpierced with light  
Like heaven's silver lilies, break  
The stillness of th' ethereal lake.  
While 'neath that soft transparency  
The troubled deep, the solemn sea,  
Changes its gloom for robes of sheen,  
With diamond sparkles gemmed between,  
And o'er its rippling radiance  
Stealeth a far off melody,  
Chanting of home, on some bright shore  
Where tempest glooms frown never more,  
A home all rich with eyes of love,  
All bright with glories from above,  
Till by that music, sea and sky  
'Tranced in one dream of rapture, lie.

Yet are all similes too weak, too cold,  
The gladness of that spirit to unfold  
That owns the Saviour as its chosen Lord,  
And feels his smile, the sacrifice reward.

ELEN.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

CHAPTER XVI.

A feature peculiar to the jailer in his converted state was evidently gratitude. Whilst much of the humane, much of the religiously compassionate, was in that jailer's heart, there was in addition to that, real gratitude to these men.—He had, as we have seen, maltreated them—he had placed them in the stocks; but, now that these men returned good for evil, and thus preached to him the way to heaven, he felt, "You have ministered to me spiritual things; the least that I can do is to take you into my home, and minister to you in what my ministry comprehends—temporal things;" "and he washed their stripes and baptized, he and all his." And the Christian under the grace of God gives as an offering what the church of Rome exacts as a sacrifice. In preaching collection sermons, we ought never to exact. In contributing or in paying the expenses of public worship, we ought never to dictate.

A tax put upon any church for any missionary movements, is so like Caesar's policy, that it seems to me incompatible with Christ's word.—Whatever Christians do ought to be a farewell offering, freely rendered—not a miserable sacrifice, grudgingly exacted from them. If you want to get the largest collection to any good object, take care not to command, to threaten, to urge—that is the nearest to exacting by force; we must try to touch those inner springs of loving-kindness that grace has opened in your hearts, that you may ask, in the silence and secrecy of your bosoms, that mighty question, "How much owest thou to thy God?" And when you are made to feel obligation, by the Spirit of God applying it

to your hearts, then you will regard the largest offering as no sacrifice, but a joyous gift; and you will not count it a pain or a grief that there are so many collections in church; you will be thankful that the minister has the honesty to do his duty, by giving you so often an opportunity of contributing to all that is good, and great, and noble.

This jailer professed outside the gaol what he professed in it; for we read "he was baptized." But what is baptism? Not regeneration. I wonder how any man with his senses about him can ever assert that baptism with water is regeneration of heart. This man was converted first, and then he was baptized; and if he had not been baptized at all, he would have been still regenerated. He was not baptized in order to be regenerated; but he was regenerated in order to be baptized. And, then, what is baptism? Simply, I believe, the outward profession before the church and the world of the inward life and character which we already possess—such is baptism in the case of adults: I am speaking of it only in that aspect. And if people would only just recollect two things, they would never admit into their minds the absurd notion. These two things are—first, the visible church, composed of all that are Christians indeed, and of those that are Christians only in name: tares and wheat, good and bad, all baptized, all professing Christ together. And there is, secondly, the inner church, or the spiritual and true church, composed of all that are chosen in Christ, washed in his blood, sanctified by his Spirit, candidates for his eternal joy. Now, baptism admits a person into the outer church, which is composed of good and bad; the baptism of the Holy Ghost, answering to it, admits him to the inner church, composed only of the good. The Lord's Supper is communion with the outer Church, composed of good and bad; fellowship with the Father and the Son, signified therein, is communion with the inner church, the company of all the truly regenerate. Two visible sacraments exist for the outer church—two inner, invisible, but spiritual graces for the inner and true church. Baptism by water is often given where there is no baptism by the Holy Ghost; eating bread and drinking wine at the Lord's table, is often done where there is no eating of the body and drinking of the most precious blood of the Son of God. Baptism, therefore, in the case of this jailer was, just what it is in our case, saying, "I am not ashamed of the Gospel." It is our uniform when we become enlisted as soldiers of the great Captain of the Faith. Our uniform is our baptism. And hence in the early church, when persons were baptized, they appeared in white robes, to denote this change. That was a human institution, arising from a great fact—that our baptism is our profession of the truth. If we have been baptized when young, we hold it fast; if we are baptized when adults, we do the same.

It does not matter whether I was baptized yesterday or baptized thirty years ago: I have the same uniform by holding it fast, and keeping it up by my consistent profession of the truth.—Such is what baptism is, and what baptism means.

And then I would add, in conclusion, that when he was thus baptized, and thus hospitably entertained the apostles, and washed their wounds, he

rejoiced; and no wonder. Translated from darkness into light—from the crushing power of Satan into communion with Christ, and to the freedom of God—conscious of his mighty change, sensible of a new heart, new hopes, new sympathies, new joys, new impulses—is it to be wondered at that he rejoiced? And notice, his joy was instantaneous. True conversion is belief in Christ: having found him, you must not be a doubting, suspecting, gloomy, stumbling believer, but a rejoicing and a happy Christian. Christianity was just as much meant to make me happy upon earth as it was meant to make me happy hereafter. But the view that many people have of religion is, that it was never meant to make us happy—and is only meant to make us safe. That is a low, grovelling idea of the Gospel. It is meant to make us happy; and, through making us happy, it makes us holy, as accepted in Christ, and found in him, our only Saviour.

Have we experienced this change? Have we believed with the heart on Christ Jesus? If we have, why are we sad, why cast down, why afraid? If your safety depended upon the tenacity of your grasp of Christ, you would perish to-morrow. But, blessed be his Name! it depends upon the certainty of his grasp of us. "I give unto you eternal life; and none shall be able to pluck you out of my hand." What a blessed thought is that!—and yet that is true. Yet, alas! we hear these things, and we let them slip the instant we have heard them; whereas they are worth feeding upon, living, embodying here, as they will be enjoyed hereafter.

May God open our hearts as he opened Lydia's and change our natures as he did the jailer's by his Holy Spirit; and to his Name be the praise and the glory, Amen.

To be continued.

The First Table.

"During the time of Governor Chittenden's administration in Vermont, the manners of the people were plain and simple; and very little time or expense was devoted to the mere forms of social intercourse. The Governor was an extensive land-holder and cultivator of his own broad acres. He did not disdain to labor with his own hand, and to perform any office, however menial, which was either necessary or useful.—On one occasion the Governor's friends from Albany, where much of ancient and formal baronial dignity was still maintained, came to dine with him; and to their great amazement, and horror almost, the Governor's lady, just before the dinner hour, stepped to the door, with a tin horn or trumpet, and blew a blast which made the distant hills reverberate with repeated echoes. On a sudden appeared a considerable force of field laborers, who, when cleanly washed and tidily clad, occupied one end of the same table at which the Governor and his guests were entertained.—After dinner, some of the lady guests took it upon them, in a mild and courtly way, to admonish the hostess of the impropriety of such promiscuous intercourse with men of daily toil.—The good lady was on the alert, and when inquired of by her more aristocratic guests if it was their general custom to dine with their laborers at the same table? 'Yes,' said she, 'we always have; but I have told the Governor that it wasn't right that we who sat in the house and

did nothing, should eat at the first table with the hands who labored hard all day. And I feel that it is not right; but we always have.' It is needless to add that the discourse was not pursued."

Knickerbocker.

How to Sleep Well.

1. To sleep sweetly and refreshingly, be regular in your hours of retiring and rising.
2. Avoid all undue excitability.
3. Live temperately, eat light suppers, never retire with an overloaded stomach. Be simple in your diet always.
4. Lie down with a pure conscience.
5. Ask God to give his angels special charge over you, during your unconscious moments.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Psa. 34:7.

6. Finally, retire in faith, sleep on faith, rise up on faith, go about doing good all the time on faith.

It is said of John Wesley, the holy reformer, that he never lost a good night's rest, after consecrating himself entirely to God's service. His habits were regular. He had a stated time for retiring and rising. To these regulations he adhered with persevering conscientious scrupulosity. He was strictly "temperate in all things." He slept on faith. Almost as soon as his head struck the pillow, he was lost in a calm, sweet, refreshing slumber, and awoke not, till God opened his eyes about 4 A. M.; when he immediately arose to praise Him, and fight the good fight of faith.—Thus he did till God said to him, "come up higher."

The sleep of a wicked man is like his waking hours, as "the troubled sea, when it cannot rest—whose waters cast up mire and dirt. There is no peace saith my God to the wicked."

An Anticipated Deluge.

At the end of the fifteenth, and early in the sixteenth century, Stæffer, the celebrated astronomer, was professor of Mathematics at Tubingen. This eminent man rendered great services to astronomy, and was one of the first who pointed out the way of remedying the errors in the Julian calendar, according to which time was then computed. But neither his abilities nor his knowledge could protect him against the spirit of his age. In 1524 he published the result of some abstruse calculations, in which he had been long engaged, and by which he had ascertained the remarkable fact that in that same year the world would again be destroyed by a deluge.

This announcement, made by a man of such eminence, and made, too, with the utmost confidence, caused a lively and universal alarm.—News of the approaching event was rapidly circulated, and Europe was filled with consternation. To avoid the first shock, those who had houses by the sea, or on rivers, abandoned them; while others, perceiving that such measures could only be temporary, adopted more active precautions. It was suggested that, as a preliminary step, the Emperor Charles V., should appoint inspectors to survey the country, and mark those places which, being least exposed to the coming flood, would be most likely to afford a shelter. That



this should be done was the wish of the Imperial general, who was then stationed at Florence, and by whose desire a work was written recommending it.

But the minds of men were too distracted for so deliberate a plan; and besides, as the height of the flood was uncertain, it was impossible to say whether it would not reach to the top of the most elevated mountains. In the midst of these and similar schemes, the fatal day drew near, and nothing had yet been contrived on a scale large enough to meet the evil.

To enumerate the different proposals which were made and rejected, would fill a long chapter. One proposal is, however, worth noticing, because it was carried into effect with great zeal, and is very characteristic of the age. An ecclesiastic, of the name of Auriol, who was then professor of canon law at the University of Toulouse, revolved in his own mind various expedients by which this universal disaster might be mitigated. At length it occurred to him that it was practicable to imitate the course which on a similar emergency, Noah had adopted with eminent success. Scarcely was the idea conceived, when it was put into execution. The inhabitants of Toulouse lent their aid; and an ark was built, in the hope that some part at least, of the human species might be preserved, to continue their race, and re-people the earth, after the waters should have subsided, and the land become dry.—*Buckley's History of Civilization.*

### Talents and Temptation.

Talents, says Kirwan, in his happy home, are no protection against temptation. Were they so Bacon would never have taken a bribe, nor would Dodd have committed forgery; Voltaire might have been another Luther; David Hume another Matthew Hale; and Satan himself might yet be in the canopy of heaven, an orb of the first magnitude. Indeed, high talent, unless early cultivated, as was that of Moses, and Milton, and Baxter, and Edwards, and Wesley, and Robert Hall, is the most restive under moral restraints; is the most fearless in exposing itself to temptation; is the most ready to lay itself on the lap of Delilah, trusting in the lock of his strength. And, alas! like Samson, how often it is found blind and grinding in the prison-house when it might be wielding the highest political power, or civilizing and evangelizing the nations!

Talents are God given—and they are to be used in a God-fearing manner. Only in such way will their possessor be happy and useful.—Unite to talent or genius, therefore, a firm religious belief. I envy no quality of the mind or intellect in others, said Sir Humphrey Davy, be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to any other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death and from destruction and decay, calls up beauty and divinity, makes an instrument of torture and shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blessed, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation, and despair.

### A Turkish Philosopher.

In the appendix to the second part of Layard's *Nineveh*, we find the following letter from a Turkish Cadi, in reply to an application for statistical information regarding the city and province in which the Cadi dwelt:—

"My Illustrious Friend, and Joy of my Liver!—The thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses nor have I inquired into the number of the inhabitants; and as to what one person loads on his mules, and another stows away in the bottom of his ship, that is no business of mine.—

But above all, as to the previous history of this city, God only knows the amount of dirt and confusion that the infidels may have eaten before the coming of the sword of Islam. It were unprofitable for us to inquire into it.

"Oh, my soul! oh, my lamb! seek not after the things which concern thee not. Thou camest unto us, and we welcomed thee; go in peace.

"Of a truth, thou hast spoken many words; and there is no harm done, for the speaker is one and the listener another. After the fashion of thy people thou hast wandered from one place to another, until thou art happy and content in none. We (praise be to God) were born here, and never desire to quit it. Is it possible, then, that the idea of a general intercourse between mankind should make any impression on our understanding? God forbid!

"Listen, oh my son! There is no wisdom equal unto the belief in God. He created the world; shall we liken ourselves to Him in seeking to penetrate the mysteries of his creation? Shall we say, behold this star spinneth round that star, and this other star with a tail cometh and goeth in so many years? Let it go. He from whose hand it came will direct and guide it.

"But wilt thou say unto me, stand aside oh man, for I am more learned than thou art, and have seen more things. If thou thinkest that thou art in this respect better than I am, thou art welcome. I praise God that I seek not that which I require not. Thou art learned in the things I care not for; and as for that which thou hast seen, I defile it. Will much knowledge create thee a double stomach, or wilt thou seek Paradise with thine eyes?

"O my friend! If thou wilt be happy, say There is no God but God! Do not evil, and thus wilt thou fear neither man nor death; for surely thine hour will come! The meek in spirit (El Fakir.)

IMAM ALI TADE.

### Travelling Homeward.

Men, when travelling homeward, turn their eye in the direction in which home lies, scanning the way as it winds before them, counting the coming miles, and trying to catch a glimpse of the family mansion itself, as it stands on some sunny slope far in the distance. When they do reach it, they delight no less in looking back upon the road by which they reached the dwellings of their fathers, remembering all that befell them, whether of evil or of good, as they passed along.

So it is with us. Our route is homeward; and our eye turns to the New Jerusalem. It is our joy to think of the eternal day we are there to spend with God and with the Lamb. Ere long, we shall be within its courts, or pacing o'er its streets in holy company. And when standing on its bright walls, we shall look backward upon the path that brought us to the kingdom, brief as it was, but very wonderful; we shall recall each weary step, each dark or lonely turn, each rugged ascent, each Valley of Baca, with its wells or pools; we shall remind ourselves of Jehovah's dealings with us by the way, as he led us, sometimes in joy, with sure but mysterious guidance, to the joyous city; or we shall tell our story to others, to some angel, perhaps, or some redeemed one that left earth in infancy, and knew no such rough passage to the "rest" as that which we have to speak of; and pointing to the different windings of the earthly path, we shall say, There, and then, and thus, I first drew near to God, and tasted that he was gracious;—there and then, and thus, I endured that conflict, I got entangled with that snare, I lost my way, I stumbled and fell, I was overshadowed with darkness—yet out of all the Lord delivered me.

What gladness will there be in that backward look, that recollection of the wonders of mighty grace that make up our short but strange career! What matter for happy thoughts, and marvellous recitals, and endless love and praise will thus be furnished throughout the everlasting ages!—(It is of "ages," or "ages of ages," [Rev. 1: 18.] that God speaks when pointing us to eternity; thereby not merely predicting endlessness of

duration, but the successive evolution of cycles, each one of which will be the unfolding of some glorious purpose.)

Time hurries us along. The night will soon be done, and the millennial morn be dawning.—

And soon, too, shall that millennial glory pass off, and the unchanging Day which lies beyond it compass us about. It is cheering to anticipate the approach of millennial light; but it is yet more cheering to look beyond even that; and think of the unchanging day.

It comforts us to think of the darkness of our present night giving way before the rising of the Morning Star; but it comforts us yet more to think of the beauty of that Morning Star being lost in the glory of the Eternal Sun.

### Jesting with Scripture.

There is a practice which is fearfully common even among professors of religion, and from which alas! Ministers of the Gospel are not always free, which cannot be too severely condemned, as offensive to God, and injurious to the best interests of man.

We allude to the practice of connecting ludicrous anecdotes with passages of scripture. We know by sad experience, and we appeal to the experience of others for the confirmation of the remark, that, so lively is the impression which is often produced on the mind by the association of something grotesque with certain texts of the Bible, that such passages can hardly be read in the most serious moments, without bringing up to the mind some idea which it requires a strong effort to prevent from producing a smile. This is one abuse of sacred things not less displeasing to God, than under the Old Testament it would have been to desecrate from a holy to a common use, the sacred implements of the temple, the holy anointing oil, or the hallowed fire of the altar. If to put new wine into old bottles, or to sew a new patch on an old garment be unwise, incongruous, how much more so, to prostitute the sacred words of inspiration to point a jest for the amusement of a social circle! To do so, in the presence of the young, is peculiarly injudicious. Here the maxim of the Roman satirist is especially applicable, *Maxima debetur puero reverentia.*

Jeremy Taylor forcibly remarks on this subject:—"Some men used to read the Scriptures on their knees, and many with their heads uncovered, and all good men with fear and trembling, with reverence and grave attention. For all Scripture is given by inspiration of God, and is fit for instruction, for reproof, for exhortation, for doctrine, not for jesting; but he that makes that use of it, had better part with his eyes in jest, and give his heart to make a tennis-ball; and that I may speak the worst thing in the world of it, it is as like the material part of the sin against the Holy Ghost, as jeering of a man is so abusing him; and no man can use it, but he that wants wit and manners, as much as he wants religion."

### Abduction of the Jewish Child Mortara.

The kidnapping of the child of Mamolo Mortara Levi, at Bologna, by order of the Catholic Bishop, has excited a profound sensation among the Jews in Europe and this country, and has arrested the attention of the lovers of civil and religious liberty everywhere. The circumstances of the case are briefly these: Signor Levi, a Jew, resides with his family at Bologna, in one of the Roman States. In the year 1852, his son, about twelve months old, was taken ill with fever, and the servant, a Catholic, was advised by an acquaintance to baptize the child, so that if it died a place would be secured for it in Paradise. The child, however, as the attending physician certifies, was not in danger of its life, and there was therefore no cause for anxiety. The servant demurred to the proposition, but was overpersuaded, and had the child secretly baptized by a priest. Last year another of the children was taken ill, and the same girl was advised by a female friend to get the child baptized, but feeling that she had done wrong in the first instance, refused, although she had ample opportunity. The child died, and the girl's friend reproached

her, when she revealed the fact that she had caused one of the children to be baptized several years previously, and that she had always repented the act.

This revelation was communicated by the woman to the priests, who summoned the servant before the inquisition and made her swear not to say anything about it, especially to her master and mistress. In the middle of the night the Bishop sent a guard, who seized the child, tearing him from his parents' arms. The boy cried bitterly, and the father and mother fainted, and a general alarm was created among the terrified neighbors. The boy was conveyed immediately to Rome, where he is to be brought up in the Catholic faith, unless the efforts which are now in progress shall secure his release. The father is allowed to see his child, whom he is endeavoring to recover, but not alone. At first he was denied this privilege. It is said the Pope has this case under consideration, but the result of his judgment is very much feared. The only excuse offered for the seizure of the child is his secret baptism into the Christian faith, while an infant.

It is certainly a most flagrant case of tyranny, and one which will excite the sympathy of the whole civilized world in behalf of the injured parents. The Jews of Europe are adopting active measures to secure the intervention of the different governments in behalf of their outraged countrymen, and have appealed to the Jews of this country to lend their aid in this hour of trouble. The appeal will no doubt be heartily responded to. The Jews of Philadelphia held a meeting on last week, and adopted resolutions expressing their deep sympathy with Signor Mortara, and appointed a committee to wait upon the President, and request his good offices, through our Minister at Rome, in securing the restoration of the boy to his parents, and to secure an interdict against clandestine baptism in the future. This latter point seems to have been already attained, inasmuch as a late foreign paper states that the Pope "has resolved to modify the existing regulations relative to the baptism of Jewish children."

For the Herald.

### The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

Continued from our last.

Dear Sir:—Having in my last number answered your reply to my arguments drawn from the divine perfections, in support of the affirmative of our question, and removed your objections, I shall now proceed to answer your reply to my arguments founded upon the word of God. You seem to suppose, because there is to be a state of righteousness to be enjoyed, subsequent to the binding of Satan, never before enjoyed in this world not even in Eden where stood the tree of life, that it must be subsequent to the second advent. This by no means follows. You could not have failed to see why I thus stated, it was because the inhabitants of our world would be free from the temptations of Satan during this long period of blessedness. This is something more than was enjoyed in Eden—for there he entered, tempted and deceived our first parents, and brought death, and misery upon our race. But during this state of blessedness brought to view in the 20th of Revelations the world is to be free from his temptations. But there has been no time, since Adam in his innocence walked the streets of Eden free from his temptations, and deceptive influence, neither will there be, until he is returned again and bound in his dark prison. Therefore this will be a state of blessedness never before enjoyed in this world.

Again you seem to suppose, because I affirmed that the earth would be purified from every evil influence at this time,—that it therefore implies a full restitution of all things.

This also is a wrong conclusion. The purification of our souls, and bodies from every evil influence by the washing of regeneration, and the renewing of the Holy Ghost does not imply a



full restitution of all that we have lost by the fall, —not even the sanctification of soul, body and spirit will restore us to all that has been lost by the fall. This is the privilege of every new born soul, but still he has not attained to a state of immortality, and will not until the general resurrection. Neither will the purification of our world from every evil influence by the binding of Satan imply a full restitution of all things, any more than the purification of our souls and bodies from every evil influence would imply a full restoration of our bodies to a state of immortality.

At this time when Satan shall be bound, we argued that the earth will be cleansed and purified from every evil influence. The Devil will first be expelled, then those nations that will not serve the Lord shall be utterly wasted Isa. 60-12. It will then come to pass that every soul that will not hear that prophet, shall be destroyed from among the people, Acts 2:23. "Then the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Matt. 13, 41-42. "Then shall the righteous shine forth as the sun in the kingdom of their Father." vs. 43.

To this you reply by saying—"But this is at the end of the world (v. 40) and it is when Christ comes" in his glory, that he thus sends forth his angels, Matt. 24:30, 31. And what, are we to understand by the phrase "end of the world" as used by our Saviour and the apostles.—Ans. the whole gospel dispensation 1 Cor. 10. 11. "Now all these things happened unto them for examples, and they are written for our admonition, upon whom the ends of the world are come." Heb. 9:26. "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." The apostle uses the term end, and ends of the world very differently from the sense, you put upon it in the foregoing; and so does our Saviour Matt. 13, 41. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity." Here you will please to notice—that the angels are sent forth by our Saviour—i. e. a long time before he comes himself to judge the quick and the dead—their first work and their only work sent forth to perform at that time is to gather out the "tares" the wicked, and cast them into the furnace of fire, that the righteous may shine forth in the same kingdom from which the "tares," or wicked have been gathered out. This portion of scripture cannot be applied to any other world than this without doing great violence to the same.

Matt. 24, 30-31, speaks of Christ's coming in the clouds of heaven with power and great glory, and of sending his angels—not to gather out the wicked,—but altogether upon a more glorious work by the gathering together with a great sound of a trumpet his elect from the four winds—from one end of heaven to the other. A greater mistake could hardly be made than you have made by referring Matt. 13, 40, and Matt. 24, 30-31, to the same period of time—they refer to two distinct periods of time and to two different missions, and kinds of work to be performed by the angels—the one in Matt. 13, 40 is to be a work of gathering out the wicked from among the righteous, and Matt. 24:30, 31, of gathering together his elect.

Again you say—"But, it is when the Son of man shall come in his glory and all the holy angels with him that the king shall say unto them on his right hand, come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world, Matt. 25:31, 34." True it is, but why is this text brought in here? It refers to a different time from either of the other two texts, and has no more relation to them, than it has to the destruction of Sodom. The first text from Matt. 13:40 refers to the gathering of the wicked from among the righteous,—the second Matt. 24:30-34 to the Judge upon his great white throne inviting those upon his right hand, up to the inheritance of the kingdom prepared for them from the foundation of the

world, and still you quote and apply them to the same event.

In proof, that the state of righteousness brought to view in the 20th of Revelations will be in this world, preceding the visible and personal advent of Christ and not in the new earth subsequent to his coming we argued on the ground that Satan will never be permitted to enter there with his deceptive influence, and in support of this view we cited Rev. 21:27, which says—"And there shall in no wise enter into it any thing that defileth neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

In reply you remark as follows—"But the new Jerusalem, and not the new earth, is the subject of this affirmation, the gates of which shall not be shut by day; for there shall be no night there. They shall bring the glory and honor of the nations into it; but nothing that defileth, vs. 24-27. Satan and his hosts will in a solitary instance, for wise purposes, be permitted to compass around it (Rev. 20:9) but not to enter into it. And then, they will be forever banished even from the new earth."

The doctrine of the last quotation perfectly astonishes me—I have read it over, and over again and again, before I could allow myself to believe, but what my own eyes deceived me. To think that a man of your advantages could be made to believe and advocate a doctrine so perfectly at variance with the scriptures, and sound reason, was more than I could be willing to admit. Can it be possible after having read the awfully solemn declarations of Luke 16-26, which reads as follows: "And besides all this between us and you there is a great gulf fixed: So that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence." It is equally unreasonable, to suppose that the Devil after he is loosed from his prison, can get into the new earth with all the hosts of hell across this impassable gulf, lying between the place of the damned in hell; and the blessed in heaven, which is located there by the Infinite Jehovah, to prevent them, that would from passing from one place to another. If Satan has so much wisdom and power, that he can transport himself and all his hosts over this gulf, into the divine dominions of the new earth and march all his armies through the whole length and breadth of the same and bring them up around the camp of the saints, and the beloved city; whose gates are left continually open, it seems equally reasonable that he may enter the city, and demolish and possess with his hosts the same. This would be no more unscriptural, or unreasonable than the other.

My second number you pass over, until you come to my remarks on Dan. 12:2, which reads as follows—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." From which we proved that there will be the two distinct characters which compose the dead raised at the same time one to everlasting life and the other to shame and everlasting contempt. How, say you, this testimony of Dan. proves the conclusions drawn from it is not specified. It certainly cannot be in the use of the word "many," for if all are then to be raised, it might easily be affirmed. Dan. does not say that these two classes will be raised at the same time, and to assume this against the declarations of other scriptures is entirely unwarrantable proof. Bush gives as the accurate explication of this text, "And many of the sleepers of the dust shall awake; these (the awakened, shall be,) to everlasting life; and those (the unawakened shall be) to shame and everlasting contempt."

How this testimony of Dan. proves my conclusions, is expressed in the text with a clearness that none need mistake—language could not express the resurrection of both classes more clearly. To affirm, as you have that but one class will be awakened, and that class the righteous, you are made to teach the erroneous doctrine that some of the righteous will awake to everlasting life and the remainder of the same class of the righteous will awake to shame and everlasting contempt.

You seem to be very confident that the word "many" cannot mean all in Dan. 12, 2. But

we are equally confident that it means nothing less—the word is so used in several places in the Bible. Matt. 22, 14. "Many are called but few are chosen." By "many" in the text all must be meant—all are called and invited to accept of the provisions of the gospel.

Rom. 5, 15th. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace hath abounded unto many." "For by one man's disobedience many were sinners, so by the obedience of one shall many be made righteous." If the "many" in these verses last cited do not mean all, then some were not made sinners by the offence of Adam, and will not need the gift of righteousness through Jesus Christ. Nothing can be clearer to the mind of the reader than, that the word many in the foregoing verses means all. So it is equally clear, that the word "many" in Dan. 12, 2, means all, because the two classes there described as coming forth must embrace all the dead. Daniel says nothing about the unawakened in the text—therefore what you and others say of them is an addition to the affirmations of the prophet and should be regarded as unscriptural and erroneous.

We next quoted John 5, 28-29 to prove both the resurrection of the good and the evil of our race at the same time—supposing that text affirmed it as clearly as language could express the doctrine,—and so it appears to us now, and will so long as it reads, "For the hour is coming in the which (that is in the same hour) all that are in the graves shall hear his voice, and come forth, they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation." It is in the same hour that both classes hear his voice and come forth. The only question to be settled is the length of this hour. If it is a thousand years,—then the righteous and the wicked will be a thousand years, hearing the voice of the Son of God and coming forth from their long slumbers in the dust. It requires the same length of time to raise the good that it does to raise the evil, whether it be a thousand years, or a shorter period of time.

"This word hour" say you "is evidently regarded by the affirmative, as necessarily expressing only the 24th part of a day, than which nothing can be more at variance with its frequent usage." You then go on to show that the same Greek word is rendered "season" "time" occurring a long period of time—and therefore it must be so understood in this text. But this conclusion cannot be correct—you would be as unwilling, as myself to admit of such a rule of interpretation. Let us apply this rule of interpretation to the phrases—"ends of the world"—and "end of the world"—which we have before shown to be applied Heb. 9, 26 to the time of our Saviour's first appearing to put away sin by the sacrifice of himself. "But now once in the end of the world" saith the apostle—"hath he appeared to put away sin by the sacrifice of himself." And first Cor. 10:11, it is applied to the times of the apostle's ministry. "And they are written for our admonition, upon whom the ends of the world are come." Apply the same meaning to Matt. 13: 38, 39, 40, 41, 42 and 43d verses, in which we have this world for the Saviour's kingdom in which the wheat and tares i. e. —the righteous and the wicked are to remain until the harvest season which is the end of the world, viz. the gospel dispensation—during this period the "Son of man shall send forth his angels, and they shall gather out of his kingdom, here set up and established, all the tares from this great field of his wheat, which embraces the whole world where it is beautifully growing, both tall and thick, and delightfully waving over every land from which shall be gathered a rich and glorious harvest filling the garner of heaven with the redeemed of our race. You will therefore see that this world is to be a field of wheat and not of tares in which the righteous are to shine forth as the sun when the wicked are gathered out by the angels sent forth by the Son of man. And that this is in the end of this world, viz the gospel dispensation. But to return, what is the length of the hour of this resurrection? is it a thousand years, or is it the 24th part of a day? or

is it a longer or a shorter period of time? for whatever be the length of this hour, it is the time, in the which the greatest work will be accomplished for our race. Their resurrection commenced and completed, the graves, the marble tombs, the sea, death and Hades answering the Saviour's demand by giving up their dead, then will the numerous graves and marble tombs give up the precious remains of parents and children, of lovers and friends, aroused by the awful voice of the Son of God they come forth from their long dark slumbers in the dust, and the battle-field where armies, in madness and fury fought, and fell, shall be made alive again in this hour, the sea, that boundless grave yard, paved with the bones of those drowned, and wrecked in storms, and slain in naval contests, shall in this hour give up their dead, who shall come forth leaping from the rolling waves, on every shore, in number as the sands.

All this great and deeply interesting work will be done by the Son of God in a period of time much less than a thousand years—Yea less than the 24th part of a day—mark the time as given by the apostle Paul 1 Cor. 15, 52. "In a moment,—in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Now let us no longer talk of the hour of the resurrection of the dead being a thousand years, since the apostle has given us the precise length of the time of the resurrection of the dead. It is to be in a moment's time, and lest some should mistake the length of this moment of time it is said to be "in the twinkling of an eye." It is therefore within the limits of a common hour as we reckon time.

Hence we see as our Saviour saith John 5:23, that the hour is coming in the which i. e. within the limits of which all that are in the graves, the store houses of death, the repositories of human dust, shall hear his voice and come forth, both good and evil, and that this time within that hour according to the apostle but a moment—the twinkling of an eye in the which this amazing work of raising all the dead will be done. That both the righteous and the wicked will be raised at the coming of Christ is unequivocally proved from Rev. 1, 7. "Behold, he cometh with clouds and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."

How is it possible that they which "pierced the Saviour, and all kindreds of the earth" shall see him and deeply wail because of him when he cometh, unless they shall at that time be raised?—every eye is to see him when he cometh with clouds—they that pierced the Saviour have long since died—but they and every other eye, are to see him when he thus cometh, which clearly and conclusively proves their resurrection at that time.

We will notice your rendering John 5:29. You read it as follows, "They that have done good at the resurrection of life, and they that have done evil at the resurrection of damnation." If "unto" has the meaning of "at" we might read other passages in the same way. Let us try this rendering in a few texts of scripture and see if it will be an improvement of our translation. Prov. 4:8. "The path of the just is as a shining light, that shineth more and more [at] the perfect day." Matt. 11:28, 29. "Come [at] me, all ye that labor" or "Take my yoke [at] you" &c "and ye shall find rest [at] your souls."

Luke 20:22. "Is it lawful for us to give tribute [at] Cesar, or no." Luke 22:29. "And I appoint [at] you a kingdom as my Father hath appointed [at] me" 43d verse, "And there appeared an angel [at] him from heaven strengthening him." Luke 23:27. "For of necessity we must release one [at] them at the feast."

Rom. 5:21. "That as sin hath reigned [at] death, even so might grace reign through righteousness [at] eternal life, by Jesus Christ our Lord." I think this rendering will not be thought by your readers much an improvement of our translation. That cause which needs such frequent alterations of the Holy Scriptures, as you have made, to sustain the negative, will not be thought safe by the cautious, and conscientious



believer in our holy religion. I think we had better receive our present translation of the Scriptures without so much patching and mending until the literary world can give us a better.

But your rendering of John 5:29, makes the text teach the most singular doctrine I ever met with, viz., that both life and damnation are to have a resurrection—they that have done good you say are to come forth at the resurrection of life—do you suppose my dear Sir that life will ever die, so as to need a resurrection? from what can life be raised, and to what will it be exalted? And will damnation as a state ever be so improved that it may be said of it that it has had a resurrection? Life and damnation are states that will remain unchangeable the same throughout the eternal future. No resurrection will ever be necessary of the former, and none can be expected of the latter. Again your rendering of this text leaves the destiny of both the good and the evil unsettled, you say that they that have done good shall come forth at the resurrection of life but do not tell us into what state they shall come or where they will go only that they shall come forth at this time. Nei. o you tell us by your rendering of the text unto what state those that have done evil will come, nor where they will go, only that they shall come forth at the resurrection of damnation. I must therefore reject your rendering of John 5:29 as being dangerously erroneous. Yours as ever,

EBENEZER PEASLEE.

Newton, Nov. 1858.



## ADVENT HERALD.

BOSTON, DECEMBER 4, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### Synchronism of the Times of Daniel.

A friend has requested a diagram, adjusting the years of the kings of Judah and Babylon, with those of the Captivity, according to the synchronous years mentioned in the Scriptures. As it will be somewhat difficult to give a diagram in the *Herald* the following is given as a substitute.

1. The first synchronism we shall notice, has respect to the time in which Jeremiah prophesied, and its adjustment to the reigns of the kings of Judah.

That prophet testifies (Jer. 1:2, 3), that "the word of the Lord came" to him "in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim, the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah."

From this Scripture it will appear that the 13th year of Josiah's reign, and the 1st of Jeremiah's prophesying partly synchronize—the latter commencing in the former. They would, therefore, be expressed thus—the 1st of Jeremiah synchronizing partly with the 13th, and partly with the 14th of Josiah:

Years of Josiah,	1	Years of Jeremiah
" " "	13	" "
" " "	14	" "
" " "	15	" "

2. We read that (2 Ch. 34:1) Josiah "reigned in Jerusalem one and thirty years;" that (36:2) when he died, Jehoahaz his son was made king and reigned in Jerusalem three months, when he was carried into Egypt; and that then, (v. 5,) Jehoiakim "began to reign, and he reigned eleven years in Jerusalem." The word then (Jer. 25:1-3) came to Jeremiah "in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon." And the prophet then testifies "From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day that is the three and twentieth year, the word of the Lord hath come unto me."

From this it follows that the 4th year of Jehoiakim, the 23d of Jeremiah and the 1st of Nebuchadnezzar must either in whole or in part synchronize. And as we afterwards find that the 11th of Jehoi-

kim and the 7th of Nebuchadnezzar synchronize, at least in part, these synchronisms may be expressed thus—supposing that the columns before given were extended down, by filling in the fifteen years omitted:

Years of Josiah	31	19.	Years of Jer.
Jehoahaz 3 months	0	20.	" "
Years of Jehoiakim	1	21.	" "
" " "	2	22.	" "
" " "	3	23.	" " 1 yr. of Neb.
" " "	4	24.	" " 2 " "
" " "	5	25.	" " 3 " "
" " "	6	26.	" " 4 " "
" " "	7	27.	" " 5 " "
" " "	8	28.	" " 6 " "
" " "	9	29.	" " 7 " "
" " "	10	30.	" " 8 " "
Jehoiakim 3 mths.	0	31.	" " 9 " "
Yrs. of Zedekiah	1	32.	" " 10 " "
" " "	2		

With this synchronism of the 4th of Jehoiakim, the 23d of Jeremiah, and the 1st of Nebuchadnezzar, we date the commencement of the seventy years' subjection of Judah to the king of Babylon. For (Jer. 46:2) the word of the Lord came to Jeremiah "against Egypt, against the army of Pharaoh-Necho king of Egypt, which was by the river Euphrates in Car-chemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah." It was in this same year that the Lord had said of Judah and of all the surrounding nations (Jer. 25:11,12) "These nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and I will make it perpetual desolations."

The beginning of the power of Nebuchadnezzar over the nations, therefore, was to mark the beginning of those seventy years, and the punishment of the king of Babylon their end; and this beginning of his power began in his defeat of the army of Egypt in the 4th year of Jehoiakim. As it was Pharaoh-Necho, who (2 K. 23:34) "made Eliakim the son of Josiah, king, in the room of Josiah, his father, and turned his name to Jehoiakim, and took Jehoahaz away;" and as Jehoiakim (v. 35) "taxed the land to give the money according to the commandment of Pharaoh," it follows that Judah was already subject to Egypt. And hence the defeat of the army of Egypt by Nebuchadnezzar would transfer the allegiance of Judah from Egypt to Babylon. Accordingly we read (2 K. 24:1) "In his days Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant three years; then he turned and rebelled against him."

3. Becoming, in his fourth year, the servant of Nebuchadnezzar, and serving him three years, would bring us to Jehoiakim's 7th year; and then his turning and rebelling would be his eighth. The third from that rebellion, then, would bring us to his 11th and last year, and this is probably the "third year" referred to in Dan. 1:1, "In third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it. And the Lord gave Jehoiakim, king of Judah, into his hand with part of the vessels of the house of God; which he carried into the land of Shinar, to the house of his God." This, then, would correspond as in the above diagram with the 7th year of Nebuchadnezzar; for, (Jer. 52:28), "Nebuchadnezzar carried away captive, in the seventh year, three thousand Jews and three and twenty." For Jehoiakim (2 Ch. 36:5, 7) "reigned eleven years in Jerusalem; and . . . against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon. Nebuchadnezzar also carried off the vessels of the house of the Lord to Babylon and put them in his temple at Babylon."

4. Jehoiakim was then succeeded by Jehoiachin who (2 Ch. 36:9, 10) "reigned three months and ten days in Jerusalem . . . and when the year was expired, king Nebuchadnezzar sent and brought him to Babylon." And (2 K. 24:12), "the king of Babylon took him in the eighth year of his reign"—making Zedekiah king in his stead. The time of Jehoiachin, thus synchronized with the 30th year of Jeremiah, and with the 8th of Nebuchadnezzar, as in the above diagram; and the first of Zedekiah's with Nebuchadnezzar's 9th and Jeremiah's 31st.—Also as Jeremiah (1:3) prophesied till the end of Zedekiah's 11th year, he prophesied forty-one years.

5. The prophecy of Ezekiel commences with,—"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar that the heavens were opened, and I saw visions of God

which was the fifth year of Jehoiachin's captivity."

As Nebuchadnezzar (2 K. 24:12), "king of Babylon took him in the eighth year of his reign," and, (2 Ch. 35:10) "when the year was expired . . . brought him to Babylon," the first year of Jehoiachin's captivity would synchronize with the 9th of Nebuchadnezzar. The "fifth" then, would synchronize with Nebuchadnezzar's 13th; and this, according to Ezekiel 1:1,2, was the 30th year from something!

Reaching backward, over the ground already traversed, the five years of Jehoiachin's captivity, the three months of his reign, the eleven years of Jehoiakim, the three months of Jehoahaz, and thirteen and a half years of the last part of Josiah's reign, make thirty years, and bring us to the middle of the 18th year of Josiah, for the commencement of the 1st of this period of thirty years. Turning to the inspired volume, we find it recorded, (2 K. 23:22, 3,) "surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah: but in the eighteenth year of king Josiah this passover was holden."

It has been generally admitted by chronologists, that this was the passover of a year of Jubilee, which began in the 17th of Josiah, and ended after this passover in the 18th; and if so, the 30th year of Ezekiel 1:2, was the 30th year from that Jubilee. These Jubilees and the Sabbatic years would then synchronize with the years of the kings of Judah as follows:

Years of Josiah	16	7	Sabbatic year
" " "	17	0	Jubilee
" " "	18	1	Year of Jubilee
" " "	19	2	" "
" " "	20	3	" "
" " "	21	4	" "
" " "	22	5	" "
" " "	23	6	" "
" " "	24	7	Sabbatic year
" " "	31	14	" "
" of Jehoiakim	7	21	" "
" Jehoiachin's cap.	3	28	" "
" " "	4	29	Year from Jubilee
" " "	5	30	" "

6. The years of King Zedekiah, and the captivity of Jehoiachin in Babylon are the same, as will be seen by a comparison of Ezek. 24:1, and Jer. 39:1; 52:4, and 2 K. 25:1.

7. The next synchronisms we find are those of the 10th of Zedekiah with the 18th of Nebuchadnezzar; and then that of the 11th of Zedekiah, with the 19th of Nebuchadnezzar. Thus (Jer. 32:1, 2,) The word "came to Jeremiah in the tenth year of Zedekiah king of Judah, which was the eighteenth year of king Nebuchadnezzar. For then the king of Babylon's army, besieged Jerusalem."

As this was after the siege of Jerusalem commenced, and before the capture of the city, it must have been when (Jer. 52:29), "in the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons."

And (Jer. 52:5-16) "the city was besieged unto the eleventh year of king Zedekiah. . . . which was the nineteenth year of Nebuchadnezzar," when the city was taken and the temple burned. The years of Zedekiah, or of Jehoiachin's captivity, which are the same, and those of Nebuchadnezzar or the Babylonish servitude which also are the same, with the years from the Jubilee and Sabbaths, thus synchronize:

Yrs. of Cap.	1; of Neb.	9; of the Jub.	26; of the Sabbath
2	10	27	28
3	11	28	29
4	12	29	30
5	13	30	31
6	14	31	32
7	15	32	33
8	16	33	34
9	17	34	35
10	18	35	36
11	19	36	

8. The last years here designated, being that in which the city was smitten, if we add fourteen they will stand respectively.

25 33 50, a Jubilee.  
and this accords with Ezek. 40:1; which makes "the five and twentieth year of our captivity," the same as, "the fourteenth year after that the city was smitten," and completes the Jubilee.

9. If we pass over ten more years, the captivity of Jehoiachin and reign of Nebuchadnezzar will thus synchronize:

Years of Cap.	35	Years of Nebuchadnezzar	43
36	"	"	44
37	"	"	Evil Merodach.

This brings us to the 37th year of the captivity of Jehoiachin, and the 45th of the Babylonian servitude, dating it with the 1st of Nebuchadnezzar.

And this would be the 26th year since the city was smitten.

That the 37th of Jehoiachin's captivity should thus synchronize with the first of Evil-Merodach, is according to 2 K. 25:37; and Jer. 52:31, "And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin, king of Judah, in the twelfth month, on the seventh day of the month that Evil-merodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin, king of Judah, out of prison."

As the 37th of Jehoiachin's captivity must synchronize with the first of Evil-merodach it follows that the reign of Nebuchadnezzar should be computed at 44 years,—his 44th year synchronizing with Jehoiachin's 36th. The Canon of Ptolemy gives but forty-three years to Nebuchadnezzar; but that reckons only the years of his actual reign, from his father's death. The Scriptures, however, speak not of Nebuchadnezzar's sole reign, but reckon his years from the time when he defeated the army of Pharaoh-necho, king of Egypt. This expedition, Berosus dates in the year before the death of the father of Nebuchadnezzar, and that of his actual reign. The first year of Nebuchadnezzar, therefore, Scripture reckoning, synchronizes with the last of his father's, and Jehoiakim's fourth. The second of Nebuchadnezzar, Scripture reckoning, would be his first, by the Canon, and Jehoiakim's fifth; and his 44th, Scriptural computation, would be his 43d, as given by the Canon, and the 36th of Jehoiachin's captivity.

10th. We will here leave the years of the captivity of Jehoiachin, as we have the jubilees, and will reckon onward the years of the Babylonian servitude, the years from the time the city was smitten, and those of the kings of Babylon.

Nebuchadnezzar being succeeded by Evil-Merodach, to whom the Canon gives two years, who was succeeded by Neriglissar, to whom the Canon gives four years, and who in turn was succeeded by Nabonadius, the years referred to would thus synchronize:

Yrs. since the city was smitten.	of the Babylonish Servitude.	of the kings of Babylon.
26	45	1 of E. M.
27	46	2 "
28	47	1 of Neriglissar
29	48	2 "
30	49	3 "
31	50	4 "
32	51	1 of Nabon'dius

The Canon gives to Nebuchadnezzar, who is the Belshazzar of Daniel, only seventeen years; and it gives nine to Cyrus his successor. The Canon, however, does not date the first of Cyrus from the death of Belshazzar, but from an epoch two years antecedent to that, according to Dr Hales, when he defeated the Babylonian monarch in a pitched battle, without the walls, and drove him into the city, which he besieged two years before taking it. As Cyrus was reckoned among the Persians as the virtual monarch of Babylon, from the time of his defeat of Belshazzar, as the Canon is constructed on that principle, and as the Bible speaks of his first, not according to the Persian notion, but from his conquest of the city, it follows that two more years should be given to Belshazzar, to harmonize the Canon with the Scripture measurement, and two less to Cyrus—giving the former nineteen and the latter seven years. Continuing the above columns, then, and passing over ten years, the numbers would thus synchronize:

Years since the city was smitten.	Years of the Bab. Serv.	Kings of Bab.
42	61	11 of Belshazzar
43	62	12 "
44	63	13 "
45	64	14 "
46	65	15 "
47	66	16 "
48	67	17 Def. by Cyrus
49	68	1.18 "
50	69	2.19 Slain "
51	70	3.1 of Cyrus.

This brings us to the end of the Babylonian servitude, according to the prediction (Jer. 25:12,) "When seventy years are accomplished, I will punish the king of Babylon, and that nation." And this was accomplished in that night when (Dan. 5:30:31,) "Belshazzar the king of the Chaldeans" was slain, "and Darius the Median took the kingdom,"—the seventy years continuing, according to the prediction, (2 Chron. 36:20,) "until the reign of the kingdom of Persia—the first of Cyrus' reign, according to the Scripture reckoning, being his third in the Canon.

The first of Cyrus, and the first of Darius, in the Scriptures, also, are the same—they having mutual and joint authority in Babylon.

8. We here take leave of the Babylonian captivity, and continue the years from the smiting of the city, with those of the kings of Persia—giving two columns to Cyrus—the first being his years according to the Canon, and the second according to Scripture:



From the smiting of the city.	Kings of Persia.	
52	4	2 of Cyrus.
53	5	3 "
54	6	4 "
55	7	5 "
56	8	6 "
57	9	7 "
58	1	of Cambyses.
59	2	"
60	3	"
61	4	"
62	5	"
63	6	"
64	Ecli. of Sun	7 "
65	8	"
66	1	of Darius Hystaspes.
67	2	"
68	3	"
69	4	"
70	5	"
	6	"

This brings us to the end of seventy years from the burning of the temple, and to the sixth year of Darius, when the second temple was completed. Ezra 6:15: "The house was finished on the third day of the month Adar, which was in the sixth year of Darius the king"—near the beginning of his sixth year, seventy years from the time the city was smitten.

With the foregoing synchronisms, any one who wishes, can construct a diagram for himself—arranging all the synchronous years in parallel columns; and then he will have a Scriptural adjustment of the years of Nebuchadnezzar, and of the captivity, with the kings of Israel and Persia.

And not only will it be Scriptural, but he will have an absolute demonstration of its accuracy—there being several great chronological measuring rods, which, on being laid upon it, determine its accuracy, and thus are the proofs of its correctness. These are

1. The Scriptures, which furnish several such measuring lines. And 1. The 23d year of Jeremiah's prophesying (Jer. 25:1) proves that the 4th of Jehoiakim and the year in which Nebuchadnezzar defeated the army of Egypt are rightly adjusted to the years of Josiah, and of each other. 2d. The 11th of Jehoiakim and three months of Jehoiachin are shown to synchronize with Nebuchadnezzar's 7th and 8th, as required by the Scriptures. 3d. The 10th and 11th of Zedekiah are rightly adjusted, as required, to the 18th and 19th of the king of Babylon. 4th. The fourteen years from the smiting of the city, being the 25th of Jehoiachin's captivity, shows that to be rightly adjusted. 5th. The 37th of that captivity being the 1st of Evil-merodach, proves the correct adjustment of that. And 6th and 7th. The seventy years from the 1st of Nebuchadnezzar, reaching to the first of Cyrus; and the same distance from the smiting of the city to the sixth of Darius and completion of the Temple, prove the correctness of the intermediate times.

2. It is also demonstrated by the Canon of Ptolemy, for as Nebuchadnezzar's Scriptural 1st, was his father's last as per the Canon; and as Belshazzar was slain in Cyrus' 2d, by the Canon, his third and the Scriptural first, are the required seventy years from Nebuchadnezzar's conquest of Egypt's army.

In the last diagram there is noticed an eclipse, mentioned by Ptolemy, in the seventh year of Cambyses, and which, according to modern astronomical calculation, was 2380 revolutions of the earth around the sun in the past, from the present year. It took place the night following the 16th of July, A. J. P. 4191, at the beginning of the 64th Olympiad. This eclipse is the great adjuster of sacred and profane chronology. It, with some twenty others, determines the correctness of the years of the reigns given in the Canon of Ptolemy; and that Canon gives sixty-five years between the seventh of Cambyses, the date of the eclipse, and the seventh year of Artaxerxes, when the decree went forth for the restoration of Jerusalem. Consequently that decree was issued 2315 years in the past; and the 20th of Artaxerxes, by the unerring declarations of this astronomical stand point, also, dates 2302 years in the past.

#### Alms Deeds.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury," Mark, 12:41.

Prayers and alms, are near allied, and usually accompany each the other. For, an act of giving that is unaccompanied by prayer for God's blessing upon it, is not true gospel charity; nor is that true prayer, which is offered while the heart is indifferent to the necessities of others. Alms, are justly regarded in the Scriptures as a fruit of righteousness, for righteousness begets in the heart such regard for God, and of our relation to and dependence on him, as will manifest itself in prayer; and such love for man, as will be manifest in efforts to advance his temporal and eternal good. Our love for God, also, is manifested by the aid we extend to objects which He approves. There is no merit, either in prayer or good deeds. They are, however, the necessary fruits

of righteousness—the evidences of growth in grace, without which the tree is barren and unfruitful, and worthy only of being burned.

Money is one of the instrumentalities by which vast results are effected. Without it, no great object can be accomplished that requires its expenditure. Books cannot be published, nor papers printed, nor missionaries sent into the field, without the wherewithal to pay the necessary expenditure. The accomplishment of good, therefore requires the means to effect it. And it is well that it is so; for that which costs nothing is valued at nothing; but we take an interest in that to which we have contributed something to sustain. Thus participating in the support of any enterprise, gives a proprietorship in it; and it is so far ours, as its existence or usefulness is dependent on our generosity.

Giving also calls forth the better feelings of our nature. It is more blessed to give than to receive. God's favor to his children may often be graduated by the cheerfulness with which they respond to calls for the necessary means to extend a knowledge of his truth. Thus Jesus sits over against the treasury and beholds how the people cast in their money into the treasury. He notices whether the gifts made, are proportioned to the ability of those who make them. He sees whether men bestow, or not, according to the manner in which He has prospered them. He takes cognizance of the motives with which they give—whether they give ostentatiously, or with a desire to God's honor and glory—whether it be to gain the praise of men, or to return a thank offering to Him who has given the increase of the folds and flocks, and filled the barns and granaries with plenty. He also notices every widow's mite, contributed out of the poverty of the giver, and can make it accomplish more in the furtherance of his purpose, than will all the abundance bestowed by the affluent, unless accompanied with his blessing.

How few imagine that there is a record on high of all their contributions to the Lord's treasury! How few realize that when they open their purse-strings, and take out their charities, that Jesus is sitting by, noting whether their purse strings relax readily, or tardily; whether the money flows out cheerfully, or comes out grudgingly; whether the smallest piece that will possibly answer is sought for, or whether the gift comes with a largeness of soul, commensurate with the object to be aided, and worthy of the measure of prosperity with which God has blessed the giver. And yet, although this is little realized, there sits the Saviour, watching his treasury, seeing all that is cast into it, noticing who casts it in, and how they cast it there. And it is all recorded in the book of his remembrance to be unfolded in the great day; when the giving of a cup of water to a disciple in the name of Christ, will be rewarded as having been given to Him, and when the withholding it will be accounted as having been withheld from Him.

If the doctrine of Christ's near coming and reign is a truth—and who that has been once illuminated respecting the unmistakable assurances of Inspiration can doubt it?—there can be no more legitimate object of beneficence than an organization designed for and adapted to its spread and extensive promulgation. Till now, everything has been on the principle of individual enterprise, and individual responsibility; but an Association has now been formed, with the hope that it will receive the mutual co-operation of all who are interested in the promulgation of this great truth. It commences without means, and without resources, except as it may depend on the generosity of those who are of like precious faith. All who cherish the hope of the personal reign may here come, and labor on a common platform. All who contribute to its efficiency, can feel that they have a personal property in this agency—that they are, individually, an owner in it—that they share its prosperity or adversity, and are interested in its welfare and success. In the annual reports to be made, they will have opportunity to see all the workings of it. An account will be given of all its receipts and expenditures—of all donors during each year, and their respective contributions—of the amounts received from the subscribers, and from other sources; and of the current expenses of the office in all its departments, in a manner that has never yet been done. The Association will thus recognize its relation to those who sustain it, and will acknowledge its responsibility to them by reporting to them all its plans and doings, so that they may judge of its success, necessities and deserts.

This Association, therefore, brethren and sisters, is your own. It is for you to say whether you will give efficiency to it, or whether it shall be a drag and burden on the few who have originated it. Without your united and cordial efforts, there can be nothing accomplished. With such co-operation, much may be effected. And it is by your doing or withholding, that we are to judge what God purposes to accomplish by its formation.

And now shall this instrumentality be sustained? or, shall it fail of your support? Shall not every

believer in Christ's coming who shall read this appeal make it a business to lay by in store, as the Lord has prospered him, and contribute to its efficiency? Will they not only take the Herald, but cast money into this treasury of the Advent cause, so that its coffers shall be filled to overflowing? and Shall not every advent congregation in the land from time to time take up collections and make an effort to raise subscriptions, for the furtherance of this object, after the manner in which the various benevolent objects in the land are aided by the denominations that sustain them?

While there is no merit in giving, yet such acts are treated by the great apostle to the Gentiles as the sowing of seed, which shall result in a bountiful harvest, both temporally and spiritually—it being done "as a matter of bounty and not as of covetousness." He adds: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work: as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness continueth for ever; being enriched in every thing to all bountifulness, which causeth through us thanksgivings unto God."

As all the aid that can be extended to this Association will be needed, there is a pressing necessity that all should act in this matter. Nor do those seek their own best interests who refuse to aid, according to their ability, in any cause of God. For, the wise man has said, "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty," "the liberal soul shall be made fat; and he that watereth, shall be watered also himself." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given, will he pay him again." "He that hath a bountiful eye shall be blessed." "And let us not be weary in well doing, for in due season we shall reap if we faint not." "The liberal deviseth liberal things; and by liberal things shall he stand."

It is not always realized, that the wealth of the world belongs to Jehovah, that those who possess it, are only His temporary stewards; and that each one is responsible to him for the manner in which he conducts the business of his stewardship. Yet such is the reality. "The silver is mine, and the gold is mine, saith the Lord of hosts." "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine." All things being the Lord's, it should all be used for his honor and glory. Also, being his, the prosperity which any one has in the use of it, is all of the Lord's giving; and the Lord's bounteousness in giving the increase of the fields and flocks, should be recognized by the grateful recipient of them, in a cordial generosity to objects which the Lord will approve.

The prosperity of many a one has often been greatly advanced or retarded by the Lord's blessing or withholding according to the measure of generosity with which former blessings have been responded to. When the returned of Israel from Babylon dwelt in their ceiled houses, and permitted the house of the Lord to lie waste, God's blessings were proportionately withheld. And therefore the Lord said to them, "Consider your ways: Ye have sown much, and bring in little; ye eat, but have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Ye looked for much, and it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore, the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." And thus did the Lord frown on all their plans and labors, because they withheld from him. In like manner also, does He correspondingly bless. When Israel had laid the foundation of the temple, then the Lord said: "From this day will I bless you." And one thus testified: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people." It is on this principle that the Lord says to his children, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I do not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The Lord being thus the Giver of every good and perfect gift, the source of every blessing, and of all our prosperity, the cultivation of habits of benevolence, is a prudential consideration; nor can any one afford to withhold more than is meet, which the Lord has declared, "tendeth to poverty."

As he that hath pity on the poor, lendeth to the Lord, and, as all that is given with a view to His honor and glory, or to extend a knowledge of His truth, is given to Him, those who appreciate His security, and put their trust in his promises to repay again, cannot doubt the prudence of entrusting their means to his keeping: nor will they feel it the part of wisdom and safety to withhold. What, then, is duty, in respect to any particular enterprise? And what is the duty of those now addressed, in respect to this particular plan of beneficence?

If it is our faith that the doctrines, of which the Herald has been the medium, are truths, we cannot feel that we have no responsibility respecting their continued promulgation. The number of those who believe them, is absolutely small: and the means of such, are limited. Yet if these do not put their shoulders to the wheel, from whom shall help come? It cannot be looked for from those who believe not; and if those who believe, refrain from doing, then the cause is paralyzed by their withholding. Causes are prospered, proportionately to the liberality of their adherents, as well as individuals are in proportion to theirs. And therefore the adherents of these truths cannot be indifferent respecting them, without being morally culpable for neglecting to do, according to the measure with which the Lord has blessed them.

The Association now formed, to acquire any efficiency, needs at least two hundred life memberships, and it ought to have four hundred. It also needs from four to eight hundred annual memberships. Are there not as many as the number named, who can constitute themselves, their pastors, their wives, and their friends life or annual members? Who will give their names, and agree to pay one, two, three, five, ten, twenty, thirty, or fifty dollars annually? Without a generous coming forward, the Association can accomplish little or nothing; and without it, it may prove as an untimely birth; but with a generous rallying to its aid, books may be issued, the paper sustained, and much light still be shed forth respecting the gospel of the kingdom; and the study of prophecy, so sadly neglected and so little understood, be thereby greatly extended.

The Standing Committee, having instructed the Committee on Finance, to prepare an article on this subject for the Herald, this communication has been responsively penned. It is submitted to the friends of the cause for their consideration and action. Let those to whom the Lord has given a heart to do, give an early response to this appeal. Let them send in their names, and say what they can and will do, or what they can't and won't. If there is to be anything done, it is desirable to know, at the earliest moment what can be relied upon. And if there is to be nothing, or little done, the sooner this is known the better. We "speak as unto wise men: judge ye what we say." B.

*In behalf of the Committee on Finance.*

#### To All who are Indebted to this Office.

Now that I have closed my business of publishing I wish to settle up all my accounts without delay.

Those indebted must look at the matter in the light of justice. I owe a great part of what is due me, and shall in one short month, be obliged to meet my creditors. I say then, to all indebted, that they must make immediate and special arrangements to settle. It is hardly possible to conceive, that any one is placed in a condition where they cannot raise the little sum they owe the office. Will not all—yes, all our kind friends and patrons—look to my claims and their duty, and let me hear from them at once.

If this special call is not heeded, I shall have to take other measures to collect my dues. Being in debt, and now cut off from donations, as in time past, all will see the necessity of doing justly—and doing so now.

When you have read this article, I do not wish you to lay it aside and forget it, but put your indebtedness in a letter and give it in charge of the mail. Will you not do it? Can you neglect it? Your fellow-laborer in Christ.

J. V. HIMES.

BOOKS AND TRACTS.—Friends who wish books and tracts at the cheap prices advertised will send in their orders immediately, as some of them may be sold out, and after the last week in December they may have no such opportunity to purchase cheap. It is only my necessity that led me to sell them at so cheap a rate.

J. V. H.

THE DISCUSSION, between Messrs Litch and Grant, will be out, we think, in about a week. The price will be 37 1-2 cts—1-4 off by the dozen.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## Letter from S. Chapman.

Dear Bro. Himes:—When I wrote last, dating Townsend, C. W., Sept. 1st, we were in the midst of opposing influences, and yet enjoying a refreshing season. Had baptized four happy converts that day. I remained there some ten days longer, and witnessed several conversions. Baptized three, making in all seven. Organized a church of fourteen members, to the exceeding joy and encouragement of Bro. James Crooker and family. Though isolated they were decided Adventists, when I entered that field of labor, and it was by their earnest request I consented to visit Townsend, while in Freelon, more than fifty miles from them—they being acquainted with Bro. Chapman, only through the columns of the *Herald*.

On my first visit there, I found widow C. (the mother) in a feeble state of health. As I entered her room, she rose from her pillow, and gave me her hand, exclaiming almost in the language of Simeon, "Now lettest thy servant depart in peace," &c. By her request we held several meetings at their house, and on one occasion gave her opportunity to participate with us in the Lord's supper. During the exercises, though confined to her bed, she always spoke freely, and with great propriety. When the church was organized, she was much animated in having her name enrolled as a member.

In less than one week, I was called from Boston, ten miles north, to preach her funeral sermon. And before another week had expired I was again called to preach the funeral sermon of Mrs. Griffin, another member of that infant church, and daughter of mother C. A few days after, attended the funeral of the babe, left by sister G. some five days old. Both mother and daughter died in the triumphs of faith, expecting redemption soon. The three are doubtless "sleeping in Jesus." The surviving friends therefore, "sorrow not even as others who have no hope."

Several prominent men and women of various sects embraced the faith, and although retaining their standing in their respective churches they solemnly covenanted to meet and mingle with the Advent church on the Sabbath, and every Wednesday evening, increasing the number of decided believers to some twenty or more. Truly a happy and devoted people.

While our meetings were in progress in T., several members of the Boston Baptist church, met and mingled with us, among whom were brethren Canfield and Fairchild, the two preachers being there under discipline for having partially embraced, and confessed faith in the soon coming of the Lord, and allowed four weeks' probation during which to reflect on the subject; and if they saw fit make satisfactory confession to the church. Witnessing their love of truth, and how gladly they received the word, I could not fail to think of an expression I used to hear when but a child, viz. "He is growing no better fast."

On or about Sept. 10th, I returned to Boston.—The old Baptist church was still open to us; but apprehending that it might be closed against us, when I came to lay the truth before the people, Bro. Flanders, a wealthy man who had recently been excluded from the Boston church for embracing what they denominated heresy, the blessed hope, Titus 2:13, came forward and purchased the temperance hall in the centre of the village, with the lot on which it stood, and there, in the seat of war, we commenced our work. Elder R., the minister in charge, apprehending danger, cautioned his people to keep away from us, and give no countenance to us whatever. But like Mother Eve, several of them seemed anxious to know how the forbidden fruit tasted, and therefore came in and listened the first evening. Being interested they continued to come, bringing others with them, and soon our sanctuary was full, and with the exception of a few evenings, the best of order characterized all our meetings, and the word was generally well received.

When we had progressed in our work for a week or more, brethren C. and F., perceiving their "probationary season" was drawing to an end, went in and made their confession to the church, in the sentiment if not in the precise words of the apostle.—See Acts 24:14.

This stirred up the wrath of the high priest, and several of the pharisees, so that it was said, "The cancer must be taken out before it takes deeper root." A council was therefore hastily called, ministers and delegates from eleven churches, allowing the offending party no voice in the selection of brethren to hear and decide the case. The council met, and the result was, both of those godly men were excluded from the church. A prominent female member was excluded at the same time. This is the way they "do up" business in C. W., affording, as we should suppose but little hope to those who vainly contend that the "lamb and lion must lie down together" in the present state of things.

After learning the result of the council, and the act of the church, I gave (in our place of worship) a brief discourse from Isa. 66:5, which seemed to cheer the hearts of our afflicted brethren. As the further result of our effort in Boston several other prominent individuals heartily embraced the same "heresy," and a number of precious souls were truly converted to God. When four of them had received baptism at my hands and the good work was still going on, it was remarked by reflecting minds,—"Though the Boston church has condemned this people, it is manifest that the Lord is with them of a truth."

This was almost entire new ground, and considering the mighty force against which we had to contend, it was a signal and heart cheering work. Having a goodly number of prominent and decided believers, we should have organized a church there before I left, but by the suggestion of Elder Canfield it was deferred, to give his wife and several other prominent members opportunity to withdraw from the Baptists and all unite together in forming an Advent church. If all unite, who had heartily confessed faith in the soon coming of the Lord, they will number twenty-five to thirty. Expecting to organize soon, I left with them a brief written constitution, with suitable advice, and added solemn and sincere prayer that God would guide, protect and bless them, and make them a rich blessing to others.

We were near five weeks in performing our three weeks' labor in B. I went down and met with the brethren in Townsend every Wednesday evening, and once on the Sabbath. That day spoke on the funeral of the child, then gave a discourse on baptism. After which attended to the ordinance. Returned to the house, and for the second time administered the Lord's supper, and in the evening gave a lengthy discourse on Daniel 12th, that completed my work in T., and it was a day of peculiar interest to all.

During that five weeks I was called to Hartford, four miles from B. where a convenient hall was fitted up for us, and I preached to respectable congregations four evenings and twice on the Sabbath. The word was well received. Several confessed faith in the doctrines we taught, and a desire was manifested that I should remain longer. But Bro. Canfield having labored there to acceptance, as a Baptist preacher, and being now a decided Adventist, I left that field to him. Bro. Flanders, whom the Baptist church excluded, is a man of more than ordinary talent and piety. Was before he united with the Baptists, a preacher in the Methodist church. So that community we are happy to know, is well supplied with advent preaching, and they will carefully provide for the church in T., and the isolated brethren in adjoining sections.

In B., the seat of battle, the Advent message will doubtless be faithfully proclaimed, on the Sabbath, and every Thursday evening, till the Lord comes, to release his faithful servants.

From Boston I went to Brantford, and to Cain Village. Visited all the advent families, and preached in the latter place twice on the Sabbath, Oct 17. Had a refreshing season, while considering on Isa. 28:21,22, and the faithful exhortations of the brethren. Bro. John Pearce, from Scarborough, was present, which added much to my enjoyment, and doubtless to others. On Monday Bro. P. accompanied me to Brantford, where we spent the night in the hospitable family of brother Chs. Powley. Tuesday morning Oct. 19th, bade probably final farewell to brethren and friends in C. W., and there took the cars for Buffalo, N. Y. Arriving there a little before 6 P. M. I made no tarry, but took the evening train for Lancaster (ten miles east.) There I spent the night having travelled about one hundred miles. Enjoyed a pleasant visit with our worthy sister, Mrs. C. G. Safford. The next morning came to Batavia and spent a day or two in the family of brother D. Libby, and gave the friends an account of my eleven months' tour in Canada. Then went to South Alabama ten miles north, where I rested from labour several days. Preached only once, but found it pleasant and profitable visiting the friends from house to house.

It was from there I started for, and arrived to C. W., that cold Nov. 25th, '57. Since my first acquaintance there in Feb. '56, I have while there,

made it my home at brother D. Hoag's (our infidel convert). Shall never forget his pungent sorrow for sin, and manifest conversion to Christianity.—his solemn and oft-repeated exhortations in our meetings of worship and especially his baptismal vows. When he submitted to that sacred rite, with his wife and four other happy souls, he asked of me the privilege of kneeling down in the water and addressing his companions with whom he had mingled in his sinful course, before he was buried with the Lord in baptism; his request was granted. It was an affecting scene; the banks were lined with spectators, and scarcely a dry eye to be seen; and thank the Lord, his neighbors all say, he is a Christian still. But he is called to mourn the death and absence of his dear wife—the dear companion of his youth, and mother of his five children. Sister H. had been a consistent Christian for several years, and had offered many earnest prayers for her husband, while he was indulging in scepticism. She sympathized in faith with the "Christian order." But embraced the advent faith in '56, at the time of her baptism. She was ardently pious and very kind and hospitable to the poor. When her prayers were answered in behalf of her husband, her gratitude to God was manifested in almost every action of her life. But now she sleeps in Jesus, and will soon come forth and be "recompensed at the resurrection of the just," Luke 14:14. Sister Hoag died last spring, I think in April; and as no obituary has been forwarded for insertion in the columns of the *Herald*, I am thus particular in speaking of her now.

From South Alabama, came to South Lima, where I spent three weeks, to good advantage last fall, and witnessed several happy conversions, but baptized none; hoping then to return to them long before now. I found them faint yet pursuing. During my absence some seven or eight of them being impatient waiting for brother C., had received baptism at the hands of four different administrators, and I was happy to learn that in the midst of false teaching, and sore persecution, they had been punctual in maintaining their stated meetings for religious worship two evenings in the week. Having no preaching of their own, they mingled with the sects on the Sabbath.

In my last visit, spent two weeks there. Preached in the sanctuary on the Sabbath and every evening in the week except Wednesday and Saturday. On these evenings (to perpetuate punctuality), I met and mingled with them in exhortation and prayer at private houses, and found it good and profitable to do so. Our public meetings were large and very solemn. A good and lasting impression was produced on many minds. On the Sabbath 7th inst. we celebrated the Lord's supper; for the first time there. It was indeed a refreshing season. About twenty participated.

The Advent Herald is taken there (one copy) and it is read by many. It is of material benefit to that people. God grant that it may never cease to be published, and liberally sustained.

Came to this place on Thursday 11th inst. Found all as I expected, in a peaceful, prosperous and happy state. Have enjoyed much during these few days in visiting the several families in the valley and on the hills, and mingling with them in public worship, evenings, and on the Sabbath. Yesterday, (Sunday,) was a day of more than ordinary interest. After preaching and hearing from Heb. 9:27,28, the brethren and sisters all spoke freely. Then attended to the Lord's supper, which from necessity, having no legal administrator, they had neglected for more than a year. It was a melting time to us all. Preaching again last evening. Had a good congregation and first-rate time. It is a pleasure to preach to such a people. They duly appreciate the word. Expect to remain here several days. Hope to see Bro. Himes before I leave. From here shall go eastward, having the city of Hartford, Ct., and my children in view. The Lord direct, is my constant prayer.

During my eleven months' stay in Canada, travelling from Brantford to Kingston, and back again, some three hundred miles, stopping to labor in many places on the way, much exposed to the inclemency of the weather, persecuted and beset by enemies on every side, and in a few instances from sources least expected, I enjoyed perfect health, and for most of the time, peace and quietness of mind. Owing to the financial crisis, blasting of the crops and other causes, I received but little pecuniary aid from the friends there as a whole, though some were very liberal. But having in almost every place some precious souls given to me, as the fruits of my labor, I am inclined to think it was the will of God that I should visit Canada West, and with confidence, I submit the whole matter to him who will soon come to judge, and recompense in righteousness. Praying God to bless, protect, and save all the meek and humble ones, especially those of my own dear children in the gospel of Christ, love to the entire house-

hold at home and abroad, wherever this epistle may be read. Live for it, dear brothers and sisters, and soon we shall meet and mingle together in the everlasting kingdom, Dan. 7:27. Amen. Truly yours, Bro. Himes, as ever, SAM'L. CHAPMAN.

Springwater, N. Y., Nov. 15th, 1858.

P. S. Think I shall stop a little while in Homer, N. Y. Will the friends who are inclined to write soon, please address me there, care of D. Keeler.

For a year and more, I have had a small tumor on my right cheek; some pronounce it a cancer. But wishing to continue "blowing the trumpet" till the Lord comes, I hope this is not the case. S. C.

## Letter from T. Dudley.

Dear Bro. Himes:—I would certainly dislike as much as any one to see the *Herald* close up its affairs and stop, as I have taken it most of the time since its first appearance. But do not think it is on account of its being an old familiar friend of mine that I desire its continuance; far from it, but for its great principles which it advocates. There has been no subject which has engaged so much of my heartfelt attention for sixteen years as that one which you advocate in the *Herald*. I have examined it in the affirmative and negative; I have studied the Bible carefully and prayerfully with an honest heart and earnest desire to come to a knowledge of the truth; and if I am wrong may God in his mercy pardon me; for I cannot help it. It has never been my object to know who or how many believed it. I never had much confidence in the calculations on time, and did not in '42. There are so many errors in chronology and among chronologists themselves, that I have ever had but little confidence in any of them.

The great principles upon which I founded my belief, were the plain teachings of the Bible, that the prophecies which all admit relate to his second coming must be interpreted by the same rules as those which related to his first coming; that Christ himself has given us a positive fulfilment of the one, and a positive assurance of the other, and that any other coming is not taught in the Bible.

The evidence which I then sought after was in the fulfilment of the prophecies themselves, and here I was astonished at the remarkable coincidence of opinion among different prophetic students, all agreeing in the main that the four universal monarchies had passed away, and that the next in order was the mountain-stone which is to grind to powder and scatter as the dust of the summer threshing floors, all other nations and kingdoms, and to stand forever.

The only difficulty in the way is the construction put upon 'unfulfilled prophecy'; and in examining this question I find, as I think, that most Bible students place their estimate of the plan of Redemption far, very far below what the Bible promises;—so much so as to be derogatory to the character of the Redeemer. The Bible plainly teaches us that the plan of Redemption by Jesus Christ is perfect, complete in every part, and designed to redeem everything lost by the fall, universal and unconditional in every respect, except fallen angels and men.

As no one claims a plan of redemption for fallen angels, we will only touch upon redemption for man. As good and evil were originally placed before man, and man left to choose for himself, so with redemption. If he accepts he is constituted an heir of salvation with the promise of immortality when this corruptible shall have put on incorruption, and this mortal immortality, and be like the angels of God, and like Christ, because we shall see him as he is.—On the other hand, those who reject the proffered terms of Redemption, will be classified with the fallen angels who kept not their first estate, be like them, and with them, and receive the same punishment.

Thus far there is no essential difference with the common belief; but now to come to a wide difference, the common belief going no farther than the salvation of the souls of men, or if it goes farther, treating it with seeming indifference, when in reality it is the corner-stone of the whole plan of Redemption.

O my dear brother, if the apostle himself, when contemplating the resurrection from the grave, could burst forth in such a shout, O death, where is thy sting? O grave, where is thy victory? how much more glad, more joyful will be the shout, when those we once loved so dearly, but long since lost, shall meet and join in that shout, when the last enemy is destroyed, and all the ransomed of the Lord begin to see the beauties of their Saviour and the work he has accomplished!

Again, this estimate of salvation is too low, by limiting the period of universal holiness to one thousand years. We know that this earth has existed since man was created about six thousand years. During that long time Satan has held almost undisturbed possession of it. Now it is evident from



the Bible that God will never allow his purposes to be defeated, either by man, or fallen angels combined; and if only one thousand years are to intervene between the conversion of the world and its final dissolution, allowing the tares or the children of the wicked, to flourish all that time and then the earth burnt up, would not Satan have reason to exult over his victory, that he had held possession of this earth six times longer than Christ had reigned over it?

It is evident to my mind that the one thousand years mentioned in the 20th chapter of Revelations are prophetic years, and measure the space of time between the first and second resurrections. However, we will not differ on the point, as I am not so particularly anxious about the duration of the time as to live in such a manner as to enjoy the blessings which all will share who are permitted to participate in these scenes.

What a blessed hope to be like Christ—to be immortal—to be entitled to an everlasting inheritance, real, visible, incorruptible, with no sickness, no sorrow, no pain, no more death! What a consolation to meet those loved ones who have gone before us, not in an etherialized state, beyond the bounds of time and space, but a real tangible body, like that which Jesus put on at his resurrection, and to enjoy forever their company, from the times of restitution spoken by the mouth of all his prophets from the foundation of the world, and through the eternal ages; for the earth abideth forever.

Such, dear brother, are some of the reasons of my hope, and the evidences grow stronger every time I read my Bible. The signs of the times indicate we are on the eve of great events to a sleeping world, and I hope you will go on in your course; and may God speed the work of redeeming a world from the curse of sin and Satan.

Yours in the blessed hope, T. D.  
Jacksonville, Ill., Nov. 1st, 1858.

Bro. George Miller writes from Maytown, Lancaster Co., Pa., Nov. 23d, 1858.

Dear Bro. :—I feel encouraged to hold on a little longer to the precious promises laid down in the Bible. I think the time of the end is not far off, because we have so many peace and safety criers;—"then sudden destruction will come upon them." According to that, and many other signs and fulfillments of prophesy, the Lord is nigh even at the door. Therefore, brethren, "let us be diligent, that we may be found of him in peace, without spot, and blameless." 2 Peter 3:14.

A word about the Herald. As I am poor in this world's goods, and as you are aware that money matters are hard, as the story is, yet I esteem the Herald so much that I cannot give it up on account of money, because it only costs \$2 a year, and I thought I would try and help to sustain it, and of course reap the benefit myself. I have often said, It is the best religious newspaper in the country, and I would say a word of encouragement to all the friends of the cause. Do not let the Herald go down. Sooner dispense with something else. I mean particularly to dispense with tobacco, in any form. I know some men will spend three or four times as much as the Herald costs a year for this article. So if they would quit it, it would be better for their health, and there would be some left yet for other good and noble causes.

Bro. W. M. Atwood writes from Magog, C. E., Nov. 12th, 1858:—

Bro. Himes—Dear Sir:—I was very glad to receive my bill. Enclosed please find my subscription. I hope all that are indebted to you will see the justice of paying you your due, so that you need not have the mortification of having bills presented, which were contracted for their good, without the means of meeting them. I hope you will be prospered, and still continue at the post to which the Lord has undoubtedly called you, and still continue to herald forth the glad tidings of the soon coming of the absent one to take possession of his inheritance. Then Bro. Himes, with all the tried ones, you will be freed from the cares and perplexities, which now so mar your peace. And even that last enemy, which has of late snatched a beloved companion from my bosom, will be destroyed. May God hasten it in his own good time, is my prayer.

I think that the advance system is the best for both publisher and subscriber, and I should be glad to see it adopted in regard to the Herald. Then if our papers stop, we shall know the reason, and know how to apply the remedy.

Trusting that you will be guided in the right way by one that cannot err, and that understands best what is for the interest of his cause, I subscribe myself as ever, yours in hope of Eternal Life.

#### The Smile of Consolation.

Christian, do thy sorrows fret thee  
And thy dearest friends depart?  
To the Smile of Jesus get thee,  
He alone can cheer thy heart.

Let thine eyes behold him, kneeling,  
In the garden filled with grief;  
Let thy heart believe him feeling  
All his woe for thy relief.

Does this world so strongly chain thee,  
Do thy troubles bow thee down?  
O, the thought must surely pain thee,—  
Jesus is not all thine own.

If he were, thy heart would tell thee  
To discard each transient care;  
For the worst that e'er befel thee  
Might have proved a secret snare.

Dry thy tears, and turn with gladness  
To the Smile He waits to give;  
'Tis better far than years of sadness  
To seek his face with joy, and live.

RICHARD ROBERTSON.

Bro. Norman Peck writes from Low Hampton, N. Y., Nov. 20th, 1858:—

"The Herald is to me a source of comfort and instruction. Its teachings are so much in accordance with the blessed Bible, and its sentiments so perfectly agree with my own on important points of theology, that I should not know how to do without it.

We are in the midst of a season of rejoicing.—Probably there are twenty-five souls to-day happy in the Lord, that five weeks ago were in their sins. Nearly one-half of these are heads of families, and the work is still progressing.

#### An Impostor.

Bro. Himes:—A person bearing the name of MARY ANN NELSON, having lived in this place for the past nine months, and proved unworthy, it becomes a duty to state the facts publicly, that others may be saved from imposition.

Coming among us professing conversion in the late revival, she was received with hearty confidence. A circumstance which pertained to myself, led to the disclosure of her true character. She reported to me and various friends here that a gentleman in Blackstone, Mass., had recently died, who through information derived from her, had left me a legacy by his will (although an utter stranger to me.) During the last six weeks she had told this story with such plausibility, that it was generally credited. A visit to Blackstone yesterday, proved it to be an entire fabrication; also that she had been excommunicated from the F. W. Baptist church in that place, for theft and falsehood. I learned that on the former charge she was sentenced to thirty days' confinement in Worcester jail, but exhibiting deep penitence, her fine and costs were paid by sympathizing friends in B. This occurred the day before she came to our place. I learn also that similar charges have been preferred against her in other places where she has lived.

She resided with a family in this town in the capacity of a house-maid, until within a few days, when she abruptly took her departure, having been likewise detected in the above-mentioned crimes. If farther information is desired, it can be obtained by addressing me.

C. CUNNINGHAM, JR.

Westboro', Mass., Nov. 27th, 1858.

Other religious papers please copy.

#### OBITUARY.

DIED, in Massena, N. Y., Oct. 22d, 1858, LUCY D. PAYNE, wife of Bro. Scammon Payne, aged about sixty years.

Sister Payne was converted in 1817; united with the Presbyterians, where she remained fourteen years; then joined the Baptists, and continued with them until 1843. When she heard the glad tidings of Christ's coming and kingdom, she with her husband, and some of her children, embraced the advent doctrine, where she remained until her peaceful and triumphant death.

In this death, brother Payne sustains a great loss; and her children, four sons, and four daughters, a kind and an affectionate mother. Their loss can never be made up in this world. The church of Christ have lost a Christian mother in Israel, a kind, hospitable friend.

The writer of this obituary has for six or seven years past visited Massena once in three months. Bro. Payne's place was the nearest to stop at. I have often drove up to their door cold, wet, fatigued and hungry. I always received a hearty welcome, and felt as free as if I was at my own house. Sister Payne was a great lover of truth. She has been a constant reader of the Advent Herald from its first publication, and a strong believer in the doctrine it advocates.

There was a discourse delivered on the funeral occasion from Job 14:14, to a full house.

LEVI DUDLEY.

Moore's Forks, Nov. 14th, 1858.

DIED, in South Reading, Nov. 22d, CHARLES, only son of Dr. J. D. MANSFIELD, aged 10 years. Will the Amherst, N. H., Cabinet, copy?

H. E. WILKINS.

#### ADVERTISEMENTS.

#### Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alternative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

#### AYER'S

#### Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE AND SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, OR ERYSIPELAS, PIMPLES, PUSTULES, BLOTCHES, BLAINS AND BOILS, TUMORS, TETTER AND SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC AND MERCURIAL DISEASES, DROPSY, DYSPERISIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

#### Ayer's Cathartic Pills,

#### FOR ALL THE PURPOSES OF A FAMILY PHYSIC,

are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache, arising from disordered stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulency, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

#### Ayer's Cherry Pectoral,

#### FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

PREPARED BY

DR. J. C. AYER & CO.

LOWELL, MASS.

All our Remedies are for sale by

Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

Every Lady should have one of

#### GROVER & BAKER'S

CELEBRATED

#### FAMILY SEWING MACHINES.

#### PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, . . . BOSTON.  
495 BROADWAY, . . . NEW-YORK.  
130 CHESTNUT-ST., . . . PHILADELPHIA.

Sept 18—1y pd

#### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

tf may 29, '58

#### Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

#### THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1-2 KNEELAND-STREET, (UP STAIRS,) BOSTON, MASSACHUSETTS,

in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

**TERMS.**—\$1 for six months, or \$2 per year in advance. \$1.13 " " " " \$2.25 per year, at its close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 3 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above: i.e. \$1 will pay for twenty-three numbers, or \$2.25 a-year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay two cents postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a-year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

**POSTAGE.**—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

#### Agents.

Albany, N. Y. . . . . Wm. Nichols, 185 Lydius-street.  
Bridgeport, Ct. . . . . Ait Andrews.  
Burlington, Iowa. . . . . James S. Brandeburg.  
Bascos, Hancock County, Illinois. . . . . Wm. S. Moore.  
Bristol, Vt. . . . . D. Bosworth.  
Cabot, (Lower Branch), Vt. . . . . Dr. M. P. Wallace.  
Cordova, Rock Island Co., Ill. . . . . O. N. Whitford.  
De Kalb Centre, Ill. . . . . Charles E. Needham.  
Cincinnati, O. . . . . Joseph Wilson.  
Dunham, C. E. . . . . D. W. Sornberger.  
Durham, C. E. . . . . J. M. Orrock.  
Derby Line, Vt. . . . . S. Foster.  
Eddington, Me. . . . . Thomas Smith.  
Fairhaven, Vt. . . . . Elder J. P. Farrar.  
Hallowell, Me. . . . . I. C. Wellcome.  
Hartford, Ct. . . . . Aaron Clapp.  
Homer, N. Y. . . . . J. L. Clapp.  
Haverhill, Mass. . . . . Edmund E. Chase.  
Lockport, N. Y. . . . . R. W. Beck.  
Johnson's Creek, N. Y. . . . . Hiram Russell.  
Morrisville, Pa. . . . . Wm. Kitson.  
Newburyport, Mass. . . . . Dea. J. Pearson, sr., Water-st.  
New York City. . . . . Dr. J. Croft, No. 108 Columbia st.  
Philadelphia, Pa. . . . . J. Litch, No. 47 North 11th st.  
Portland, Me. . . . . Alexander Edmund.  
Providence, R. I. . . . . Anthony Pearce.  
Phillipsburg, St. Armands West, C. E. . . . . C. P. Dow.  
Princess Anne, Md. . . . . John V. Pinto.  
Salem, Mass. . . . . Chas. H. Berry.  
Springwater, N. Y. . . . . S. H. Withington.  
Shabbonas Grove, De Kalb county, Ill. . . . . N. W. Spencer.  
Somonaug, De Kalb Co., Ill. . . . . Wells A. Fay.  
St. Albans, Hancock Co., Ill. . . . . Elder Larkin Scott.  
Stanbridge, C. E. . . . . John Gilbreth.  
Sheboygan Falls, Wis. . . . . William Trowbridge.  
Toronto, C. W. . . . . Daniel Campbell.  
Waterloo, Sheffield, C. E. . . . . R. Hutchinson, M. D.  
Worcester, Mass. . . . . Benjamin Emerson.



## ADVENT HERALD.

BOSTON, DECEMBER 4, 1858.

## Be Surely Right.

"Be sure your right, and then go ahead," was said to be a maxim of David Crockett. It is, however a valuable aphorism, whether the authorship of it be his, or some more ancient person's. It is always safe to "go ahead" when surely right; but never is it safe, when wrong. And if there be any uncertainty in that respect, it is not only safe, but may save much discomfort to determine what is right, by the necessary investigation, or by the proper inquiries.

The above saying of David Crockett has recurred to us from the remark of a gentleman made in our office a few moments before the present writing. He had come from Belknap Co., N. H., to pay for the Herald a year in advance, for a neighbor of his, and had gone up Washington St. from the Old State House, expecting to strike the Worcester R. R., where it crosses that street and then to follow that to its Depot, when he would be near our office. Accordingly he kept up Washington St., to the R. R., which crosses that street one-fourth of a mile above Kneeland St., on which our office is; and then as the R. Road, passes under the street, instead of crossing on a level, as he expected, he passed on over the bridge under which the R. Road passes, and kept on for about a mile beyond, looking all the while for the R. Road, and finding nothing! He thought he was right, and so had gone ahead; but then, on enquiring, he found that he had gone wrong. He was in great haste, and so would not spend the time to make any enquiries, but lost both time and labor in his vain search. Had he first ascertained that he was right, he might then have gone ahead, with impunity.

The same caution should be observed in all the departments of life. How many form plans and pursue them at random, without first determining their feasibility or expediency! and how many rush into false doctrines, jumping at conclusions and adopting false logic and false reasoning, when if they would first inform themselves from competent sources, they would be preserved from the shipwreck of faith which all errorists are in danger of making.

## The Late Discussion.

[We had resolved to admit nothing into the Herald, eulogistic of either side in the discussion, at the expense of the other, until the readers of the published report should have had opportunity to judge for themselves of its merits—feeling assured that calm and competent judgment would readily see where lies the strength of the argument. But as the Crisis of Nov. 24th, has a highly colored and imaginative article, over the name of one of the writers in the Crisis office, and claiming the entire palm of victory for the editor of the Crisis, we have felt it due to the other side to admit the following.]

I should have been quite willing to let the promised verbatim report of this discussion go forth without "note or comment," if no remarks had been permitted calculated to forestall and sway the mind of readers in favor of the negative. If Bro. Litch had the advantageous position of an editor, it is questionable if his innate modesty, and nice sense of propriety, would have betrayed him into any ungenerous act which his situation might give him over an opponent, or have opened his columns to any reflections which would seem like self-praise. He would, I think, have left the position he assumed, and the arguments he adduced in defence of that position, as to their strength or weakness, truthfulness or falsity, to the unbiassed judgment of the reader.

It was stated during the debate, and repeated in print, that a young man confessed with much feeling to him that had the negative of the question, that by his arguments he, the young man, had become convinced of the truthfulness of the Scriptures. The purpose of this statement is so apparent as to need no illustration. But would such a confession, resting mainly on the point whether the wicked will or will not suffer eternal conscious torment, be a demonstration of the correctness of the negative's position? A multitude of infidels and blasphemous scoffers have been led to confess implicit faith in the divine inspiration of the Scriptures, with the understanding that they do teach the doctrine advocated by the affirmative! And how many who declare that God is too good to punish the wicked at all after this life, and entertain faith in the Scriptures because they are taught the Bible inculcates no future retribution, demonstrate by their every-day life that they have no real faith in Christ, and that their assent to the

Scriptures has been obtained by a sophistical removal from their pages of one of the doctrines of revelation which is exceedingly distasteful to every feeling of the natural heart.

A well known convert from infidelity, commenting on the passage, "the carnal mind is enmity against God," says, "Go to that Universalist, and ask him if he hates God. He is indignant at the question. He thinks he loves his kind Creator ardently; he thinks he never did hate God. And it is true that he does love a God whose character resembles that of the man before you, in some prominent traits.—But place before him the God of the Bible, (as did Dr. Litch)—one who will say *Depart!* to the wicked; one who will not take pollution, and the rejecters of mercy into heaven; one who will see the smoke of their torment ascending up for ever and ever; and the Universalist will tell you earnestly, *he hates such a God as that!* He cannot think that the 'carnal mind is enmity against God;' for he esteems God a Being who has done, and will do, very much in accordance with a plan which *he himself esteems rational and proper.*"

That professed minister who can, by any sort of specious argument, erase all evidence of God's retributive justice, past and future, will find converts multiplied to almost any extent upon his hands, and enjoy the pleasure, if pleasure it be, of hearing many feeling declarations, "You have convinced me of the truthfulness of the Scriptures."

The eternal conscious punishment of the wicked is one of those unwelcome truths of revelation which calls forth from the unrenowned heart, the most determined and bitter opposition.

A good Christian may be led to disavow the doctrine of eternal conscious suffering, (I know many such,) and a sinner may be truly converted to God under such teaching, but at the same time heartily receiving the great vital truths of Holy Writ: nevertheless, it being an undeniable truth that the carnal heart is opposed to the execution of any penalty for the violation of God's holy and just law—always arrayed against the Sovereignty of Jehovah; his infinite right to do as it may seem good in his sight with his creatures; if it please Him, "to make one vessel unto honor and another unto dishonor, even as the potter hath power over the clay;" to "have mercy on whom he will have mercy, and whom he will" to harden; to bless or curse, reward or punish, damn or save;—every sudden and ever so feeling approval of any religious sentiment agreeable to man's fallen nature, should be received with a great degree of caution, if not with anxious solicitude. J. P., Jr.

To be continued.

THE DISCUSSION ON THE MILLENNIUM.—Dear Bro.:—As the discussion with Mr. Peaslee was introduced by me, I wish to say that I have been much pleased with the Christian spirit which has seemed thus far to characterize the arguments presented on both sides. I think Mr. Peaslee has done better than any other writer that I have read in favor of a temporal millennium, but I think that every unprejudiced reader must admit that you have fairly met every point in his argument and most conclusively shown that there cannot be a millennium until the return of Zion's King. And I sincerely hope that the discussion will be published in pamphlet form for general distribution. For one I feel like doing all that my limited means will allow for its accomplishment. Yours truly,

G. PILLSBURY.

West Newbury, Mass., Nov. 25, 1858.

SARZA.—We have long supposed this celebrated drug, had come to be an exploded humbug, but we are assured by those skilled in the healing art, that not the Sarsaparilla itself is to be blamed for this conclusion, but the miserable worthless preparations of it, that have been palmed off upon the community—preparations which contain about as much of its virtues as they do of gold dust. It is a commercial fact that almost all of the Sarsaparilla gathered in the world, is consumed in the old countries of Europe, where the science of medicine has reached its highest perfection, and where they know the best what to employ for the mastery of disease. Hence we are glad that we are now to have a compound of this excellent alternative, which can be relied on, and our community will not need be assured, that anything Dr. AYEN makes, is worthy of their confidence. He has been for years engaged in eliminating this remedy (see ad'g cols.) designing to make it his *chef d'œuvre*, which should add the crowning glory to his already enviable reputation.—*American Celt*, New-York.

## ITEMS AND NEWS.

John Crowmen, a German reporter, committed suicide in New York last week, on account of poverty.

An amusing and painful incident recently took place in

Cincinnati. Two gentlemen afflicted with St. Vitus dance met, and each supposing the other to be mocking the other, a fight ensued of the most desperate character. Finally a mutual acquaintance found them struggling in the gutter, and succeeded in separating them and making known their mutual mistake, when they shook hands and apologized to each other.

A man named Flynn was convicted of murder at Lockport N. Y., last spring, but resorted to the insane dodge and was sent to the Utica Asylum. He has been returned as of sound mind, and last week was sentenced to be hung on the 7th of January.

Mrs. Sibyl Luddington, Mrs. Sarah Bushnell, and Mrs. Susan Grennell were all seventy years of age on the 26th of March, 1858. They are three sisters, triplet born, and were, in July, visiting in Honesdale, Pa., after a separation of several years.

A Simoda letter says that no one but the princes in Japan are allowed to ride, as a general rule, and they must ride, either in a chair or on horseback, as they choose. In the latter case the horse is led by a groom on each side, and is never allowed to go out of a walk.

A man named Crowley was oiling a shaft in the paper mill of Tanner & Perkins, in Lee, Mass., last week, when his frock caught in the shafting and he was carried over the wheel and so badly mangled that he died immediately.

The town of Buchanan, Johnson Co., Texas, was almost entirely destroyed by a tornado on the night of the 23rd Oct. The hotel and jail were the only buildings left standing.

Policeman Davis of New York had a desperate encounter with thieves last week Monday. He was fired at twice, and while engaged in a hand to hand fight with them, was beaten over the head with pistols, knocked down and severely injured. The rogues escaped, but left behind articles of clothing which may lead to their detection.

Michael Roark, one of the most troublesome desperadoes in Lowell, committed suicide lately by hanging himself.

A few days ago, on the farm of the Hon. John G. Davis, near Montezuma, Ind., two large springs burst forth from the earth, and threw off such volumes of water that large fields in the neighborhood have been covered with standing pools and ponds.

Two men named Fassett and Wheeler were out shooting ducks in Castleton, Vt., and Wheeler's gun burst as he fired, and instantly killed Fassett, who was standing by his side.

The New York detectives lately found nearly \$200,000 worth of bills on the bogus "Warbeck Bank" in the hands of a well known broker in the city. The bills will be destroyed.

At Auburn, Ill., a few days since, the wife of P. Mahoney locked her three children in the house, and during her absence the house took fire and the children were all burned to death.

Aaron Whittier of Port Jervis and Erastus Bush of Sparrowsburg have lost their lives on the New York and Erie Railroad within a few days—the one by jumping from a train, and the other by walking on the track.

Two brothers-in-law, named Hunter and Reed, in Grand Cote Prairie, Randolph county, Ill., got into an altercation a few days since, while in a room alone. They went at it with knives, and when first discovered, one of them was lying dead in a pool of blood on the floor, and the other was sitting near by in intense agony from a terrible gash on his abdomen, from which his entrails protruded.

Navigation on the Upper Mississippi is closed for the season. The last boat reached St. Paul on the 17th ult., having met considerable obstruction from ice. According to the winter arrangement, the mails are now being carried in stages between St. Paul and La Crosse, on a plan calculated to insure great regularity.

## PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

## TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. \* THE SIX KELSO TRACTS, at 6 cents per set, or  
 " 1. Do you go to the Prayer-Meeting? \$0 50 per 100  
 " 2. Grace and Glory 1 50 " "  
 " 3. Night, Daybreak and Clear Day 1 00 " "  
 " 4. Sin our Enemy, &c. 50 " "  
 " 5. The Last Time 50 " "  
 " 6. The City of Refuge 1 00 " "  
 " 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851). \$0 12 single

B. 1. The End, by Dr. Cumming 04 "  
 " 2. Litch's Dialogue on the Nature of Man 06 "  
 " 6. Word of Warning, by W. W. Pym (1842) 20 "

C. 1. Prophetic View of the Nations (Whiting) 04 "  
 " 2. The Sabbath, by D. Bosworth 04 "  
 " 3. The Christian Sabbath 01 "  
 " 4. Israel and the Holy Land. H. D. Ward 10 "

## D. EIGHT SECOND ADVENT LIBRARY

TRACTS, at 25 cents per set:—  
 " 1. The World's Jubilee 04 single.  
 " 2. Prayer and Watchfulness 04 "  
 " 3. The Lord's Coming a Practical Doctrine 04 "  
 " 4. Glorification, by M. Brook 04 "  
 " 5. Miller's Apology and Defense 04 "  
 E. 1. The Earth to be Destroyed by Fire 04 "  
 " 2. First Principles of the 2nd Advent Faith 04 "  
 " 3. The Bible a Sufficient Creed 04 "  
 " 4. The Present Age—Its Hope Delusive 02 "  
 " 5. Form of Sound Words 04 "  
 " 6. Churches, Church Order, &c. 03 "

## F. TRACTS FOR THE TIMES, 10 cents per set.

" 1. The Hope of the Church 02 single  
 " 2. The Kingdom of God 02 "  
 " 3. Glory of God filling the Earth 02 "  
 " 4. Return of the Jews 03 "  
 " 5. The World's Conversion 02 "  
 " 6. Our Position 01 "  
 " 7. Waiting and Working 01 "  
 " 8. The Bride of Christ. 02 "  
 G. 1. That Blessed Hope 01 "  
 " 2. The Saviour Nigh 01 "  
 " 3. The True Israel 02 "  
 " 4. Time of the Advent 02 "  
 " 5. Motive to Christian Duties 01 "

H. 1. The Eternal Home 04 "  
 " 2. The Approaching Crisis 10 "  
 " 3. Letter to Everybody (1842) 04 "

I. 1. Facts on Romanism 12 "  
 " 2. Promises—Second Advent 04 "  
 " 3. Declaration of Principles .25 per 100

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. Second Edition, revised and improved. Boston: published by the Author. 1858.

NEW WORK ON BAPTISM.—We have received a supply of the work entitled, "The Trial of Mr. Pedobaptist: an enquiry concerning the Scriptural action of Christian Baptism." By A. Swartz. 75 cts. By mail, \$1.

## APPOINTMENTS.

NOTICE.—The Standing Committee of the American Millennial Association will meet at the office 46 1-2 Kneeland street, Boston, on Tuesday, Dec. 14.

J. PEARSON, Jr. } For the Standing Committee.  
 W. A. S. SMYTH, }  
 Boston, Nov. 16, 1858.

The "Special Committee" will meet at the same place on Monday, Dec. 13. A full attendance of each of the above is requested.

J. P., Jr. } For the Committee.  
 W. A. S. S. }  
 Boston, Nov. 16th, 1858.

I have appointments to preach as follows:—At Canterbury, Townhouse, 3d Sabbath in Nov.; at Sutton, Mill Village, Union meeting-house, the 4th Sabbath; and at Loudon Ridge the first Sabbath in December.

T. M. PREBLE.

The third quarterly meeting of Rock Island district will be held at Wilton Junction, Iowa, to commence Dec. 8, at 7 o'clock P. M. The third quarterly meeting of the Military Tract district will be held at Warsaw Prairie, Hancock Co., Ill., to commence Dec. 22 at 7 o'clock P. M. The 3d quarterly meeting of Galena district will be held at Elizabeth, Jodavis Co., Ill., to commence Jan. 13, 1859, at 7 o'clock P. M.  
 Cordova, Nov. 15, 1858.  
 PS. I would give notice to the friends in Missouri that I will spend a few days with them, as they may arrange, after our quarterly meeting at Warsaw Prairie. The friends who wish my labors will notify me at the above-named meeting.  
 M. C.

The Lord willing, I will preach in South Troy, Vt., Friday, Dec. 3d, and continue over the Sabbath.  
 L. D. THOMPSON.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

D. Bates.—The order on J. Brackett was presented, but he did not pay it, and gave slight encouragement of paying it in a few weeks.

J. Shepherd.—Our books say \$2 received; but as you say you sent \$3, we cr. you another \$1 to No. 906—leaving 59 cts. due. We send you for the \$2 now received the four books you order, in two packages, which, at the reduced prices, come to that sum.

J. Butler.—The \$2 was rec'd and cr. to 919.

To Aid this Office.—Mrs. C. A. Ludlow, \$5.

My Post-office address is Benozette, Elk Co., Pa.  
 J. D. BOYER.

## RECEIPTS,

UP TO TUESDAY, NOVEMBER 30TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

J W Reed 819, M Winslow 919, Wm R Brown 906, 50 cts due, H Kephart, book sent the 27, S Barr Esq., 909, J Phillips 898, E Shepherd 924, not enough over 919 for the discussion, A F Fuller 957, and 25 on G, R E Ladd 945, J H Lamb 945, C G Crane 919, A M'Gregor 919, E A Leonard 919—each \$1.

S Barney 962, B P Bradley 966, Mrs L Stickney 984, N Perkins 950, J Burley 950, E R Crampton 971, S Howell 967, J H Abbott 867, G Miller 945, W Barker 950, R Stubbs 919, Dr G Odell 919, E Miller 919, A Newton 956, D R Upson 919, D Eaton 919, L Pillsbury 867—\$2 due; A Harris 956, A Nelson 915 and 50 cts. over for donation—each \$2.

T T Smith 945, M A Frank 919, L Butler 919, D Wait 919 each \$3.

W Mormon 919, A Tucker 945, R Knight 919—each \$4  
 P Howard 945, J M Wilson 997—each \$5.

P Ross 956, \$2.24; L Kimball 971, \$4.25, L Howe 919, \$1.50; J W Aiken 919, \$1.25.



# ADVENTIST GAZETTE

MILLENNIUM.

WHOLE NO. 917.

BOSTON, SATURDAY, DECEMBER 11, 1858.

VOLUME XIX. NO. 50.

## NEARER HOME.

One sweetly solemn thought  
Comes to me o'er and o'er;  
I'm nearer home to-day  
Than I've ever been before.

Nearer my Father's house,  
Where many mansions be;  
Nearer the great white throne,  
Nearer the jasper sea.

Nearer the bound of life  
Where we lay our burdens down,  
Nearer leaving the cross,  
Nearer gaining the crown.

But lying darkly between,  
Winding down through the night,  
Lies the dim and unknown stream  
That leads at last to the light.

Closer and closer my steps  
Come to the dark abyss;  
Closer death to my lips  
Presses the awful chrysm.

Father, perfect my trust;  
Strengthen the might of my faith;  
Let me feel as I would when I stand  
On the rock of the shore of Death.

Feel as I would when my feet  
Are slipping o'er the brink;  
For it may be I'm nearer home—  
Nearer now than I think.

## Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

### CHAPTER XVII.

The chapter I have read is, perhaps, one of the finest specimens of subtle and yet Christian oratory contained in the whole of the Apostles, if not in the New Testament itself. The historical facts that led to the speech or the masterly address of Paul, are contained in the previous part of the chapter—namely, that when "they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews." These towns are at the northern end of the Aegean Sea, and on the western end of the Euxine, lately the scene of hostilities between contending nations. At that time, they were first visited by St. Paul with the glad tidings of everlasting life, and the offer of the elements of true and enduring peace. Now, when Paul found a synagogue of the Jews, he did not say, because it was a synagogue for Jewish worship, "I, a Christian minister, ought not to enter in;" but, being permitted to do so, he was too happy to avail himself of the opportunity; apparently always acting on the principle, "To the Jew first; and next, and also to the Gentile." This was so common with him, that it is said, it was his manner. And when he went in unto them, "he reasoned with them three sabbath-days out of the scriptures"—entered into a discussion with them; "opening and alleging that the Messiah,"—for that is the proper idea,—"that the Messiah, or the Christ, according to the scriptures must needs have suffered about this time;" for the seventy weeks of Daniel were run out; the sceptre was departed from Judah; Judaea was a subject province of the Roman Empire; those prophecies of Isaiah must be fulfilled in him; and therefore, that this same Jesus of Nazareth, whom ye reject, but whom I preach unto you, is that very Messiah promised to Adam and Eve in Paradise, pledged again to Abraham in the land of Ur, and showed forth by the seeming sacrifice of his son; predic-

ted by Isaiah, and embodied in the types: that very Christ, that very Messiah, is this same Jesus of Nazareth.

The consequence of this discussion was what always has been the result of every similar one: some believed the truth, and joined the fellowship of Paul and Silas; and among those specially distinguished for their acceptance of the Gospel, not only here, but in subsequent portions of the chapter, were "chief women," as it is called in the 4th verse; "honorable women," as it is called in the 12th verse; and of these "not a few."

It does seem remarkable, that woman was open to the acceptance of the truth when the hardened heart of man seemed steeled against it; and that some of the most splendid trophies of Christian grace were women of all ranks, and classes, and degrees, both in Palestine and throughout the other provinces of the Roman Empire.

But, singular enough, because Paul succeeded among the Gentiles, where you would have thought the Jews could have no rivalry, these very Jews, out of spite to the truth—for the natural heart is enmity to the Gospel—stirred up the basest and the most lewd men of all the city, the very worst and the most depraved Arabs of that day; and these made an uproar, and impeached the conduct of the household of a Christian, Jason, who had given them a reception; and argued that these men Paul and Timothy, and the Christians united with them, had done what they must have had gigantic power to do—they had turned the world upside down.

The accusation was evidence of the depth and width of the spread of the Gospel; though its absurdity was sufficient confutation of the charge that was made against them. At all events, if they did turn the world upside down, it needed so to be turned. The world had gone downside up, and Christianity was fitted to turn it right; and if the apostles had succeeded, it would have been the greatest blessing to the world and to all mankind. But these Jews, to show their enmity, were not satisfied with this extravagant charge; they said that "these men act contrary to the decrees of Caesar." These very Jews detested the domination of Caesar; they hated his yoke; and yet they seem here the most devoted serfs and subjects of Caesar; and so loyal were these Jews, that they were shocked that Paul should preach the jurisdiction of another King, Jesus. All this was arrant hypocrisy: they detested the sceptre of Caesar; but they were ever glad to make even what they detested in their hearts a pretext for the persecution of men whose principles they detested more, and against whom they would move every engine in earth or in hell that was likely to succeed in arresting their progress or repressing their advancing testimony. "The brethren immediately sent away Paul and Silas by night unto Berea;" and there again, according to his own custom, he came into the synagogue of the Jews and preached. But when he preached there, they showed that there was among them an election according to grace; and that if many were hostile, some exhibited a very different character; "some of these were more noble than the Jews in Thessalonica." Now what was their nobility? It was this: "that they received the word spoken by Paul with all readiness;" but they did not receive it with im-

plicit and unquestioning credence: "they searched the scriptures," even when an apostle preached from them, "whether these things were so." Now, what does this prove? That the laity of that day had the Bible, and read the Bible; and an apostle commends the laity because they searched, as an apostle preached, whether he preached what was in the prophets, and in Moses, and in the Psalms. And surely if the laity of Berea might bring an apostle's preaching to the law and to the testimony, the laity of Exeter, or London, or Oxford, need not be sitateto bring even the preaching of an apostle's successor—if there be—to the same infallible standard or tribunal of appeal. But some would say, "Why, the result of this exercise of private judgment must be universal heresy; for surely if the laity are to bring an apostle's preaching to the Scriptures, and to test all by God's written word, the result will be shocking: they will fall into divisions, disputes, heresy. The exercise of private judgment has been the root of all mischief." But the record is very different; the historical fact proves the reverse; for it is added "Therefore many of them believed." What therefore? Because they searched whether these things were so, therefore they did not fall into heresy, but therefore they believed—"many of them; and honorable women," who were so audacious as to search the Scriptures to see whether these things were so when an apostle preached. "Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few." I ask, can you have a more decisive evidence than this text of the fact, that the Scriptures are your inestimable privilege; access to them, your indefeasible right; and that whosoever he be that preaches to you, you are not to accept what he says because he says it, but because it bears the test, and shines forth the very wisdom of God, by being in harmony with God's written and revealed word?

To be continued.

## The False Prophet.

The Church herself is not an unmixed instrument of good. Though a king's daughter, she is not "all glorious within;" her raiment of needlework in its present state would scarcely render her producible at the court of the King of Kings.

It is not our present intention to particularise the defects which impair the usefulness of the Christian Church. We are now regarding her as a whole; and all who pretend to faith in the Redeemer, shall this day enlist with us to fight a common battle; all who possess or profess an interest in the triumph of the Cross, are invited for awhile to confront a common foe, of no mean proportions. The religion of Mahomet is making a gigantic and, we trust, an expiring effort for domination. We need not forget, but suspend our differences, while for a short space we review and estimate the forces of the enemy.

On examination, these will be found to be far from contemptible. What the Moslem feels, what he has done, and what he is prepared to do in defence of those feelings, are subjects not to be trifled with. The obstinacy of the Hindoos and Chinese in favor of their idolatries is proverbial.

But the Mohammedan is not an idolater. Polytheism forms no part of his system. "Oh men of Mecca, set not up any equals unto God," is the constant language of the Koran. The Bible can go no further than this; and therein is a difficulty at the very outset.

The value of the truth of the unity of the Godhead is indeed miserably weakened by commixture with the blasphemies of the false Prophet. But a state of mere barbarism is not so hopeless as a condition of partial and perverted light. It is his comparative superiority that renders the Moslem so tenacious of his creed. The Eastern Giaour is despised as barbarous, idolatrous, and ignorant; the Western, that he substitutes only another prophet for the Prophet of Mecca. This is not our view—but it is his. Till the heart, therefore, of the infidel is broken—till a sense of its corruption, teaches him his need of a greater and holier prophet than Mahomet, he will destroy you when he can, keel on his rag of carpet, turn towards Mecca at sunset, and blink on in his sins and twilight.

Yes, the deep-seated hatred to the Christian which the Mohammedan evinced at his first production is the same now as then. Throughout the long, dark period of his history there has been but little exception to his general exhibition of jealousy, suspicion, and violence. Mahomet himself prevailed not by force of the love he preached, but by dint of the sword he wielded. Both Mecca and Medina were sacredly guarded from the approach of the alien. As the cause of the Crescent increased, so in proportion grew the spirit of intolerance that supported it. What rancour marked the defeat of Don Roderick and his Goths at Guadalete! With a rod of iron welded in the fires of zeal, did the Moors maintain their rule in Spain. France was invaded, and the empire of the world seemed almost within their grasp, till at Tours they received their first decisive check from heroic Charles Martel. "A victory," says Gibbon, "which by critically stopping the Saracenic progress, prevented consequences that might have curiously altered the fate even of Britain." Then came the strife in Granada. The Moor was finally expelled; but not till his blood, and that of the Spaniard who subdued him, had told its red tale in every pass, valley and mountain of the fair province.

The Moslem's fortune is quickly repaired—the loss of Granada is balanced by the reprisal of Constantinople.

Once more the Crescent waxes. Twice within a century is Vienna besieged by the Saracen and again the fate of Europe trembles in the balance. Shall Jerusalem or Mecca be the goal of the pious pilgrim? is the question of the day; till Sobieski, of Poland, answers it in favor of the former. Here subsided the dangerous successes of the Mohammedan; but the fanatic, daring spirit that secured them survives and flashes out at the present day.

India, Belgrade, Jeddah, and Gaza, attest the truth of this. In each and every place where the Moslem is brought in contact with the Christian, there is the same hateful spirit producing the same catastrophes. The excuses for its exhibition vary; the result is always identical—a greased cartridge, an alleged unpopular Consul, the substitution of a British for an Ottoman flag hoisted by mistake. The receiving the glad tid-



ings of a wholesale christian sacrifice, and such like, are the slight but certain bases on which the followers of Mahomet build up mutiny, massacre, and female insult. What are we to do in this case? Are we ourselves wholly innocent of its production? We believe not. We believe, as a nation, we have been far too indifferent to the comparative value of our blessed religion. There is an unhealthy stream of spurious charity permeating the veins and arteries of gentle English life. There is a system abroad which, in the forceful language of Mr. Ryle, "bids us smile on all creeds and all systems of religion—on the Bible and the Koran, the Hindoo Vedas, and the Persian Zendavesta. The old wives' fables of Rabbinical writers, and the rubbish of Patristic Tradition—the Revelations of Emanuel Swedenborg, and the Book of Mormon of Joseph Smith—all are to be listened to; none are to be denounced as lies." This witness we receive as the true reflex of fact. Yea more; we affirm that God is rebuking our general indifference to His truth by arresting our attention with the murders, indignities, and sufferings of our countrymen. So much for the cause; what is the cure? Shall the Saracen insult and murder the christian with impunity? By no means. Herein we will not "bear the sword in vain;" and "they that take the sword" assume hostile initiation, shall assuredly, on conviction, "perish in the strife they have provoked; their blood will be on their own head." Our justice shall be tempered by mercy when our real character is known and read throughout the East, when British power is appreciated, and British justice appeased. Then let the pruning-hook and ploughshare replace the sword and the spear—then let us remember we want more missionaries, not more territories, and dignity, and war. God has given us the Truth, to propagate it, not be ashamed of it—"the true light to place in the candlestick, not hide under the bushel." Till we feel and act on this as a nation—till we are sensible that the Mohammedan needs conversion to Christ as well as the Hindoo, the Chinaman, or the South-Sea Islander—we may expect a repetition of the Indian, Jeddah, and Belgrade tragedies. —*London Christian Times.*

### The Vatican Greek Testament.

At last this long-expected work, which has for the last twenty years sorely tried the patience of the Biblical scholars of Europe and America, has made its appearance. The Vatican Codex—the queen of MSS.—to inspect which Bentley, Tischendorf, Tregelles, and many others have made journeys to Rome—is no longer a sealed book, an unknown volume. Here are its whole contents, given to the world, and available to all who can afford to pay the goodly price at which the work is published. As the title-page announces, the MS. is edited by Cardinal Mai, to whose laborious industry we are indebted for many other valuable works. Although but recently published, it has been long known that this edition of the Greek Scriptures has been printed some years. The Cardinal showed Tischendorf the whole five volumes ready for publication in 1843 and from the work itself we learn that it was printed so far back as the year 1828.

Various reasons have been suggested to explain this unaccountable delay. Dr. Tregelles says that when Rome was in the hands of the Republican Government, and the authority of the Pope could no longer hinder the appearance of useful works, Cardinal Mai offered the impression for sale to Mr. Asher, the publisher at Berlin, but the terms named by the Cardinal were deemed too high, and thus the negotiation came to nothing.

The French occupation of Rome and the restoration of the Papal Government soon prevented Cardinal Mai from publishing his edition, and thus Biblical scholars have been doomed to wait another ten years for this precious boon. Now that it is in our hands it is melancholy to reflect that the learned editor did not live to see the consummation of his labors, and that the work was finally sent forth to the world under the superintendence of another. The work is well and handsomely got up. The type is very good, and the paper very stout and capable of

being written on. The text of the MS. is comprised in five stout quarto volumes of which four contain the Old Testament, the fifth the New.

The Old Testament—the Septuagint translation—is, of course, valuable, having never before been correctly published; but the New Testament is beyond all comparison that which renders this work so especially important. On this account it is much to be regretted that one cannot be separated from the other. The Old and New Testament must be bought together. As the cost of the work is rather considerable—97.—this is a serious matter to scholars, a race not usually burdened with wealth. It is true an edition of the New Testament alone, in smaller size, is announced to follow hereafter; but the editor adds, some considerable time, will probably, first elapse. The Vatican Codex thus at length given to the world, we need scarcely say, is generally regarded as the most ancient copy of the Greek Scriptures in existence.—*British Quarterly Review for October.*

### How to Believe.

Take your Bible, and turn to 1 John v. 9-12. May I ask you to read this passage aloud, verse by verse? In order to believe, you want to know how you are to believe; whom you are to believe; what you are to believe; when you are to believe; what is the sin of not believing, and what you are to get by believing. Perhaps in these verses, of all others in the Bible, this all-important subject of faith is stated in terms the most simple and unmistakable.

Verse 9th—"If we receive the witness of men the witness of God is greater."

To "receive the witness of men," is to believe their testimony; (the old English word "witness" and "testimony" being the same.) "To receive the witness of God," is to believe his testimony. It is precisely the same act of the mind which receives both, it is believing what has been said. In other words, if you want a definition of faith in its simplest form, it is "giving God credit for what he says;" receiving his testimony as true; believing what he has declared; taking him at his word! See Christ's definition, (John v. 24.)

Whose testimony is the "best" or the "greatest?"

God's of course—he cannot lie! (1 Sam. 15. 29.)

Which of the two, then, ought to be the easiest to believe?

It ought to be, though I never thought of it just in that light before, easiest to believe God.

Read now the remainder of the verse.

"For this is the witness of God which he hath testified of his Son."

Of whom has God given the testimony which he wishes you to believe?

Of his Son, Jesus Christ.

So far, then, all is plain. Faith is believing what God says; believing what God says about his Son. This you can believe; this you ought to believe. But do you believe it?

How am I to know whether I believe it or not?

The next verse will tell you.

Verse 10th—"He that believeth on the Son of God hath the witness in himself."

The belief in the testimony of God concerning his Son, leading naturally, if not of necessity to a belief or trust in the Son himself, simultaneously with this believing in the Son of God, the Holy Spirit enters the heart along with the truth thus received, and begins to bear witness there. (1 John 5. 6; Romans 8:16; Gal. 3:2.) What this witness of the Spirit is, you can only learn by experience. If you have it, you will know and feel it. If, as still it seems to be the case, you have it not, it cannot be explained in advance. This is one motive for believing; it appeals to your hopes; but in the last clause of the verse there is another motive, and one that appeals very strongly to your fear. Read on.

"He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son."

Up to this moment, probably, you have never learned that the greatest of all your sins is unbelief. Think of it in reference to God. "It

makes him a liar!" It insults him on the throne and would bring him down to a level with Satan! Think of it in reference to yourself. While it lasts, it binds the guilt of all other sins upon you! For every drop of sin in the life, what an ocean of sin in the heart does this expression reveal, "He that believeth not God hath made him a liar!" Is it not the first of your sins of which to be convinced, for which to be sorry the very first to be confessed and forsaken? (John 16:9; 1 John 3:23.)

Hoping that such is your determination, let me ask you now to read the 11th verse.

"And this the record, that God hath given to us eternal life, and this life is in his Son."

There are few verses in the Bible on which more souls have anchored their hopes for eternity than this. God grant that you do the same! Every thought that it contains is infinitely precious. Let us take therefore, one by one.

What has God given?

"Life," life "eternal!"

To whom has he given it?

To us,

Who are meant by "us?" Every one but you and I?

No, it means us both. (1 John 2:3; 1 Cor. 15. 1-4.)

Suppose I draw a pencil-mark around the word "us," and you substitute "me," or your own name if you will, how would it then read?

"And this is the record, that God hath given to (Me) eternal life."

There is such a thing, then, as "eternal life;" eternal life for you already "given," or provided for you by God? (1 John 2, 25.) Where is it to be found?

And this life is in his Son.

When are you put in possession of it?

I do not know.

The 12th verse will tell you.

"He that hath the Son hath life, and he that hath not the Son of God hath not life."

Christ is God's first gift, with or for the sake of whom he bestows all others. Accept Christ as he is offered, and with him you will freely receive all that is in him! (Romans 8:32; John 5:24.) The moment you believe in Christ, that moment you begin the life eternal! (1 John 5: 13.)

### Maiden Ladies not a Novelty.

And it is also true, and a fact worth remembering, that the maiden lady is not an invention of these times. There were unmarried women long ago, before civilization had made such fatal progress: while all the heroines in all the novels were still married at eighteen—before the life of Charlotte Bronte had ever begun, or there was a woman in existence qualified to write it—unmarried ladies existed in this world, where nothing is ever new. Judging by literature, indeed, Scotland herself, our respected mother, seems always to have had a very fair average of unmarried daughters; and for the instruction of womankind in general, and novel writers in particular, we are bound to add that there were three such personages as Miss Austen, Miss Edgeworth, and Miss Ferrier, novelists of the old world, and representatives of the three respective kingdoms, whom none of their successors in the craft have yet been able to displace from the popular liking; so that we might suppose it was rather late in the day to begin de novo to teach unmarried women how in spite of their unfortunate circumstances, it is still possible for them to keep themselves respected and respectable.

Many hundred, nay, thousand years ago, there was even a certain characteristic and remarkable person called Miriam, who, wilful and womanlike, and unquestionably unmarried, was still so far from being disrespected or unimportant, that a whole nation waited for her, till she was able to join their journey. Our age, which likes so much to declare itself the origin of changes is not the inventor of feminine celibacy. There were unmarried women before our time, and there will be unmarried women after it. Nay, not only so—but Paul the apostle, eighteen hundred years ago, gave anything but an inferior place to the unwedded maidens of his time. "She that is unmarried careth for the things

that belong to the Lord, how she may please the Lord," says the writer of the Epistles; and many an unmarried woman since his day has proved his statement, happily unwitting of all the philosophies which should prove to her how lonely and comfortless she ought to find herself, and what a hard case hers was, and how notwithstanding, it behoved her to make some certain amount of sad and patient exertion to vindicate her womanly credit with the world.—*Blackwood's Magazine.*

### Theory of Missions.

The Bibliotheca Sacra and Biblical Repository for July, published at Andover, contains an article on the "True Theory of Missions to the Heathen," by Rev. W. W. Patton, of Chicago, Ill., which has attracted considerable attention, and which seems to differ in some respects from the views generally entertained. The author thus notices the different theories in regard to the object and necessity of Christian missions.

1. The worldly or unevangelical theory. This advocates the cause of missions on secular rather than religious grounds; or, at best, on a basis of morality rather than of piety. The author objects to this theory, 1st, because it rests upon too low a basis, 2d, it stands in opposition to the declarations of the Bible, with reference to heathen character and destiny, and 3d, it is destitute of all efficiency.

2. The extreme evangelical theory. It is evangelical, in that its motive is that of the gospel; but it is extreme in that it goes beyond the gospel in what it claims as the actual relation of the heathen world to salvation. This theory denies that the heathen world is in a salvable condition, aside from the preached gospel, or that a heathen can be saved who has lived and died without hearing of Jesus Christ, or of the one living and true God.

The author contends, 1st, that this theory is revolting to our moral sense; 2d, that there is no passage in the Bible which asserts this extreme theory; 3d, nor does any principle of God's government, or any doctrine of the Bible, imply or sustain this extreme theory; 4th, there are express teachings of Scripture which contradict it.

3. The true evangelical theory. It regards the preached gospel as an indispensable instrumentality to induce repentance on any general scale among the heathen nations. This view admits the moral agency, the guilt and the condemnation of the heathen world; and the existence of hope for all those who have never heard the gospel, but who to the eye of God, give evidence of penitence for sin and of a desire and purpose to overcome it. Making due allowance for infants, young children and the few adult population who may be living in the above sense, the great mass are still in the bondage of sin. To them the gospel must be sent by missionaries, 1st, to reveal to their dark minds the fact that eternal salvation is within their reach; 2d, because the preached gospel will present the most powerful motive to induce repentance; and, 3d, because as an incidental and subordinate result missions operate to elevate communities in temporal respects.—*American Baptist.*

There is another error in the general theory of missions, viz. that the preaching of the gospel is to convert the world. The true theory teaches that, not the conversion of the world, but the conversion of individuals out from the world, is to be looked for as the result of gospel preaching. The gospel is the great instrumentality by which Christ's church is to be gathered out of all nations, and hence the sending of missionaries to all nations is an imperative necessity.

### What Great Heart Did.

I saw Great Heart one day in a railway train. He was well dressed, and appeared to be reading, through his spectacles, the morning paper. A poor woman sat opposite with six little children, the eldest scarcely a dozen years old. The husband was a stupid, hard hearted wretch, and administered blows unsparingly to a wearied little thing who expressed its discomfort by crying and fretting as the hot dusty air swept over his



flushed face. The mother's countenance wore a look of patient despair and continual anxiety, as the little restless company sat crowded together in the loaded car. Not one of them looked shabby or untidy, though very plainly dressed. When the engine stopped for fuel, the poor woman took out from a basket some bread and cheese, which she distributed sparingly among the little group. Great Heart had watched their movements all the morning, and as a boy approached the carriage, with a basket full of berries, he bought up boxes enough to go round, and gave them to the hungry children, whose eyes glistened as they saw such a rare dessert spread before them. One little girl, perhaps five years old, was nearly sick, and tried to rest in mother's lap; but the tired infant disputed vigorously her right, and she was obliged to yield the claim. Great Heart had been gravely considering the company, and he did not hesitate to take the poor child tenderly in his arms, lay her carefully down in the seat beside him, with her head in his lap, and then gently fan her with his paper until she sunk into a deep, peaceful slumber.

When we stopped for our dinner, we saw them all seated by a bountiful table, loaded with luxuries to which they seemed almost strangers, yet which they knew very well how to appreciate. We knew it was Great Heart's gift, and we mentally blessed the kind generous nature that had thus shed sunshine on the hard pathway of the humble strangers.

Christian reader, in caring for the souls of the poor, do not forget their bodies. Remember the "cup of cold water."

### Moses and the Skeptics.

Modern infidelity has concentrated its strength chiefly in attacks upon the Mosaic record. It is true that all portions of the sacred Scriptures receive their share of unfriendly criticism, but it is upon the devoted head of Moses that the full measure of skeptical wrath is poured.

Does a wandering Frenchman discover an astronomical picture on the wall of an Egyptian tomb? Great is the glee with which an announcement is received, since it is another shaft to shoot at the veracity of Moses. His chronology is impugned, because it does not correspond to this remarkable combination of planetary aspects, which could not have occurred within the period he assigned to the duration of the human race. So the whole tribe of infidels rejoice over the final demolition of the system of the Jewish law-giver. Hardly, however, have the echoes of their jubilation died away, when another Frenchman, who had been quietly studying the old monuments of that dead civilization, announces that the famous Zodiac is no Zodiac at all, and that it cannot be two thousand years old. Clearly that shot has not demolished Moses.

Then the geologists take up the attack which the astronomers have abandoned. They make a wonderful parade of strata, and speculate deeply upon immense cycles of change. Disagreeing among themselves, they nevertheless are unanimous in condemning Moses, and loud in their merriment over the absurd system that the old Jew propounded.—In the midst of this clamor, however, we hear voices from among their number propounding schemes of reconciliation of the testimony of the rocks with the record of the Hebrew. They are met half way by the philologist, who tells us that we have been mistranslating the Hebrew these several centuries. So, again, the wave recoils from the strong Rock of truth.

The ethnologist now takes up the controversy. The barbarous crudities of Egyptian art, devoid alike of truth in color and correctness in outline, are called up to testify against the ethnology of Moses, and so to impugn his entire record. Forms upon which no naturalist could rely for the establishment of a simple species of animals, are to overturn the history of the race. This is a weak weapon, from which there is but little to dread.

Looked at in a proper light, how wonderful are these old books of Moses.—Consider the circumstances of the man. Brought up in the most superstitious nation of antiquity, a nation whose idolatry was the grossest and basest known to

the ancient world, educated by the priests of this beastly paganism, he nevertheless appears as the first and most enlightened philosopher of all antiquity.—How, he would ask, is this man, trained among the worshippers of dogs, crocodiles and onions, to conceive any adequate ideas of the divine nature? And yet what is the fact? He gives us the grandest idea of one only and true God, that the human mind has ever received. He abolishes polytheism, and rising above the realm of sense, he forms a pure spiritual conception of divinity. Not a taint of earth clings to the lofty majesty of his ideal. Compare his conceptions with those of the most eminent philosophers of antiquity, and see their immense superiority.

So, too, with the vexed question of the origin of matter. The philosophic questions of its eternity do not trouble him; he clearly states a beginning, and propounds the marvelous doctrine of its having been spoken into existence out of nothing. This was a truth which the unaided ancient intellect could never grasp. For thirty centuries, since Moses, the human mind has been toiling at the same great question, and now at last, in these latter days, science has laboriously reached the conclusion that there must have been a beginning of the visible creation.

How are we to account for these two stupendous ideas, at so early an age, and coming from such a source? How could a man so trained, at so early an age, take a sudden leap so infinitely beyond, not only his contemporaries, but beyond so many succeeding ages? We know that these are the very deepest problems with which the human intellect has ever undertaken to grapple, and that their study led the greatest sages of antiquity to the disheartening conclusion that the task was too great for the human faculties.

If to these lofty speculations we add the sublime ethics of this ancient law-giver, we rise from the perusal of his works with a sense of awe at the astounding intellect of the man, supposing him to be the sole author of this amazing system. After toiling among the scattered remains of primeval Egyptian writers and old inscriptions, we come back to the writings of Moses with the same feelings with which we emerge from the dark passages of the pyramids into the full blaze of day. The light is too great for any vision accustomed to that darkness, and we feel that is no human contrivance, but comes direct from heaven. Indeed, upon any other theory than his own, Moses is a greater miracle than any other which he records.—*Methodist Protestant.*

### Inspiration.

"The inspired writers were guided to use such language as the Spirit of God approved."

"Holy men of old wrote in obedience to Divine command, and in writing, they were kept free, we know not how, from all error, whether they taught truths previously unknown to them, or published truths and facts with which they were before familiar. Truths which were previously unknown to them, were communicated by revelation; and in recording these, as well as those truths and facts with which they had before been familiar, they wrote under the direction and guidance of the Spirit of God. They recorded only such truths and facts as the Spirit of God moved them to write down, and in such language only as the Spirit of God approved. All Scripture is therefore divinely inspired, or given by inspiration of God."

In the course of our reading we have met with the above statements of an important truth, and we think them judicious. While they contain the truth on the subject, they do not go beyond the truth, or what is known to be true; and therefore do not expose the doctrine of the divine inspiration of the Scriptures to objections which not otherwise present themselves to the mind.—They seem to us to be sustained by the Scriptures, and to contain all for which we have clear Scripture authority. The how of inspiration they do not attempt to explain.—They make no attempt to philosophize on the subject of inspiration. The Scriptures never do. Indeed, it may perhaps be said that the first sentence contains all that is necessary for our faith: viz. "The in-

spired writers were guided to use such language as the Spirit of God approved." It is not necessary to contend for a "verbal dictation" of all parts of the Scriptures as the language is generally understood to mean.

The argument that the Scriptures are entirely free from error can be maintained without this. And here as elsewhere, more than is necessary becomes dangerous if not injurious: because it seems to represent God as doing more than appears to our finite minds to be needful; which we cannot be required to believe unless it can be shown to rest on positive testimony.

Moreover, it conflicts with the wholesome doctrine that God selects the most fitting instrumental agency. Why did he employ such eminently wise and holy men to write the Scriptures as Moses, Samuel, David, Isaiah, Paul, &c.—men whose minds had received a high degree of intellectual and moral culture? Was it not with the design of employing their knowledge of language, of the power of words, and their knowledge of facts, as well as their insight into the things of the Spirit, as far as these could answer his purpose—exercising such a guidance and superintendence over their minds, and making such revelations to them of things beyond the sphere of their knowledge, as were necessary to secure a record of such truths and facts as he approved, and such language as he approved?—*U. P. of the West.*

### The "Church Termagant."

In the "Atlantic Monthly" is an article in which the writer divides the "ministerial army" into three divisions,—the Church Militant, "the Church Termagant," and "the Church Beneficent." The following extract describes a class of whom no one is better entitled from intimate acquaintance to speak than the reputed author of the article, Theodore Parker. The picture is evidently drawn from life.

"Next is the Church Termagant. They are the Scolds of the Church-hold, terrible from the beginning hitherto. Their work is denouncing; they have always a burden against something. Obsta decisis is their motto.—'Hate all that is agreed upon.' When the 'contrary-minded' are called for, the Church Termagant holds up its head. A turbulent people, and a troublesome, are these sons of thunder—a brotherhood of universal come-outers. Their only concord is disagreement. It is not often, perhaps, that they have better thoughts than the rest of men, but a superior aptitude to find fault; their growing proves 'not that themselves are wise, but others weak.' So their pulpit is a brawling tub, 'full of sound and fury, signifying nothing.' They have a deal of thunder and much lightning, but no light, nor any continuous warmth, only spasms of heat. Odi praesenter laudare absentem, the Latin tells their story. They come down and trouble every Bethesda in the world, but heal none of the impotent folk. To them,

"Of old things, all are over old,  
Of new things, none are new enough."

They have a rage for fault-finding, and betake themselves to the pulpit as others are sent to Bedlam. Men of all denominations are here, and it is a deal of mischief they do,—the worst, indirectly, by making a sober man distrust the religious faculty they appeal to, and set his face against all mending of anything, no matter how badly it is broken. These Theudas, boasting themselves to be somebody, and leading men off to perish in the wilderness, frighten every sober man from all thought of moving out of his bad neighborhood, or seeking to make it better. But this is a small portion of the ecclesiastic host. Let us be tolerant to their noise and bigotry."

### Too Strong a Test.

The following anecdote is related of Father Pillsbury, whose memory is revered by a wide circle of Christians in the State of Maine:

Father Pillsbury had a neighbor, who persisted in having arguments with him in favor of human perfection.

"Show me a perfect man," the aged elder would say, "let me behold one example."

"I will do it," replied the other, finally, and went out.

Next morning, he re-entered Father Pillsbury's conducting a stranger, whom with an air of triumph, he introduced as an instance of perfection. Father Pillsbury was at that time washing himself at the sink. Deliberately lifting his bason with both hands, he dashed the water over the perfect man. Mark the result. The latter flashed up with anger, in his resentment saying and doing that which better accorded with nature than with grace. Father Pillsbury waited till the perfect man began to get the mastery over his passion, and then repeated to him, as he shook his grey locks, earnestly:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

The controversial neighbor went away humiliated if not convinced, and was ever afterward silent on his favorite theme of perfection.

### Sentences from Spurgeon.

If we were more like Christ, we should be more ready to hope for the hopeless, and to love the depraved.

He incurs a fearful amount of guilt who in the least promotes the aim of the Evil One by trampling upon the tender conscience of a child.

He who hath had his feet fast in the stocks of conviction will never forget it till his dying day.

To feel is an evidence of life; and spiritual sorrow is a clear proof of life in the soul.

How many prayers have been forced forth like untimely figs by the warmth of a natural feeling; but such prayers have been displaced by the old language of indifference and iniquity.

Devils may drive swine down a steep place into the sea; but they never influenced swine to bemoan their condition, and beg to be made sheep.

Get thee beneath the tree of life, and not a drop of the shower of wrath will fall on thee.

Great men often have petitioners in their halls, who will wait for hours, and come again and again to obtain promotion; surely the God of heaven should be awaited for by them that seek him. Thrice happy is he that getteth an early interview, and doubly blest is he that getteth one at all.

God openeth many hearts with gentle pick-locks, while with others he useth the crowbar of terrible judgments.

There is no healing beneath the wings of a merely natural repentance, and its worthlessness may be proved by its transitory existence.

### A Courageous Woman.

The following account of the courageous conduct of a young lady has been communicated to a New Jersey paper: A Mr. M. whose health was found to be impaired by the climate of the seaboard, was induced to remove from the city of New York to the interior of Illinois, his family consisting of his wife and three children, the oldest a young lady of seventeen summers, and the youngest some three years. Early that spring, a maiden lady, a particular friend of the family, and very much attached to Mrs. M. and her children, removed from New York and took up her abode with them. She had not been long in her new home before she was suddenly taken away by death. While Mr. and Mrs. M. were attending the funeral of Miss W., Miss M. was left in charge of the house and the young child, and the room containing the effects of the late Miss W., which was situated on the second story of the house, was locked up by the young lady and the child put to sleep in an adjoining room, while Miss M. was busying herself with her duties below.

Some time afterward Miss M., hearing a noise up stairs, and supposing the child had awoken, proceeded to look after it, but found it sleeping quietly. With a thought as quick as electricity, she concluded that some one had entered Miss W.'s room from the outside for the purpose of robbing it. Acting on this theory, she immediately went down stairs, procured her father's double barreled gun, and returning, opened the door of the room of the late Miss W., when her expectations were fully realized in beholding a stout man in the very act of appropriating a gold watch and chain, which he had just taken from



a trunk of the late Miss W. She ordered him to lay down the watch, and the fellow, noticing her determined attitude and manner, very readily complied. She next ordered him to take money from his pocket, which he had extracted; he denied having taken any, when she gave a more peremptory order, accompanied with suitable movements of a military nature, when he, thinking "discretion the better part of valor," produced the money and deposited it with the watch. She then gave him the passage and orders to march, which he readily obeyed.

On the return of her parents measures were taken which proved successful, and the fellow, after being caught, was speedily brought to trial, fully identified, convicted, and sentenced to the State Prison, and the Court caused to be presented to the young lady a testimonial in the form of a beautiful pin, with a suitable inscription.

A short time after this the same young lady was at home alone as before, and her parents not returning at dark, she took the precaution to fasten the outer door. She had not long done so when she heard a knock, but before exposing herself to danger, she took the precaution to provide the means of defense in the same two-barreled gun she had used on the former occasion. On carefully opening the door, a strange man presented himself and inquired "Are you Miss M.?" She replied "Yes; what do you want?" He inquired again, "Are you the young lady who had a man sent to the State Prison?" She replied "I am." Then said he "I am his friend, and have come to put you out of the way," and, drawing a long dirk knife, was proceeding to enter the door, when she deliberately aimed the gun at him, and told him if he advanced a step he would be a dead man. She immediately noticed that he changed countenance and began to tremble; whereupon she, pursuing her advantage, ordered him to about face, march, which he very readily obeyed, and as he was retreating she gave him a parting salute by discharging one barrel of her trusty companion, which unfortunately only accelerated his retrograde motion.



## ADVENT HERALD.

BOSTON, DECEMBER 11, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### "Day and Night, Forever and ever."

BRO. B.—"I wish you would give your views on Rev. 14:11, 'They have no rest day nor night who worship the beast and his image.' Does this refer to the present life, or to the one to come? Does this day and night extend longer than twenty-four hours?"

EZRA SHEPHERD.

The phrase "Day and night," or "Night and day," when used adverbially, always signifies continually,—i. e. without interruption or intermission—irrespective of the duration; which must be determined by other considerations. The following comprise the various instances of its use in the Scriptures.

1 K. 8:29 Solomon prayed that God would be "toward this house night and day." See, also 2 Ch. 6:20.

v. 59. Let these my words . . . be nigh unto the Lord our God day and night . . . at all times."

1 Ch. 9:33 "They were employed in that work day and night." Nehemiah said, (1:6), "I pray thee now, day and night, for the children of Israel."

4:9 "We set a watch against them, day and night."

Est. 4:3 "And neither eat nor drink three days, night or day."

Psa. 1:2, "In his law doth he meditate day and night."

5:10, "Day and night they go about."

88:1 "I have cried day and night before thee."

Ecl. 8:16 "There is, that neither day nor night seeth sleep."

Isa. 23:19 "Morning by morning shall it pass over, by day and by night."

34:10 "It shall not be quenched night nor day."

60:11 "Thy gates shall be open continually; they shall not be shut day nor night."

Jer. 9:1 "O that . . . I might weep day and night."

14:17 "Let mine eyes run down with tears night and day, and let them not cease."

16:13 "There shall ye serve other gods day and night."

Sam. 2:18 "Let tears run down like a river day and night."

Mar. 4:27 "Rise night and day."

5:5 "And always, night and day."

Luke 2:37 She "served God, with fastings and prayers night and day."

18:7 "Shall not God avenge his own elect, which cry day and night unto him?"

Acts 20:31 "By the space of three years I ceased not to warn every one night and day with tears."

26:7 "Instantly serving God, day and night."

1 Thess. 2:9 "Laboring night and day."

3:10 "Night and day praying exceedingly."

2 Thess. 3:8 "Wrought with labor and travail night and day."

1 Tim. 5:5, "Continueth in supplications and prayers night and day."

2 Tim. 1:3 "Without ceasing, I have remembrance of thee in my prayers night and day."

Rev. 4:8 "They rest not day and night, saying Holy, holy."

7:16 "Therefore are they before the throne of God, and serve him day and night in his temple."

14:10 "Accused them before our God day and night."

14:11 "The smoke of their torment ascendeth up forever and ever, and they have no rest day nor night who worship the beast."

20:10 They "shall be tormented day and night for ever and ever."

These thirty-four uses of the phrase, are, we believe, all the places where it is used adverbially in the Scriptures; and its connection invariably shows that it has the sense of continually, in each place of its occurrence.

Thus in 1 K. 8:59, it is shown to be equivalent to "at all times;" in Isa. 60:11, to "continually;" in Mark 5:5, to "always;" in Acts 26:7, to "instantly," i. e. constantly; and in 2 Tim. 1:3, to "without ceasing."

These examples unmistakably determine the use and significance of the phrase: which, as before remarked, may be applicable to either a limited, or to an unlimited duration. Thus, in Esth. 4:3 it is "night or day" for "three days" only, and in Acts 10:31, it is for "three years." In most of the other instances, it is limited, either to the acts or employment specified, or to the life time of those designated.

When Solomon prayed to God for the temple, (2 Ch. 6:20) "That thine eyes may be open upon this house day and night," it had respect to unlimited duration, or while that house should continue.

In Isa. 60:11, it has respect to eternal duration,—as it also evidently has in Revelations, in four of the five places of its use. In Rev. 4:8; and 7:16, when it is applied to the unceasing praise of the redeemed, it can be nothing less than eternal; and in 14:11, and 20:10, where it is applied to the punishment of the wicked, it is expressly affirmed to be "for ever and ever." This conclusion, therefore, is unavoidable, that the phrase itself expresses merely, what is continual; and that its duration, in any given case, is to be determined simply by the context.

It is claimed as an argument against the eternity of any duration, with which this phrase is connected, that it expresses duration only while day and night shall continue; also that there shall be no night in the new creation; and that Job affirms that day and night shall come to an end. Hence it is argued that the continuousness of anything that is thus expressed, must be limited to the present dispensation.

This argument is defective, we conceive, in each of its premises.

1. "The phrase itself, being expressive simply of continuousness, is not necessarily limited to the existence of 'day and night.' Its conventional use is entirely irrespective of such contingency. Thus we say, 'World without end' (Isa. 45:17), to express the eternity of that which will never end, although the world, from which the phrase is derived, will have an end.

2. There is nothing to indicate that there will be no "night" in the new creation. The revelator says of the city, (Rev. 21:25 and 22:5), where night is used as a symbol of a condition of ignorance and

error, that "there is no night there"—i. e. that the church, glorified and immortal, have the Lord God and the Lamb for their light, instructing and guiding them—and that there will be no erroneous teachings or commands. But this absence of night is affirmed only of the city, and not of the earth.

That there will be night in the regeneration, may be inferred from the account of the creation. "Day and night," was a primeval ordinance of Jehovah respecting this globe. From the very day that it began to revolve on its axis, and to roll onward in its pathway around the sun; "God called the light Day, and the darkness called he Night; and the evening and the morning were the first day." This was before Adam had incurred the penalty of a violated law, or had been called into being. And when "God saw everything that He had made, and behold it was very good," the Divine benediction rested on this primeval ordinance, as a measurement of time, as well as of the beauty and glory of this new created globe. We may justly infer, therefore, that in Eden restored, when there shall be "the restitution of all things," there will be the succession of day and night forever and ever. And this conclusion is unavoidable, so long as the earth shall revolve on its axis; as every other heavenly body is known to do, and its various parts shall be successively illuminated by the sun's rays.

The term "night," however, does not necessarily include "darkness,"—according to our experience of it since the fall. When God made "the greater light to rule the day, and the lesser light to rule the night," and "the stars also," the light of the moon and stars may have far exceeded any brilliancy that now beams from them. As we are assured that "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold,"—in "the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound"—we may safely conclude that the prediction of this increase of light is only the reverse of a corresponding dimming of their apparent luster, when all that pertains to this earth felt the dire effects of the curse. This increased splendor of the heavenly orbs is incompatible with such darkness as we now have; but as the light of the sun is to be as much increased as that of the moon, there will be still the contrast between the light of one period and that of the other—the day and night of the new creation being the primeval day and night restored.

3. Neither does Job affirm that the succession of day and night will ever cease. He simply says that God (26:10) "hath compassed the waters with bounds, until the day and night come to an end." There is a reference here to the promise of God to Noah, (Gen. 9:12-16) when he set his bow in the cloud, that "The waters shall no more become a flood to destroy all flesh . . . and I will look upon it, that I may remember the everlasting covenant between God and every living creature." Now Job does not say that day and night shall come to an end, nor give any intimation that they ever will. He simply affirms that till they come to an end, the waters are shut up in bounds. Did he mean that the waters will be released from their bounds, and at a time when day and night shall cease? Nay; what he affirms is, not any thing respecting a limitation of the diurnal ordinance, but that the bounds which restrain the sea shall be perpetual, that it shall never pass those limits; for, when Job says, God "hath compassed the water with bounds till day and night come to an end," he only repeats what God said to Noah, that "the waters shall no more become a flood;" and of which the bow is the sign of God's everlasting covenant. The promise of God to Noah being eternal, Job's repetition of it must also be expressive of its eternity; so that till "day and night end," is equivalent to its being never otherwise. In like manner, a promise of continuance till eternity shall end, would be no intimation that eternity ever will end; but would be an assurance that the thing thus continuing shall never end.

There is another consideration in this passage from Job, which should not be left unnoticed, viz. that the Hebrew words rendered "day," and "night," in Job 26:10, are neither of them to be found in any of the other phrases rendered "day and night" in the Scriptures. The word there rendered day, is nowhere else rendered day,—with one exception, and there the concordance remarks that it is literally "light;"—it being the word generally rendered "light." The word rendered "night," also, is a Hebrew word that is nowhere else thus rendered, but it is invariably rendered "darkness." What Job said therefore, was as it is correctly given in the margin, "until the end of light with darkness."—As these words are neither of them to be found in the other passages, it follows, that if what they signify were affirmed to have a termination, it would be no affirmation of the end of the day and night in the other expressions.

The phrase in Job is not adverbial, and in this

particular, also, differs from the others quoted; but the words there rendered "day" and "night" are nouns, expressive, not of the period of time, thus denominated, but of a condition of light and darkness. If, therefore, Job had affirmed the end of these—of which he affirms nothing—he would have affirmed only the end of the succession of light and darkness, and not that of the periods denominated day and night in the other passages.

That day and night will continue in the restoration, is evident from other considerations—though they will be less marked by light and shade than now. Zechariah prophesies (14:6,7), "It shall come to pass in that day, that the light"—the same word that it is claimed Job teaches will end—"shall not be clear nor dark, but it shall be one day, which shall be known to the Lord, not day nor night: but it shall come to pass that at evening time it shall be light." Thus there is still to be the succession of "day" and "evening time;" but the gross darkness will be gone, though the day and night cease not.

As the sun and moon were created for the rule of the day and night, their eternity involves the eternal existence of that which they indicate. And the eternity of those heavenly orbs, is used by Jehovah as a token of his eternal favor. Thus the prophetic and kingly songster of Israel says of Christ; "They shall fear thee as long as the sun and moon endure throughout all generations. . . . In his days shall the righteous flourish, and abundance of peace so long as the moon endureth . . . His name shall endure forever; his name shall be continued as long as the sun." Psa. 72:5, 7, 17. To the righteous he says, 121:6, "The sun shall not smite thee by day, nor the moon by night."

And more: God instances the immutability of day and night, as evidence of his favor to Israel. He says, Jer. 21:35,36, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, . . . If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Again (Ezra. 3:20-25) "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant. . . . Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and my servant David." God said of Him, Psa. 89:29-37, "His seed also will I make to endure forever, and his throne as the days of heaven. . . . His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

The argument, therefore, that the phrase "day and night," cannot be expressive of the continuance of anything beyond the present dispensation is sophistical and vain. For it has been shown, its adverbial use being expressive merely of continually that it is only another expression for that word, irrespective of the continuance of the daily ordinance, that the Scriptures do not teach the absence of that ordinance in the new creation; that it is not day and night in the original of Job 26:10, but light and darkness, having respect to the condition and not to a period of time; that not even that is affirmed by Job, to come to an end, his declaration having respect simply to the perpetuity of the bounds of the sea; that Job only repeats God's covenant with Noah, respecting the bow in the cloud, which was an everlasting covenant, and therefore, could not point to a termination; that day and night existed in Eden, and will therefore exist in the restitution—the darkness of the night only being dissipated; that the succession of those diurnal measurements are consequent on the continuance of the sun and moon, that those orbs are necessarily a part of God's eternal arrangement of our solar system: that the immutability of God's purposes is made conditional on the immutability of them, and also on the perpetuity of day and night; and hence, that the term may be as expressive of the continuance of things eternal, as of things temporal. That it may be expressive of things eternal is shown by its use in Isa. 60:11; and Rev. 4:8, and 7:16. And that it is expressive of what is eternal in the text enquired about, and in Rev. 20:10, is manifest by the terms which express the duration of that, the continuity of which is expressed by the phrase in question.

Thus, Rev. 14:10, "the smoke of their torment ascendeth up for ever and ever;" and, 20:10, they "shall be tormented day and night for ever and ever."

It is claimed in limitation of this, that "forever" is not necessarily expressive of eternity. This is true; it is sometimes limited by the duration of what it is applied to; but when it is applied to that which is not necessarily of limited duration, it is to be taken as expressive of what is unlimited. The phrase in question, however, is not "for ever," to which the limitation is pertinent, but "for ever and ever," the duration repeated, and to which the limita-







## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## The Late Discussion.

Continued from our last.

A writer in another paper says, "It being of comparatively recent date since I abjured the long established dogma of the everlasting torture of the wicked, therefore I marked with strict attention the champion of the affirmative as he entrenched himself within those old tenets, which antiquated superstition and imperfect understanding of the Scriptures have created, to the dishonor of God and the spreading of infidelity."

The reader will mark the general candor and modesty of this writer; "dogma," "torture," "old tenets," "antiquated superstition," "imperfect understanding of the Scriptures," "spreading of infidelity." There are more expressions equally generous and Christian which adorn this communication, such as: "he (Dr. Litch) but echoed the time-hallowed errors of the masses, which have gone further to make infidelity than any other machine which the ingenuity of the devil or man could devise."

Were it not for the singular influence such expressions seem to have on the minds of many, they would not be worth a passing notice. We all know the force to a certain extent, of unqualified, self-confident language;—we often take it for granted, that such speakers or writers, certainly know the things whereof they affirm, to be a fact beyond the reach of a reasonable question, hence we not unfrequently take a presumptuous assertion, for the demonstration itself. How often, for the last few years, have the doctrines we hold most dear, been stigmatized by terms as unbrotherly as the above. Let me take up a single little work, and quote as an illustration: "sublime absurdity," "old wives' fables," "pagan traditions, newly vamped by the mother of harlots and abominations of the earth," "rotten assumption," &c.

Why, I once really believed that the ideas of the consciousness of the dead, and eternal misery of the wicked were of "pagan origin," and revamped and adopted by the Roman Papacy! I gave entire credit to those bold assertions, believing, the utterances of them were reliable, perfectly so, and that their historic quotations were strictly in accordance with the spirit and sentiments of the authors cited. And the remark is made from experience and observation, that there have been, and now are, hundreds whose credulity is taxed by this species of imposition, notwithstanding it has been repeatedly exposed. Why Elder Grant so far presumed on the ignorance of Dr. Litch as to quote a garbled passage (I use this term in the sense Dr. Litch did on that occasion; "to serve a purpose") from the writings of Justin Martyr, to give the impression that this primitive Christian favored the doctrine he, Elder Grant was thus advocating, viz. That the Scriptures do not teach the doctrine of the eternal conscious punishment of the wicked. The oft quoted passage is this: "Should you happen upon some who are called Christians, indeed, and yet are far from holding these sentiments, but even dare to assail the God of Abraham, Isaac and Jacob with blasphemy and say, there is no resurrection of the dead; but *instantly when they die, are received up into heaven*, do not count these among Christians." The reply of Dr. Litch, that on the next evening he would show the quotation to be a garbled one, startled his opponent, and forthwith on the following day a deputation waited upon a Professor of Harvard for a testimony that the passage was truly rendered. This was obtained, of course, and read that evening! But Dr. Litch replied, that he did not question its correctness so far as given, but it was cited, so much of it for a purpose, which was to give the audience the idea that Justin Martyr favored the negative of the question, while it was entirely the reverse! And the Dr. enquired, if it was not quoted for that object, why was it introduced? The answer was wanting. The affirmative gave an honest extract from Justin Martyr's writings, showing that Justin believed most explicitly in the *eternal conscious punishment of the wicked*.

\* We may be in error, but our impression is that Elder Grant did reply; but what he said we cannot give, in the absence of the report. Ed.

Permit me, candid reader, to give one more quotation in evidence of the unwarrantable assertions which have been made, and which my eye at this moment rests upon, and then furnish some brief extracts from Justin Martyr and others, as a commentary on such perversions of truth, and upon the language of a writer quoted at the head of this article.

"The Popish priests, sanctioned by Protestant orthodoxy, had invented the dogma of the separate existence of the soul, and consequently must find a place to put them in."

Justin Martyr, who was a disciple of the beloved apostle John, was born A. D. 89, and for his faith in the doctrines of the gospel was "first scourged and then beheaded" in the year 163, A. D. He said, expressly, "That the soul is Divine and Immortal, and a part or emanation of that mind which governs all things." Again: "Consider the common lot of all the Roman Empire, who were forced to undergo the common fate of all mankind. And if afterwards there were nothing but a state of insensibility, this would be highly advantageous to all wicked men. But since all men go into a state of sensibility, and eternal punishment is laid up for ill men." And further: "Now since we affirm that the soul survives the body and exists in a state of sensibility; and since the souls of ill men are *tortured*, do we not affirm the same as your Poets and Philosophers?"

In the above, Justin not only represents and defends this individual faith, but also that of the Christians of his day,—the general belief of the early church. These extracts were made from writings of Justin which were designed for a defense of Christianity, and in them he states some of its fundamental principles. He sets forth the sentiments of those who are "sound in the Christian faith," and says, "we affirm."

And in order to further show the oneness of faith held by these ancient worthies, and Adventists who hold the affirmative of this question, and the startling antagonistical position of the negative, we will adduce one more passage from the servant of Christ who "lived in so pure and innocent a manner, that he well deserved the title of a Christian philosopher"—and was unquestionably "a great lover of truth, and an universal scholar." He said, "The souls of the righteous live and remain in some better place, both expecting the last day of judgment, and by this means those which will appear worthy of God, will die no more, but the others will be punished; since it is by God's pleasure that they both exist and are punished."

Here I will rest these quotations for the present and resume them in the next article. But before closing, permit a few words of Christian counsel and exhortation.

I speak more particularly to the candid brother who entertains what I now most solemnly believe to be an erroneous position on the intermediate state of the dead, and the eternal destiny of all incorrigible sinners. Perhaps you have been led, as was I, historically astray by unfounded declarations like those above referred to. Perhaps you have believed up to the present moment, that "the separate existence of the soul," and its consciousness after death, and the eternal misery of the wicked, are of Pagan origin, "newly vamped by the mother of harlots," or the "invention of Popish priests;" but as your eye has taken in the truthfully stated opinions of him who stood forth amid a most dreadful persecution of Christians, as "the champion" of their faith, and which was, in this part of his defense, the affirmative of the question discussed by Dr. Litch and Elder Grant, you will,—for your sense of justice, integrity and sanctified conscience so dictates, henceforth regard all declarations, to which your attention has been called, as unmitigated misrepresentations of Justin Martyr and his brethren, and lay them aside as among those things which have, repeatedly, been demonstrated to be untrue. When in my late investigations, I discovered this imposition on my implicit trust in the fairness of others, I flung them from me with horror; for they bore the impress of deception; yet with deep grief and sorrow, for the either dishonest or ignorant authors of them. Let us consider this subject so unhappily thrust upon us, in the light of eternity, remembering that error can do us no good, but a positive moral injury; and that truth needs no misstatements of facts, or doubtful inferences for its support or defense.

J. P. Jr.

To be continued.

## Church Organization.

The blessings flowing from a proper organization are great and multiplied; and this is the greatest argument, (outside of the sacred injunction) in favor of its Divine origin, that can be adduced, and should be an actuating motive to all who love our Lord Jesus Christ, to seek to enroll themselves together in order to receive those blessings which God designed his people should enjoy.

And 1st, a nucleus is formed, and each one feels interested in its growth and prosperity; and hence the first blessing received is a general, individual interest in the cause.

2d, each member seeing his fellow interested, it imparts to each a spirit of tenderness for the other, and courage to work for the common good; and then second blessing is realized,—a general union in the spirit of love, which worketh good to his neighbor.

3d, each feeling, and seeing an interest in the common cause, and a cementing and growing love for his brethren, a new blessing is felt—a deep, melting responsibility to maintain the ordinances of God; which each manifests in prayer and exhortation, and strict attendance at the house of God.

4th, a general feeling now manifests itself of the need of a suitable temple in which to offer up spiritual gifts and sacrifices to God; and then a common house of worship, through their interest, love and responsibility, is reared, and a community blessing is received.

5th, the body now feels the force of the saying of Christ: "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks."—Rev. 2:1. These candlesticks and stars are of equal number, and shew Christ speaking through his chosen ministers to their respective churches; and the body feel that they are to be looked to as the instruments whom the Holy Ghost hath made overseers, to lead the church of God, which he hath purchased with his own blood. Warm interest for Zion saith, "Let us obtain one to feed us!" And love saith, "He is our brother, and guide to the path of truth, and let him obey the Lord our God and give himself wholly to the work!" And responsibility saith, "They that preach the gospel, shall live of the gospel," and that "the laborer is worthy of his hire!"

6th, each now see the good hand of God in it all; for large accessions are daily made, and the little band weeps for joy, and the angels around the great white throne become shouting participants; for, behold! the glory of God doth fill the house; and the bystanders exclaim, "God, is with them of a truth!" The church is then adorned with all the panoply of God, and is represented by a beautiful simile, "like a city set on a hill, whose light cannot be hid."

To such a church applies the 133d Psalm, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded his blessing, even life forevermore."

Such are a few of the many great blessings to be derived from a proper association of Christians into a church; and surely if any man can refuse these blessings, he verily is an enemy of God, and should be avoided by the church as an heathen man. We might now go still further, and show the great confusion and evils resulting from non-compliance with these rules; but this is not necessary, because we have before us the saddest picture that can possibly be drawn, (in all of its practical workings) of the disorder system. Let us all strive for those blessings.

J. H. CLARK.

Concord, N. H., Nov. 29th, 1858.

## The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

No. 3.

DEAR SIR:—Having proved in my last number that the hour of the resurrection cannot be a thousand years, as the negative has labored in vain to prove; but a particular portion of time, within the which all the dead, both the righteous and the wicked will be raised, and the living changed, which will be done in a moment, in the twinkling of an eye—the very shortest length of time that we can conceive of—at the last trump; the trumpet will sound, and the dead—all that are in the graves of earth and sea—shall be raised incorruptible, and the living experience an inconceivably glorious change from mortality to immortality in the same moment of time.

You next manifest much surprise, and marvel greatly that we took no notice of John 5:25, in connection with John 5:28,29. We also marvel quite as much that you should claim a literal resurrection of the just from the text and the verses preceding.—Nothing could be farther from its true meaning than the exposition you have given of these verses, as a careful and candid examination of them will show.

The chapter commences with the announcement

of our Saviour's presence at a feast of the Jews, at Jerusalem, where he performed a wonderful miracle in healing the impotent man sitting by the pool of Bethesda, waiting for the moving of its waters, and for some kind friend to help him into the pool, when its waters should be troubled by the angel's presence from heaven, that he might be healed of his great infirmity, which he had endured for thirty-eight years. Here the poor, suffering creature had been sitting, and waiting for a long time. But when the waters were troubled, others rushed in before him, and were made whole from whatever disease they had,—leaving this poor man behind to suffer still longer with his dreadful infirmity. No one cared for him—no kind sympathizing friend offered to help him forth to the healing waters, as they rose and filled the pool. Here he sat, and saw the waters rise and fall from time to time; and multitudes of the blind, halt, withered and otherwise afflicted, borne in the arms of their friends to Bethesda's fountain, and returned, made whole of whatever disease they had. But Jesus, the true friend of our race, saw him lying there, and knew the measure of his grief—the depth of his sorrows, his ardent desires for relief, and the horror of despair that was fast gathering and settling down upon his mind, as all hope of receiving any benefit from this wonderful fount vanished. Jesus saith to him—"Wilt thou be made whole?" He answered, Sir, I have no man when the water is troubled, to put me into the pool, but while I am coming, another steppeth down before me." "Jesus saith unto him, Rise, take up thy bed and walk." And immediately the man was made whole. But this greatly enraged the Jewish rulers, who persecuted Jesus, and sought to put him to death, because he had performed this wonderful miracle on the Sabbath day.

The hand of persecution being raised against the Son of God, he honorably defended himself against all their charges, and boldly declared to them, verse 20,21, "For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will."

Now mark in the above cited Scripture, "He will show him greater works than these, that ye may marvel." What were these greater works, that the Father promised to show the Son that the Jewish rulers of our Lord's day might marvel? And when were these greater works to be exhibited before them? At the resurrection of the just at the last day? Or during the public ministry of our Saviour on earth? When for the honor of Christ's ministry were the Jewish rulers of our Lord's day to see the Son honored by the Father in these greater works? Will the Jewish rulers who persecuted the Lord Jesus Christ and sought his life, think you, be present to witness the first resurrection? This will hardly accord with the views of the negative, who denies the resurrection of the wicked at this time.

The resurrection season brought to view by our Saviour in the 24th verse embraces the greater works that were to honor his ministry before the Jewish rulers. It was therefore a spiritual resurrection, for saith the Son, "as the Father raiseth up the dead and quickeneth them [not will raise up the dead and quickeneth them a thousand years hence at the last day, but now raiseth up the dead and quickeneth them] even so the Son quickeneth whom he will," [not will quicken whom he will thousands of years hence at the resurrection of the just, but now quickeneth whom he will.] The Saviour was not honored by proclaiming these things to them, but rather dishonored, for this only enraged them. They had no faith in what he said, until it was confirmed by such works, that the evidence could not be resisted.

See also verse 24—"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." In this verse we have a spiritual resurrection most clearly brought to view upon the condition of hearing and believing. The 25th verse sets forth the same doctrine, giving us more clearly, the commencement and continuance of this state of things during the gospel dispensation, which had just been opened by the ministry of the Lord Jesus Christ.

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The hour, here affirmed of by our Saviour, had already commenced, "is coming and now is" come, or commenced, and will continue, during which time the dead in trespasses and sin should hear the voice of the Son of God and believe on his name, verse 23d, and receive everlasting life. The negative will hardly dare to object to this exposition.

But should we admit, that a literal resurrection is







## ADVENT HERALD.

BOSTON, DECEMBER 11, 1858.

## ITEMS AND NEWS.

It is reported that M. de Rothschild has sent, through the representative of his house in the Pontifical States, the sum of 10,000 francs to M. Mortara, to enable him to continue his efforts for the restitution of his child without sacrificing the interests of his family.

The Ogdensburgh (N. Y.) Journal says that on crossing the Hooton Bridge, near Antwerp, lately, an engineer observed a man hanging from one of the beams thereof. It appeared that the man, while crossing the bridge, with the strap of his carpet-bag around his neck, stumbled and fell. Piteb on one side of the beam, and the bag, the other, the bag balanced the man, and the strap being strong and fast around his neck, there was no help for him.

One cold morning lately, a little son of Mr. Gilean, of London, C. W., in a thoughtless moment applied his tongue to the gray-frosted surface of an iron lamp-post, and to his own horror and the astonishment of his playmates, he was held fast. Various applications of warm tea, steam, &c., were made, but without effect, when his father took out his knife and cut the tongue loose.

The Mississippi Senate has passed a bill prohibiting, after the first of January next, the circulation in the State of all bank notes of the denomination of twenty dollars and under. It also passed a bill granting divorces to all parties who may have been separated from bed and board three years, without effecting reconciliation.

Six white men are in jail in Northumberland county, Va., on a charge of whipping a slave to death. The men had been drinking at a grocery, and on their way home they met a negro and whipped him to death just for the fun of it!

Daniel Welsh attempted to jump from a train on the Long Island Railroad last week, when his coat caught in the railing of the platform and he was dragged under the car wheels, and so badly injured, his legs and arms being broken, that he died in a few minutes.

There is a solid and very hard stone at Somerset, Vt., a "pot hole" ten feet deep and two and a half feet in diameter, with a screw-like thread winding from top to bottom, making it look like the nut to an enormous screw.

A letter from Page county, Va., states that wolves are very plentiful in that county, and very destructive to sheep—one gentleman having lost a flock of forty lately by these ravenous animals.

A man named Myers was wantonly stabbed and killed in Hannibal, Ill., a few days ago, by a desperado named Adams. The citizens immediately assembled, seized Adams and strung him up to the first convenient tree, where he hung until life was extinct.

While Calvin Wheeler was at work at the bottom of a deep well at Medina, Ohio, a few days since, the walls of stone fell in, burying him at the bottom. Fifteen men, after five hours' labor, rescued Mr. Wheeler entirely unharmed, the stones having, before reaching the bottom of the well, formed an arch so complete as to bear a burden of several tons. And thus was Mr. Wheeler saved from a sudden and terrible death.

In Norway, M. Lichte, a Catholic priest, of Cristiania, has just been condemned to a fine of twenty rix dollars, for having allowed a Protestant lady to abjure her faith, and having inscribed her on the list of his flock, without first obtaining the consent of the Lutheran clergy.

There are seventy-two papers published in Louisiana, of which forty-four are in English, eighteen in English and French, eight in French, two in German, and one in Spanish.

On searching the house of an old gentleman who died in a town near New Bedford, a short time since, a bag was found containing about \$1000 in Mexican dollars and half dollars, and \$1200 in bills of one of the N. Bedford, Ms., banks, being among its earliest issues, and dating back nearly thirty years.

At Detroit, a few days since, a man employed in a pottery had the top and back part of his head severed on a line with his ears, by a knife on the wheel for cutting clay, and a considerable portion of the brain was removed. Yet in this horribly wounded condition he walked into another room, and subsequently to a carriage, and lived half a day after the accident. The Detroit Free Press vouches for the truth of this story.

Wet weather having caused an embankment near Cincinnati to have crumbled away, a dwelling house which rested upon it tumbled down a few nights since in consequence, while the family, six in number, were all asleep. They suddenly waked up to find themselves mixed up with all kinds of household furniture, but were not seriously injured. One of the children, a boy, was precipitated through a window to the outside.

There is now living in Norfolk, Va., on Queen street, a negro woman who is in her 120th year. Her name is Sarah Mallory, and she retains all her faculties in a remarkable degree. Her youngest son is now living, and is between seventy and eighty; his youngest is thirty-four, who is himself the father of an interesting family.

RETRIBUTIVE JUSTICE.—The N. Y. correspondent of the Boston Journal thus writes:—

"In one of the largest and most elegant stores not far from the City Hall, one of our most celebrated, successful and rich firms could have been found a few months ago. The store was an immense one, and though the head of the firm was regarded as a smart business man, he was so overbearing and harsh that there were few persons who could be long in his society. One day a gentleman called on the senior partner of the house to get him to consent to a settlement with a poor fellow who had been crushed in the panic, and could not pay more than fifty cents on the dollar. He was received gruffly, and recommended to go into the office and read the sign over the desk. He walked in and read a sign, which in large characters informed all parties that 'the day of compromises is over,' and the visiting merchant was told that that was the rule of the house, and all their debtors were required to take notice and to govern themselves accordingly. No one who owed that firm had any right to expect that any settlement would be made short of dollar for dollar, and the 'pound of flesh,' and all that was 'nominated in the bond.' The gentleman attempted to reason with the firm in regard to the special case before them, but all in vain, and to the intimation that neither of the partners were yet dead, and before the day of

their sepulchre they might seek of their own creditors what they now denied, the chief of the firm gave a loud chuckling laugh at the ridiculousness of the idea that he could fail, or that the great firm of—should ever ask a pecuniary favor of any one. A few months only passed away and down came the great house with a crash that jarred all New York. The failure was a bad one, a very bad one. Immense debts, both in Europe and America, hung over it, and one of the partners, who at the time the New York merchant asked mercy for a poor debtor, could have sold his interest in the firm for \$50,000, has received nothing, and the prospect is that that is all the dividend from the estate that he will finally get. The ungrateful servant of the Bible who grabbed his debtor by the throat and said, 'pay me what thou owest,' has more than one anti-type in New York, and amid all the reverses of trade, no house has gone down so low, and with so little sympathy, as that house who in the day of fancied security notified all parties before hand that they gave no favors and asked none."

True humanity consists not in a squeamish ear, nor starting or shrinking at tales of misery, but in a disposition of heart to relieve it. True humanity appertains to the mind rather than to the nerves, and prompts men to use real and active measures to execute the actions which it suggests.

RICHES.—"By wealth can be understood only that which is useful. Money itself is no wealth, unless it is used." These are the words of Xenophon. Oh, wisdom worthy of Christianity, but not learned as yet by Christian society! Not so much money as a man has, then, is the measure of his wealth. The true measure is, so much money as he uses—uses for right purposes—so uses as not to harm himself and household—so uses as to benefit the world, in its temporal and spiritual interests. Tried by this rule, may not the millionaire be poor? while his neighbor, who eats bread in the (literal) sweat of his face, manifests true riches by contributing from his scanty income, to works of charity and enterprises of godliness?

There is not a spider hanging on the king's wall but hath its errand; there is not a nettle that groweth in the corner of the church-yard but hath its purpose; there is not a single insect fluttering in the breeze but accomplisheth some Divine decree; and I will never have it that God created any man, especially any Christian man, to be a blank, and to be a nothing.—*Spurgeon*.

PULLING TEETH.—It is like pulling a tooth to get a farthing from some close-fisted, money loving Achan. You must pull, and pull, and pull. They groan and twist, and turn, and screw, squirm—make a thousand apologies and wry faces the moment we solicit aid for some benevolent purpose. It is like plucking out a right eye for them to put their hands into their pockets and take out a sixpence! O, what covetousness in the church! Will not this one species of idolatry lead more souls to the pit than all others? Thousands on thousands of religious professors are starving their souls to death—are mere skeletons in spirituality, on account of this grasping, hoarding, money-loving disposition! "O, man of God, flee these things!"—*Golden Rule*.

"Condemn no man for not thinking as you think. Let every one enjoy the liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him, leave him to God, the Judge of all."—*John Wesley*.

MORMON EXPOSITION.—At Holytown, Eng., the other Sabbath, one of the Mormon preachers, during his discourse used the expression that this was "a wicked and adulterous generation." After a short pause he resumed, saying, "Yes, my brethren, and I will prove it too. Are not your tea, coffee, sugar, spices, pickles, preserves, milk, meal, snuff, and tobacco, adulterated?—nay almost every article of your daily consumption?" Then, stretching himself up to his full height, he with great emphasis exclaimed, "Who, then, will dare to deny the fact that this is a wicked and an adulterous generation?"

Tertullian, one of the early Christian fathers, (quoted by Dr. Schaff,) "specially warned the Christian women against all display of dress, in which the heathen women shone in temples, theatres, and public places. 'Visit not such places,' says he to them, 'and appear in public only for earnest reasons. The handmaids of God must distinguish themselves even outwardly from the handmaids of Satan, and set the

latter a good example of simplicity, decorum, and chastity."

PULPIT ANECDOTE.—A minister, preaching on the subject of misrepresentation and slander said, "When professors of religion so far degrade themselves and their profession as to attempt to injure others by lying and misrepresentation, they should remember that, when the devil was disputing with the archangel about the body of Moses, the Lord would not permit the archangel to bring a railing accusation against the devil; and until they can prove that the individual they wish to injure is worse than the devil, and that they themselves are better than the archangel, the Bible requires them to hold their tongues and mind their own business."

THE FORTUNE-TELLERS OF NEW YORK. Doesticks, who has written a book about the fortune-telling impostors of New York, says that in visiting these sharpers he learned that every different planet known to astrology was in the ascendant at his birth; that the description of the wives promised him full thirty-three spouses; that he was born once every year from 1820 to 1833; that he had more than twenty birth-places, that when dead it will be necessary to dissect his corpse into very small pieces, in order that his earthly remains may be buried in all the places set down for him by these prophets. On one occasion he visited, in the disguise of a woman, "Madame Morrow," and was shown the face of his future husband! "a bloated face, with a moustache, with black eyes and black hair; a hand-dog, thief-like face, and that one would not pass in the street without involuntarily putting his hands in his pockets." This trick is performed with the magic mirror, a conjivance sold by any optician for a dollar and a quarter.

QUESTION.—Bro. B.—I wish to know if the A. E. A. Conference organized at Worcester is, or is to be a corporate body, or a body politic and corporate?

I. C. WELLCOME.

It is not so designed to be.

## PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

## TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. \* THE SIX KELSO TRACTS, at 6 cents per set, or  
 " 1. Do you go to the Prayer-Meeting? \$0 50 per 100  
 " 2. Grace and Glory 1 50 " "  
 " 3. Night, Daybreak and Clear Day 1 00 " "  
 " 4. Sin our Enemy, &c. 50 " "  
 " 5. The Last Time 50 " "  
 " 6. The City of Refuge 1 00 " "  
 " 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851). \$0 12 single

B. 1. The End, by Dr. Cumming 04 "  
 " 2. Litch's Dialogue on the Nature of Man 06 "  
 " 6. Word of Warning, by W. W. Pym (1842) 20 "

C. 1. Prophetic View of the Nations (Whiting) 04 "  
 " 2. The Sabbath, by D. Bosworth 04 "  
 " 3. The Christian Sabbath 01 "  
 " 4. Israel and the Holy Land. H. D. Ward 10 "

D. EIGHT SECOND ADVENT LIBRARY TRACTS, at 25 cents per set:—

" 1. The World's Jubilee 04 single.  
 " 2. Prayer and Watchfulness 04 "  
 " 3. The Lord's Coming a Practical Doctrine 04 "  
 " 4. Glorification, by M. Brock 04 "  
 " 5. Miller's Apology and Defense 04 "  
 " 6. Churches, Church Order, &c. 03 "

E. TRACTS FOR THE TIMES, 10 cents per set.

" 1. The Hope of the Church 02 single  
 " 2. The Kingdom of God 02 "  
 " 3. Glory of God filling the Earth 02 "  
 " 4. Return of the Jews 03 "  
 " 5. The World's Conversion 02 "  
 " 6. Our Position 01 "  
 " 7. Waiting and Working 01 "  
 " 8. The Bride of Christ. 02 "  
 " 1. That Blessed Hope 01 "  
 " 2. The Saviour Nigh 01 "  
 " 3. The True Israel 02 "  
 " 4. Time of the Advent 02 "  
 " 5. Motive to Christian Duties 01 "

H. 1. The Eternal Home 04 "  
 " 2. The Approaching Crisis 10 "  
 " 3. Letter to Everybody (1842) 04 "

L. 1. Facts on Romanism 12 "  
 " 2. Promises—Second Advent 04 "  
 " 3. Declaration of Principles 25 per 100

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of Satan, and the Kingdom of the Lord Jesus Christ; or a View of this world as it was, as it is, and as it is to be. By T. M. Preble, Compiler of Two Hundred Stories for Children, &c. Second Edition, revised and improved. Boston: published by the Author. 1858.

NEW WORK ON BAPTISM.—We have received a supply of the work entitled, "The Trial of Mr. Pedobaptist: an enquiry concerning the Scriptural action of Christian Baptism. By A. Swartz. 75 cts. By mail, \$1.

## APPOINTMENTS.

NOTICE.—The Standing Committee of the American Millennial Association will meet at the office 46 1-2 Kneeland street, Boston, on Tuesday, Dec. 14.

J. PEARSON, JR., } For the Standing Committee.  
 W. A. S. SMITH, }

Boston, Nov. 16, 1858.

The "Special Committee" will meet at the same place on Monday, Dec. 13. A full attendance of each of the above is requested.

J. P., JR., } For the Committee.  
 W. A. S. S., }

Boston, Nov. 16th, 1858.

I have appointments to preach as follows: At Warner, Universalist meeting-house, the 2nd Sabbath in Dec.; at Canterbury, Town house, the 3rd Sabbath; and at South Sutton the 4th Sabbath.

T. M. PREBLE.

The third quarterly meeting of Rock Island district will be held at Wilton Junction, Iowa, to commence Dec. 8, at 7 o'clock P. M. The third quarterly meeting of the Military Tract district will be held at Warsaw Prairie, Hancock Co., Ill., to commence Dec. 22 at 7 o'clock P. M. The 3d quarterly meeting of Galena district will be held at Elizabeth, Jodavis Co., Ill., to commence Jan. 13, 1859, at 7 o'clock P. M.

MOSES CHANDLER.

Cordova, Nov. 15, 1858.  
 P.S. I would give notice to the friends in Missouri that I will spend a few days with them, as they may arrange, after our quarterly meeting at Warsaw Prairie. The friends who wish my labors will notify me at the above-named meeting.

M. C.

I will commence a meeting Friday, Dec. 17, at Battersea, C. W., and spend two or three weeks, the Lord willing, as Bro. Campbell may arrange. Some of the friends please to meet me at Kingston, Thursday, 16th.

B. S. REYNOLDS.

I. H. Shipman will preach at North Springfield, Vt., Dec. 19th.

My P. O. address is Concord, N. H.

J. H. CLARK.

## BUSINESS DEPARTMENT.

## BUSINESS NOTES.

G. Mott—There was \$3 to your cr. for which we have credited your Herald to Jan. 1, 1859, and appropriated the balance of 50 cents as you said.

H. A. Pearsall—It was not rec'd. You are credited to Jan. 1st, '59.

B. S. Reynolds—Sent books the 3d.  
 J. Wilson—Have rec'd of E. Clark of Marblehead five dollars and put to your cr. on book. Her and your papers are paid to Jan. 1st, 1859. Shall we apply this sum to those, or otherwise?

T. M. Preble—They came, which makes some 50 copies now on hand.

D. W. Sornberger—The music books you order are out of print. They now publish one called the Organ, which they call superior to the other. The price is \$7.50 per doz. We have credited you the \$7 sent till further orders.

## RECEIPTS.

UP TO TUESDAY, DECEMBER 7TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

A Emerson 919, D Nichols 919, H Plummer 919, C Kenney 919, G N Maps 919, O Nichols 919, S Seales 945, C O Hill 952, Capt N Champlin 945, T N Lee 919, L Edwards, sent the 4th, G E Hooper 924, G W Miller 919, A Geer 919, M A Quimby 945, Eld J Howlett 945, C Hinds 932—each \$1.

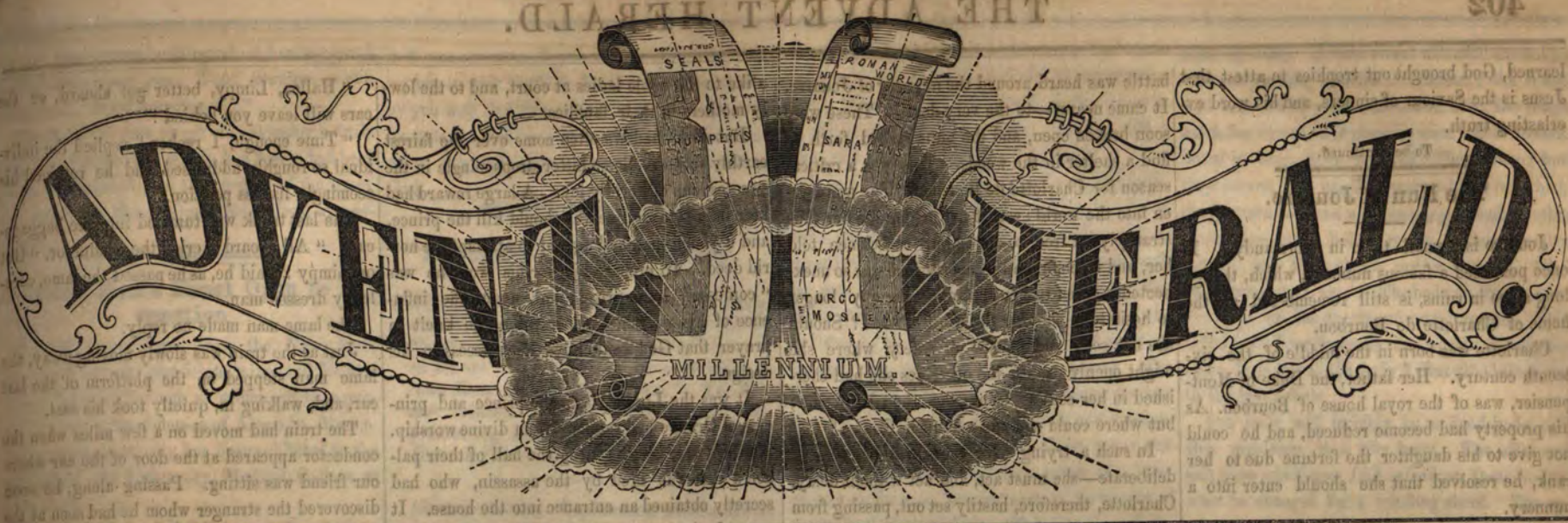
T Brown 919—Mr F is also cr. to 919, H Asseltine, sent the 1st, G Rich 919, Capt G Stanwood 919, A Gorham 919, J C Burdick 971, J Croft on acct, and \$2.70 for 6 pocket Harps, H Baldwin, sent the 3d, J Gibbs 952, W J Churchill 963, J Knowles 919, J Towle 919, J Blaisdell 919, T J Philbrick 906—50 cts due, E H Pease 926, S G Tyler 971, J Reints 945, T E Putney 932, H L Rich 971, N W Spencer on acct—each \$2.

C Sheldon 919, L P Slater (for John S. 2) 928, W Chamberlain 958 and 2 Gs, G W Shaffer 971 and tracts, O G Smith 919, for 18 months, T Blakney 919, B Martin 919, J L Clapp, sent books the 3d, CR Merrill 919, J Crampton 3 cops, 936—each \$3.

A Edwards (3 cops.) 919, J Glass 919, R Tucker 919, and \$1 for book, M J Boyce 963, J Belden 971, J Hodgson 908, W R Howe on acct—each \$4.

C Churchill on acct—\$5.  
 J M Heagy on acct, \$6; Dr S T Rowley 919, \$2.50; J Hewett 945, \$2.25; I Reed 945, \$1.08; C Webster 919, \$1.13.





WHOLE NO. 918.

BOSTON, SATURDAY, DECEMBER 18, 1858.

VOLUME XIX. NO. 51.

THE REAL.

There are no dreams beyond the tomb!

The night of dreams is o'er;  
'Tis only here they go and come,  
On this dull, shadowy shore.

When we arise from off this restless couch  
Of weariness and pain,  
When death awakes us with his stony touch  
Never to sleep again;

Then shadows vanish: the invisible  
Rises before our view;  
On every side comes up the real,  
The certain, and the true.

And when the morn of morns shall come,  
The resurrection-day,  
Then yet more real shall all become,  
And shadows pass away.

How true and great that world must be,  
How false, how little this!  
Man sees not what he seems to see,  
He seems not what he is.

Here is the hollow and untrue;  
This is the night of dreams:  
Thickly o'erspread with mist and dew,  
Earth is not what it seems.

Each morn is coming with its light,  
To chase each shade and ill,  
Then time's vain beauty shall take flight,  
Like rainbow from the hill.

And truth returneth from on high;  
Gone is the night of dreams,  
Gone is the shadow and the lie—  
Earth shall be what it seems.

H. Bonar.

Sabbath Readings on the Acts.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

CHAPTER XVII.

We then read that the brethren sent away Paul after the Jews of Thessalonica had stirred up the people against him, and conducted him to Athens, the most illustrious city of Greece, not merely for its political greatness, but for the extent of its learning, the polish of its people, their attainments in the arts and sciences, and in all that makes a people illustrious and prosperous in the estimate of other nations.

And when he came to Athens, was Paul afraid to preach the crucified Nazarene there? One would have thought that he would have been afraid in the midst of Athens, on the banks of the Ilissus itself, and by the Academus, to preach to these cultivated spirits, these men of exquisite aesthetic taste, the rude fact that a Saviour had suffered on the cross that the sins of men might be forgiven.

When he came to Athens, what was it that first struck him? He looked at it in a moral and spiritual light: if he had been an ordinary traveller, his first impression would have been admiration of its Acropolis, crowned with temples and radiant with deities; or its schools, celebrated over all the world for their philosophy; a city called "the eye of Greece," the university of the world,—one would have thought that even he would have been impressed with all this. But no; "his spirit was stirred within him because he saw the city wholly given to idolatry." His heart was so entirely in its right place, that he felt for its sins far more than he appreciated its architectural magnificence and splendor. And, "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market"—where philosophers met—"with them that met with him."

Certain of these philosophers were the Epicureans. They were called so after Epicurus, who said that pleasure was the chief good, but whose theory was excessively corrupted by a subsequent Epicurean philosophy that said, it was sensual pleasure that was the chief good. Epicurus was a sort of Materialist or Atheist, believing that God had no time to give attention to the men of this world; and that man's greatest duty was to cultivate that which would give him the greatest present enjoyment.

The Stoics were called so from stoa, a porch. Their philosophy taught that everything was determined by a blind fatalism; that everything that happened was fixed, and could not be altered; that God himself, if there was a God, was subject to the decrees of fate; and that it was the highest excellence of man, the summum bonum, not to weep when he is wounded, not to smile when he is delighted; and that he becomes great in proportion as he becomes cast-iron or granite—incapable of feeling, insensible to impulse. When Paul met with them they ask, as they gathered up their robes, "What will this babbler"—this scatterer of words, say?—for that is the meaning of it. "Other some said, He seemeth to be a setter forth of strange gods;" and the gods that they thought he set forth were one God called the Resurrection, and another God called Jesus; so gross were their apprehensions at first of the doctrine that Paul taught.—Well, "they took him and brought him unto Areopagus." It is here called the Areopagus; it ought to be rendered, as it is in a succeeding verse, Mars' hill,—they took him to Mars' hill, where the Areopagus stood; "saying, May we know what this doctrine whereof thou speakest is?" They thought it was some new philosophy either more excellent than their own, or inferior to it; and therefore they said, We want to know what these things are that thou bringest to our ears. There is added in explanation by Luke, the writer of the Acts, "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing;" translated into the speech of the nineteenth century, they spent their whole days in reading newspapers, anxious to hear or tell some new thing. They had no thoughts about the soul, no prospects of eternity; no deep searchings after what can truly elevate, ennoble, and sanctify the human heart. All they wanted was the excitement of novelty; and the newest thing even if it should be the worst, was to them the most intensely interesting and exciting.

Paul, the moment that he got the opportunity which he was to glad to have, "stood in the midst of Mars' hill, and said, Ye men of Athens"—that was the phrase of their orators,— "I perceive that in all things ye are too superstitious." This is scarcely a correct translation; it strictly means that in all things ye are particularly given to veneration. It is a compliment, not a charge. The apostle was too shrewd and too skilled in the nature of the human heart to commence his discourse by charging them with what they would have regarded as an insult. If you want to make a person wiser, do not begin your statement by saying "You are a fool;" or if you wish to make a person enlightened, do not begin your speech by saying, "You are an ignoramus;" but admit and applaud the good that is in him, and turn

that to the inculcation of greater good to which he is a stranger.

So Paul began his discourse by saying, "Ye are too superstitious;" but "I perceive ye are extremely given to veneration." And the evidence of this is, "As I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God." The article is not in the Greek; it is properly rendered, "to an unknown God." And now, says the apostle, this is the evidence that you are so given to veneration—that you so desire to have something to adore that after you have exhausted the calendar and emptied every niche of its idol, and found a niche for every god, and a god for every virtue, and, we might almost add, for every vice, you have been so wearied with your search after new gods to expend your love and veneration upon, that your last altar, you could get no god for, and therefore you have erected it "to an unknown God." Well, says the apostle, I am too happy to teach you this God that you do not know, or at all events, if it was not the God to whom you erected the altar, I can tell you of a God who will so command all the worship and veneration of your hearts, that you will have none to spare for idols of gold, and silver, and marble; you will love him with your whole heart, and your whole soul, and your whole strength. And then he commences that masterly discourse addressed to the most cultivated audience of ancient times, free from everything like abuse; and yet every sentiment, every sentence contains a delicate allusion to their errors, and an exposure of these errors by the exhibition of the truths, that, if accepted, necessarily dislodge them. He says, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." That lesson was needful for the Athenians—it is not unnecessary now; for they believed that God was only in their temples, and that outside of them were philosophers, and slaves, and men. So many in the present day think that prayers can be heard only when offered on consecrated floors, and that praises are acceptable only under fretted roofs.

This is to fall back into the old heathen superstition, that God is confined to and dwelleth in temples made with hands; whereas, the magnificent disclosure of revelation is, that wherever a worshipping heart beats, there, in the height or the depth, is present a God to hear, to answer, and to bless.

"Whosoever two or three are gathered together in my name, there am I in the midst of them." "Neither is he worshipped with men's hands, as though he needed anything." Paul would say looking round at Areopagus, and looking down upon their shrines, their altars, their statuary, their magnificent artistic creations,—he would say to them, "All this you have done to express your sense of worship; you mean by this to please and to propitiate God. Now, God is not worshipped with men's hands"—neither swelling censers, nor ascending incense, nor prostrations, nor genuflexions, nor processions, nor any outward thing, constitute true worship. God is a Spirit, and he requires that they that worship him should worship him in spirit and in truth—"as though he needed anything; seeing he giveth to all life, and breath, and all things; hath made of one

blood all nations of men"—as much as to say, "I am a Jew; perhaps you know it by my accent; you do not like my country, my religion, or my God. But do not forget this: that all men Jews and Gentiles, are descended from one root; and though externally they may seem to differ, substantially and essentially they are one." Then he says, "In him we live, and move, and have our being;" and this he quotes from their own writers—"as certain also of your own poets have said." Now, some very fastidious hearers in modern times would object to quotations from a heathen writer in order to enforce in its way, and in the direction for which it is quoted, a sentiment of the speaker. But the apostle Paul was not so fastidious; on the contrary, he felt that if a text from their poet would prove, not the truth of what he stated by inspiration, but would convince them that he stated nothing so novel or so contrary to nature that at first blush they might reject it, it would be a mighty triumph gained over them.

Then he says, "The times of this ignorance God winked at." That expression is perhaps too strong; it is, "God has passed over; he has not visited with condign punishment as these times deserve; he has allowed them to work out their own ultimate results, as these results are seen in the abounding superstition of your age.

But now matters are altered. The fact that Christ has died, and that the Gospel has been preached, places the whole world in a different aspect, and casts upon men a responsibility and a weight of obligation to which they must have been strangers before." And, says Paul, "He hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." I have no doubt this is but the half of Paul's discourse, because there occurred here an interruption. "When they heard of the resurrection of the dead, some mocked"—evidently they interrupted him. Whether he was permitted to continue the discourse, or not, we cannot say: in all probability he was; but the sequel of the discourse is not given; and the same inspiration that taught Luke to give the opening part has authorized him to omit the closing part. Some, when they heard of the resurrection, it appeared to them so novel, so monstrous, so extravagant, mocked; but "others said, We will hear thee again of this matter." Now, this has been quoted very often, as if it were sarcasm; as if they had said, "We will listen to you some other day; it is too absurd; it is too bad; we cannot even entertain it." But such is not the meaning of it; it was said seriously, solemnly. Some mocked; but others said, "There is something in this; we should like to hear more of it; and we are not quite sure, that if we hear it all we may not give it a reception which some of our friends and brethren around us are not prepared to do."

What does this show? That even in Athens God had a people; and Dionysius, a judge of the highest standing in the court, and Damaris, a woman, of what character or class is not stated, and some others with them, believed the truths preached by Paul; and out of Athens, the university of the world, the eye of Greece, the emporium of all that was cultivated, great, and



learned, God brought out trophies to attest that Jesus is the Saviour of sinners, and his word everlasting truth.

To be continued.

### The Nun of Jouarre.

Jouarre is a small town in Normandy. It once possessed a famous nunnery, which, though long since in ruins, is still remembered as the home of Charlotte de Bourbon.

Charlotte was born in the middle of the sixteenth century. Her father, the Duke of Montpensier, was of the royal house of Bourbon. As his property had become reduced, and he could not give to his daughter the fortune due to her rank, he resolved that she should enter into a nunnery.

This was a painful decision to his wife, who was a friend to the Protestant cause in France. But the Duke was a stern Romanist, and was resolved that his will should be obeyed. Before the time came for Charlotte to be shut out from the world, the mother often took her into a private chamber, where they wept and prayed together. In that retreat the young maiden was instructed in the blessed truths of the gospel, which were never wholly forgotten by her. And there, when a few years older, she signed, by desire of her mother, a paper, in which she protested against being forced into a nunnery, and claimed a right, when of riper years, to withdraw from it.

It was at an early age, only thirteen, that Charlotte was to be closely confined by the bolts and bars of that prison-house—the convent of Jouarre. Her young heart had its joys and hopes. She loved home. In her esteem the world was fair and bright, and full of pleasant scenes. Her nature and temper were active and lively, and she thought there was much for her to do and enjoy. But now she was called, in the days of her girlhood, to bid farewell to those she loved, and to be doomed, as it is called, to a "religious life."

When Charlotte was taken by her father to the nunnery, her flowing hair was cut away; her dress was coarse linen and hair-cloth; a cord was tied around her waist; and, with downcast looks she trod the iron bound cloisters by day, and rested at night on the floor of her tomb-like cell.—Was she happy? How could she be when she felt that she was robbed of her freedom? Did she find the repose that had been promised her? No. There were sullen discontent and strife where she had thought to meet with only peace and love.

But never did she more painfully feel the loss of her liberty than when her mother fell suddenly ill; for, either from the gloomy rules of the nunnery, or from the fears of her father lest her heart should be impressed by the piety of the dying mother, she was not permitted to visit her. A daughter's care and love might have comforted the duchess in the hour of death; but this last service of a child's affection was denied her. Neither was the young nun allowed to be present at the funeral, nor to visit the grave.

A few years passed away, and the young nun became more reconciled to her state. She was told that her self-denial and sufferings were pleasing to God, and that the reward of her life would be certain glory in heaven. She obtained so high a character, that, though still very young, she was appointed to be the principal of the convent under the title of lady abbess.

About this time light entered the convent at Jouarre, in the form of Protestant tracts. The lady abbess read them, and they recalled to mind the loving words her mother had spoken to her in the secret chamber at home. The large Bible and the truths it contained, the tears and prayers of her sainted parent, the written protest, and her childhood's happiness, were all as fresh in her memory as though they were things of yesterday. The Spirit of God blessed to her soul those plain words of the little tract—they led her to the cross of Christ. As the blind man rejoices when his eyes are open to behold the shining of the sun; so did Charlotte when the light of the gospel beamed brightly on her heart.

It was in the year 1572, that the noise of a

battle was heard around the nunnery of Jouarre.

It came nearer—to the very doors. These were soon broken open, and the nuns rushed forth to find a shelter in the woods. This was a critical season for Charlotte de Bourbon. She was driven into the world: was it not a time for her thus strangely set free, to act as her conscience told her, and to embrace the liberty that was so unexpectedly given to her? Ought she any longer to hesitate in obeying the word of God? Should she not seek some place of safety where she might openly profess the doctrines she had cherished in her soul? Yes; the time had come; but where could she find a home in France?

In such a trying hour there was not time to deliberate—she must act, and act without delay. Charlotte, therefore, hastily set out, passing from one place to another in disguise. There was no little danger in travelling in France in those days, when every one found on the road was suspected of being a Protestant. Yet she safely crossed the country, and after a time arrived at Heidelberg, in Germany. In that city she found many Christians ready to welcome her, and confirm her in the doctrines of the gospel.

As might be supposed, there was no small stir when her flight was known. A nun had fled! Who could have supposed that a lady-abbess—the daughter of a duke, and of the royal family of France, would have abandoned the Romish church, had passed over to the Protestant faith? There was dismay in the palace of the king. Confusion and debate were in the castles of the nobles, and in the convents of the land. Her father threatened that he never would forgive her. He mourned over her as one who has disgraced her family.

The poor fugitive had foreseen all that would occur when her flight was known. She would gladly have obeyed her father, and have rendered to him the love and honor due from a child. It was not self-will, or a stubborn spirit, that led her to brave his threats. But how could she disobey God, or any longer deny his truth? The words of the Savior were not forgotten by her in this hour of trial: "He that loveth father or mother more than me is not worthy of me: and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Matt. 10:37-39.

Charlotte was now in a land where she could openly declare her faith; and that she soon did. Standing among the Protestants of Heidelberg, and upheld by their prayers and good counsels, she renounced forever the errors of the Church of Rome.

We must now turn our attention to the Low Countries, better known to many as the Netherlands. Early in the sixteenth century the Protestant faith had spread through all its towns and villages. The printer was set to work; copies of the word of God were multiplied; and many bold reformers preached the truth to the people.

The Netherlands at this time belonged to the kingdom of Spain, whose sovereigns were most violent persecutors of Protestants. Large bands of soldiers were let loose among them and thousands were put to death.

The inquisition was set up in all its terror; multitudes were confined in its dungeons, or by it given over to the rack and burning pile.—One hundred thousand are said to have suffered for the truth's sake in the course of half a century. The patience of the people, however, was at length worn out. They had suffered the greatest injustice, and they resolved to be free. They rallied under the command of William, Prince of Orange, and after a long contest, secured their liberty.

The Prince of Orange had often heard of the piety of Charlotte de Bourbon, and the sacrifices she had made in the cause of truth. And assured that she was fitted to adorn the highest station, he sought her hand, and she became his wife.

The nun of Jouarre was now raised, in the providence of God, to be the Princess of Orange and the first lady of rank in the Netherlands.—And she well adorned her high position. Meekness and prudence, charity and devotion, were at all times seen in her life. She was a pattern

alike to the noble ladies at court, and to the lowly mothers in their families.

But dark shadows often come over the fairest earthly scenes. Some bitter drops mingle in the sweetest cup of worldly joy. A large reward had been offered to any one who should kill the prince, and a young man had agreed to attempt the horrid deed. To prepare him for his work he was "confessed" by a priest; and, under the influence of his wretched superstition, he knelt in prayer that God would give him success in his design.

It was the Lord's Day; the prince and princess of Orange had returned from divine worship. As they were passing along the hall of their palace a shot was fired by the assassin, who had secretly obtained an entrance into the house. It entered the neck of the prince, who fell into the arms of his attendants. For some time he lay in great danger, his princess watching over him with the tenderest love. While dressing his wound, she at the same time spoke words of peace to encourage his hope in God. Her prayers were heard, and she had the delight of seeing him slowly restored to health.

There was great joy in the city of Antwerp when the prince and princess went in state to the cathedral to return thanks for his merciful deliverance from the hands of the assassin. Nobles and burgomasters, citizens and soldiers were there to unite with one voice in a song of praise. The church bells rang merrily, flags were hung at the mast-head of every ship, and sounds of gladness were heard through all the land.

Not many months, however, had passed away before the health of the princess began to fail. Her tender frame had received a shock at the moment she saw her husband fall, which was further weakened by her labors and watchings, night and day, by the side of his sick-bed. Her days were now drawing to a close; but in the midst of weariness and pain she knew in whom she had believed. Her soul and life had been given in faith to the Saviour; she had passed through many trials, and seen many changes; and now, relying on the merits of Christ, she looked forward to a crown of glory that faded not away. At her death there was great mourning in the land, and weeping crowds followed her body to its grave in the cathedral of Antwerp.

All honor to the memory of Charlotte de Bourbon! Yet it is not alone for her conversion to the Protestant faith, and for the sacrifices she made in its cause: nor is it for her virtues and piety as the Princess of Orange, that we think of her with interest and respect; but we cherish kindly thoughts as it is from her that the present royal house of England traces its descent. Her daughter Louisa, became the wife of Frederick the Fourth, the Elector Palatine of the Rhine, and was the grandmother of Sophia, the Duchess of Brunswick, who was the mother of George the First of England, whose great grandson, the Duke of Kent, was the father of the present sovereign of Great Britain. Thus does Queen Victoria derive her descent from the runaway nun of Jouarre.

### Be Courteous.

The following incident illustrates the adage, "You cannot judge a man by the coat he wears";

"Halloa Limpy, the cars will start in a minute; hurry up, or we shall leave you behind!"

The cars were waiting at a station of one of our Western railroads. The engine was puffing and blowing. The baggage-master was busy with baggage and checks. The men were hurrying to and fro with chests and valises, packages and trunks. Men, women and children were rushing for the cars, and hastily securing their seats, while the locomotive snorted, and puffed, and blowed.

A man carelessly dressed was standing on the platform of the depot. He was looking around him, and seemingly paid little attention to what was passing. It was easy to see that he was lame. At a hasty glance one might easily have supposed that he was a man of neither wealth nor influence. The conductor of the train gave him a contemptuous look, and slapping him familiarly on the shoulder, called out,

"Halloa, Limpy, better get aboard, or the cars will leave you behind!"

"Time enough, I reckon," replied the individual so roughly addressed, and he retained his seemingly listless position.

The last trunk was tumbled into the baggage-car. "All aboard!" cried the conductor. "Get on Limpy!" said he, as he passed the lame, carelessly dressed man.

The lame man made no reply.

Just as the train was slowly moving away, the lame man stepped on the platform of the last car, and, walking in, quietly took his seat.

The train had moved on a few miles when the conductor appeared at the door of the car where our friend was sitting. Passing along, he soon discovered the stranger whom he had seen at the station.

"Hand out your money here!"

"I don't pay," replied the man very quietly.

"Don't pay?"

"No, Sir."

"We'll see about that. I shall put you out at the next station!" and he seized the valise which was on the rack over the head of our friend.

"Better not be so rough young man," returned the stranger.

The conductor released the carpet-bag for a moment, and seeing he could do no more then, he passed on to collect the fare from other passengers. As he stopped at a seat a few paces off, a gentleman who heard the conversation just mentioned looked up at the conductor and asked him:

"Do you know to whom you were speaking just now?"

"No, Sir."

"That was Peter Warburton, the President of the road."

"Are you sure of that, Sir?" replied the conductor, trying to conceal his agitation.

"I know him."

The color rose a little in the young man's face, but with a strong effort he controlled himself, and went on collecting the fare as usual.

Meanwhile Mr. Warburton sat quietly in his seat—none of those who were near him could unravel the expression of his face, nor tell what would be the next movement in the scene. And he—of what thought he? He had been rudely treated; he had been unkindly taunted with the infirmity which had come probably through no fault of his. He could revenge himself if he chose. He could tell the directors the simple truth, and the young man would be deprived of his place at once. Should he do it?

And yet why should he care? He knew what he was worth. He knew how he had risen by his own exertions to the position he now held. When, a little orange pedler, he stood by the street-crossings, he had many a rebuff. He had outlived those days of hardship; he was respected now. Should he care for a stranger's roughness or taunt? Those who sat near him waited curiously to see the end.

Presently the conductor came back. With a steady energy he walked up to Mr. Warburton's side. He took his books from his pocket, the bank bills, the tickets which he had collected, and laid them in Mr. Warburton's hand.

"I resign my place, Sir," he said.

The President looked over the accounts for a moment, then motioning to the vacant seat at his side said:

"Sit down, Sir, I would like to talk with you."

As the young man sat down the President turned to him a face in which was no angry feeling, and spoke to him in an under tone.

"My young friend, I have no revengeful feelings to gratify in this matter; but you have been very imprudent. Your manner, had it been thus to a stranger, would have been very injurious to the interests of the Company. I might tell them of this, but I will not. By doing so I should throw you out of your situation, and you might find it difficult to find another. But in future, remember to be polite to all whom you meet. You cannot judge of a man by the coat he wears; and even the poorest should be treated with civility. Take up your books, Sir. I shall tell no one of what has passed. If you



change your course, nothing which has happened to-day shall injure you. Your situation is still continued. Good morning, Sir."

The train of cars swept on, as many a train had done before; but within it a lesson had been given and learned, and the purport of the lesson ran somewhat thus—Don't judge from appearances.

### A Living Man's Heart Open to Inspection.

Several years ago (says the New York Evening Post) our physicians witnessed the process of digestion through an orifice left by a gunshot wound in the abdomen of Alexis St. Martin. But a greater curiosity has been exhibited to the students of the University Medical College at New York.

It was a case of deficiency of the sternum (breast-bone) which enables the several movements of the heart to be seen. It has excited intense interest for several years past throughout the cities of Europe and Britain. The subject of the defect is a very intelligent gentleman, M. Groux, a native of Hamburg, 28 years of age, somewhat under the average height and rather pale, though he appears to be in health. He was introduced by Dr. Mott, who thought that the substance which occupied the place of the sternum might be cartilage. M. Groux then showed the conformity of his chest and gave an excellent lecture on the heart's action, demonstrating his remarks with colored plates, an artificial heart, and his own body.

The collar-bones are not connected, (neither are the ribs to their opposites,) but there is a groove where the sternum should be; the skin is natural. In its natural state this groove is about an inch and a half wide, but it can be distended to three inches. On looking at the groove a pulsatile swelling is discernible opposite the third and fourth rib; if respiration be suspended it rapidly rises to an enormous extent, and remains full and tense until the breathing is restored, when it soon subsides. This is the heart. Between the clavicles there is another pulsatile swelling, easily felt, which is the aorta, the great artery from the heart. The dilatation and constriction of the lungs are also seen. In coughing, the right lung suddenly protrudes from the chest through the groove, and ascends a considerable distance above the right clavicle into the neck.

The technical details of these wonderful disclosures will interest professional men, and to general readers of physiology the sight will be extremely interesting. It solves several doubtful questions in regard to the heart, and gives quite as vivid an idea of the great strength and vigorous movements of the "little life-machine" as if the ribs were cut away and it exposed: more vivid, indeed, for in the latter case there would be no action, such as is now plainly visible under all conditions of the system, beneath only a thin veil of flesh.

### Man's Responsibility.

So then every one of us shall give account of himself to God.—Rom. 14:12.

Reader! what account can you give? If tomorrow were the day, and you had only a day to prepare! What have you pursued as your chief end? What has been the great business of your life?—Has God been much in your thoughts? Had you rather have God for your portion than any worldly possession? How have you treated the Scriptures? Do you often read them? Do you ever read them with earnest prayer that the Holy Spirit would aid you to understand them? Do you ever confess your sins before him? What account can you give to God at last, if you never had any thing to say to him till you were summoned into his presence? How have you treated the glorious gospel? Is it like cold water to a thirsty soul? Have you fled to it for refuge? Have you repented and believed the gospel? Is Christ precious to you? Have you received him as a Saviour, before whom you must appear as a Judge? Dear reader, say, if you had this night to give an account of yourself to God, are you prepared for the solemn scene? O! if as yet you are in your sins, fly, fly, I beseech you, to the only refuge, and to it you are invited:

in it you are assured you may find a place: delay not to seek the Holy Spirit's teaching, whereby you may feel this subject in its true light and importance, and be prepared for the awful hour when you must give an account of yourself to God.

### The Change of the Vile Body.

*A Discourse on the Present Vileness of the Body, and its Future Glorious Change by Christ. By MATHER BYLES, D.D., Pastor of a Church in Boston. Acts 17:18—"He preached unto them Jesus, and the Resurrection." The Second Edition. Boston, New-England: Reprinted by Thomas and John Fleet, at the Heart & Crown in Cornhill, 1771.*

[Such is the title of a discourse which a friend has left with us; we give it as a specimen of the preaching on the subject of the resurrection, that prevailed previous to the American revolution.]

"Who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:21.

The apostle Paul in the chapter open before us, after some Precepts laid down, concludes with two motives to persuade men to the practice of them: and these are the coming of Christ, in the verse preceding my text; and the Resurrection of the saints now read unto you. Both of them are very solemn and sublime thoughts: but it is only the latter which comes immediately within the compass of our present meditation.

The resurrection of the dead, and, which is much the same thing, the transformation of those found alive, at the coming of Christ, are very clearly revealed in the New Testament, especially by the apostle Paul. But the glory of a believer's raised body is not, nor indeed can it be any where more fully expressed, than in the words under our immediate view. Who shall change our vile body, that it may be fashioned like unto his glorious body.

The apostle tells us, our bodies are now vile; our vile bodies shall be changed; it is our Lord Jesus Christ who shall change them; and they shall be fashioned like unto his glorious body. How much is crowded into a few words! how emphatical are they! how copious! how sublime! How amply do they fill the mind, and exhaust the imagination, inspire our faith, and awaken our joy!

In handling these words, I shall only have time to speak to three of the four Articles, or if you please, Doctrines which you see are plainly contained in them.

These bodies of ours, in their present State, are vile bodies. Who shall change our vile bodies? Shall we here let our thoughts loose upon a few particulars, which will render it plain, and humble us with the sad conviction; these bodies, of whose beauty and vigor we are so apt to boast, alas, they are vile bodies.

Their original is mean and despicable. In the sense of the Greek text, our body was vile, even in the purity of its creation. The word which we translate vile, is *tapeinoseos*: The body of our humiliation. 'Tis a humble body. It carries humiliation even in its origin and constitution. It comes from humus; the moist ground; the clay; the low earth. The first principle of Humane, is humus. Humiliation and vileness is thus entailed upon our body, even from the primitive materials out of which it was framed. Even Adam in Paradise and Innocence, might in this sacred sense, have owned a vile body.

And now, let the proud creature look down to the earth and view the dust from which he sprang, and then confess his body vile. And the Lord God formed man out of the dust of the ground. Out of the clay was this living frame fashioned: here it had its humble original; and from this abject earth did it arise and shoot up, thus curious in its form and constitution. This beauteous Arrangement of finer dust, was taken from the common Glebe, into which it must quickly fall, and resolve again. The limbs which now show the exactest symmetry and proportion, the pulses which beat with the fiercest energy and life, and the aspect that is flushed with health and beauty, owe all their existence to the same clods of earth which harbor our brethren,

the worm: The Worms, which wait to feast upon our mouldering carcase; and riot in our wasting flesh. The body is of the earth earthy: dust it is, and to dust it shall return. Let us reflect thus, and then confess, This Vile Body.

It is a sinful body, and therefore a vile body. It has in it a body of death; and no wonder it looks ghastly, and loathsome, and vile. All its appetites are vitiated, and disordered, and leads the soul about like a malefactor in chains. The Spirit which God has infused, is depraved and polluted by it: and original sin is communicated through the veins of the guilty parent. The several senses of the body prove so many traitors to the nobler faculties of the mind, and continually captivate and debase it. How many sins enter at the eyes? and how many idle ideas pass in at the ears, forever open to the vanity of empty and corrupted air. The luxuries of the palate debauch the enslaved mortal, and drag him on to excess and intemperance. He wanders among sensible appearances, and forgets spiritual realities. He is hardly brought to consider, that the things which are seen are temporal, but the things which are not seen are eternal. Is not the body, that thus abuses the soul, the rational principle within, a vile body? The body, the beautiful workmanship of an Alwise Artificer, how is it sunk beneath the Level of the brutal world, by its sin against God? O wretched that we are! who shall deliver us from the body of this Death?

Our body is a weak, infirm body, and therefore a vile body. It is a feeble house of clay, that totters to every blast. Disease and mortality lurk in every member, and vein, and muscle. It is liable to contagions and distempers of all sorts. They march silent and unseen in the fine air about us. They lie brooding in their venom, through all the fluids within: Latent destruction! Death in ambush! A thousand different fevers stand ready to seize the body; to torment it, and to burn away its life: To lick up the finer spirits, and snap the vital cord. It may be at once blinded by a defluxion of Rheum, fettered with the tortures of the Gout, and broken in the agonies of the Stone: Like Sampson in the Philistian prison-house, at the same time blinded, and shackled, and grinding. Every nerve about us, is capable of pains too great for us to bear, too strong for us to resist, and too subtle for us to escape. The strength of the most athletic body, is still on the wing; may fly away suddenly; will do it speedily; and must at last wholly leave it. The beauty of the most amiable body, is every day hastening to fade, and go out in obscure darkness. Our daily eating and drinking, proclaim a feeble body, that would faint and die if these were omitted. Every time we sit down to a table, or take a cup in our hand, we confess we are creatures that need constant support and nourishment. When we lie down to the necessary sleep of the night, we own the sleep of the night must relieve us a little from the long slumber of the grave. Every breath we draw insinuates, in a silent whisper, our frailty, our dependence on God, and our short continuance: It warns us that our life is wind.—So weak is our body, that it takes away much of our thought from our souls, to contrive for its life, and health, and sustenance.—Let us look now upon the brittle frame, and exclaim, O the vile body!

It is a dying body, and therefore a vile body. Here our bodies now stand, perhaps flourishing in all the pride and bloom of youth: Strong our sinews; moist our bones; active and supple our joints; our pulses beating with vigor, and our hearts leaping with a profusion of life and energy. But oh! vain appearance and gaudy dream! Surely every man at his best estate, is altogether vanity. He walks in a vain show; he glitters, with delusive colors; he spends his years as an idle tale. What avails it, that he is now hardy and robust, who must quickly pant upon a death bed. What avails it, that his limbs are sprightly in their easy motions, which must quickly stretch in the dying agony. The lips now flushed with a rosy color, will anon quiver and turn pale. The eyes that roll with a sparkling vivacity, will fix in a ghastly horror. The most musical voice will be stopped; and the tuneful breath fly away. The face where beauty now triumphs, will appear cold, and wan, and dismal, rifled by the

hand of death. A cold sweat will chill the body; a hoarse rattling will fill the throat; the heart will heave with pain and labor, and the lungs catch for breath, but gasp in vain. Our friends stand in tears about our bed: They weep; but they cannot help us. The very water with which they would cool and moisten our parched mouths, we receive with a hollow groan. Ahon we give a gasp, and they shriek out in distress, 'Oh! he's gone,—he's dead!' The body in that instant stretches on the sheets, an awful corpse. This is the end of our body for this world: Pronounce now; Is it not a vile body? But this brings me to the last article.

Our body will quickly be a dead body, and this proclaims it a vile body. The silks and soft linen which now fold and adorn these bodies, must be changed for a winding sheet. The applause and compliment which now flatter us, are not heard in the retirements of the grave, to disturb its awful silence: nor shall reproaches and revilings break in upon our rest there. Our pleasant habitations will be left for others, while we have no apartment left us, but a coffin, or a tomb at most. We shall forsake our dishes and our tables; and our selves become food for the crawling vermin of the dust. How quickly shall we hasten to clay and ashes, in the solitary, and dark, and cold grave!

In a few years, the most beauteous, or learned, or pious head will grin a hideous skull. Our broken coffins will show nothing but black bones, and black mould, and worms and filth. The places that knew us shall know us no more. The persons who were most intimate in our acquaintance; who soothed us with their visits, or caressed us in their bosoms, will now forget us. When they shall perhaps enter our tombs and take up our bones in their hands, they'll not suspect the frightful carcase to be ours, save by the letters on the broken coffin, or the inscription on the mouldering monument.

And now, man giveth up the ghost, and where is he? What becomes of the dream of worldly happiness? Where are the houses and the coffers? The great name, the loud applause, and the brutal pleasure? His riches are left to others: And to whom he knows not; whether a wise man or a fool. He forsakes his numerous houses, and is confined to a narrow coffin, in a lonely vault. Out of all his lands he retains but a few feet of earth to cover him from the sight. His boasted name is forgot among the living, and scarce once in an age casually read upon his grave-stone. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

The Spirit is given up; and see the body drops down, pale, and stiff, and cold. The eyes are fixed; the teeth are set; the breath is fled. Is this the face we once gazed upon with so much pleasure? Are these the cheeks that glowed so fresh, and bloomed so lovely? Are these the lips that smiled so graceful, and poured out such a gliding stream of eloquence and music? Where's the tuneful voice that once held the listening ear, and raised the attentive eye? Where are the proportioned limbs, the supple joints, the vigorous pulses, the beating heart, the working brain, and the breathing breast? Lo, the body is laid in the dust, and the worms cover it. Polluted vermin crawl over every part of the elegant form, and the enchanting face. It is folded in a winding sheet, it is nailed in a black coffin, and it is deposited in a silent vault, amidst shades and solitude. The skin breaks and moulders away; the flesh drops in dust from the bones; the bones are covered with black mould, and worms twist about them. The coffins break, and the graves sink in, and the disjointed skeleton strews the lonely vault. This shapely fabric must leave its ruins among the graves; lie neglected and forgot; moulder away without a name, and scatter among the elements. And were these bones once living like ours? and must ours be as they? This hideous skull, the frightful jaw fallen, and the black teeth naked to the eye, was it once a thinking frame, covered with a beauteous skin? Strange alteration made by death! And are not our burying-grounds full of such spectacles? What do they but illustrate and confirm the doctrine? Methinks every grave with open mouth, preaches upon my text, This Vile Body! O Vile Body! under what infamous dishonors of loathsomeness



and corruption art thou? Thou must be laid away in the dusty galleries of the grave, the gloomy chambers of death, unregarded and unknown; lost in deep retirement, and awful silence, O Vile Body!

To be continued.



## ADVENT HERALD.

BOSTON, DECEMBER 18, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### Trees Known by their Fruits.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—Matt. 7:15, 16.

Against nothing has our Saviour more sedulously guarded his disciples, than against "pseudo-prophecies," i. e. those who teach falsehoods in the name of the Lord, or falsely interpret the Sacred writings, both of those classes of persons being embraced by this denominative. As truly as thorns yield no grapes, and thistles refuse to produce figs, so will false teachers show by their fruits, the value of their instructions. If Universalism were true, one would naturally suppose that its followers would be most kind and Godlike in their treatment of those who differ with them. But no such fruit is to be found in the following extract from the Christian (Universalist) Freeman of this city, which thus speaks of the editors of the "N. Y. Observer, and Zion's Herald":

"Poor unhappy wretches! They know not the sublime enjoyments of the Christian life. Christianity is the true wisdom. And 'happy is the man that findeth wisdom. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.' But no such blessedness belongs to the Editors of the *Observer and Herald*. The Atheistical sensualist, so far as the present life is concerned, is a subject of their envy. It is only the fear of the black dog behind the curtain that keeps them from giving themselves up, soul and body to the (to them) enviable life of vicious sensual indulgence."

No religious teacher who thus speaks, gives evidence that his faith has begotten within him the spirit of Christ.

G. Collins, one of the editors of the Christian (Universalist) Ambassador, published in Philadelphia, says in that paper of July 4th:

"If Universalism is unscriptural, we have only to say farewell to the Bible. When we are driven to the direful necessity of making choice between the terrible doctrines of partialism and deism, we can very speedily make our selection. If the Bible teaches doctrines which violate every principle of honor, humanity and justice . . . then we cease to respect its words, and without hesitancy challenge its claim to infallibility. Give us anything but endless misery. . . . That doctrine is the 'sum of all villainies!' . . . How can a book be true which teaches such a doctrine?"

Such language as the above does not indicate reconciliation with God, or sanctification by the Holy Spirit through a knowledge of the truth. One who can thus speak, evidently only believes the Bible conditionally—i. e. on the condition that it shall not teach eternal suffering! Men, in the pride of their unreconciliation to God, may discard the Bible because it teaches the doctrine of eternal retribution, but they cannot relieve themselves from the pressure of evidence. So much for the fruits of Universalism.

In connection with the above we give the following extract from "Godfrey Higgins," quoted approvingly by "Dr. J. A. Weiss" in the Spiritual (familiar spirit teaching) Telegraph of Oct. 17, 1857. This writer, it seems, can be convinced of the truth of the Bible only on the condition that it shall not teach the doctrine of the atonement. On this point he says:

"It is only fair, if a passage be found which compromises the moral attributes of God (which passage would do, if it established the atonement) to suppose that it is a passage which has been *retouchee*. I may be an obstinate heretic for entertaining such

belief, but I can sooner believe that a passage is one of those *retouchee* than that God is unjust or cruel."

If, then, the doctrine of the atonement be true, this writer declares God to be "unjust and cruel;" as Mr. Collins affirms him to be, if he punish the sinner forever and ever. Such language as unmistakably indicates a heart at variance with the Almighty, as prickles indicate the thorn, thistle, and brier.

### Denunciation no Disproof of Truth.

If any doctrine which we hold is erroneous, we are not only willing, but desirous to have it disproved. As joyfully, as we embraced the doctrine of Christ's millennial reign,—when shown our erroneous belief respecting his post millennial advent—would we embrace any doctrine that can be shown to be Scriptural truth; and give up for it whatever may be disproved. We therefore closely scrutinize all arguments adverse to the views we entertain—always desirous of being enlightened, and receiving with pleasure all logical evidence; and yet determined to be misled by no sophism, nor intimidated by any denunciation. Therefore when we read extracts like the following, we always think, "Why cannot men realize that denunciation is no disproof of truth? Give us arguments, gentlemen—sound Scriptural arguments; but please don't hurl at us mere assertions."

In the "Crisis" of Oct. 14, 1857, a resident writer in that office, over his own name, affirms that God is

"A God of justice and mercy, instead of that terrible vindictive Being, which perverted texts and gloomy commentators have made him."

And again:

"The long cherished dogma of everlasting punishment, if calmly discussed, does not place the Deity in an attitude to inspire entire love and reverence in the hearts of his dependent creatures. On the contrary it fills their minds with fear and dread when they view Him as the ruthless Judge and insatiate avenger of sins in 'no way commensurate' with the unceasing agony of the damned. By this fearful doctrine the Almighty is denied possession of a virtue which is not totally extinct in the most depraved savage nature."

In an editorial in the same paper, under date of Aug. 4th, appears the following:

"We do not wonder there are so many infidels and Universalists; our wonder is, that there are not more. We cannot conceive of a being more cruel and revengeful than one who would keep men and women alive eternally for the sake of tormenting them, continually increasing their capacity for suffering and in the same ratio adding to their torment; but our heavenly Father is made just such a being by those who teach the doctrine of eternal misery."

In the same paper, under the date of Nov. 24th, the writer first quoted says of the late discussion, that,

"He," (Dr. Litch) "intrenched himself within those old tenets, which antiquated superstition, and an imperfect understanding of the Scriptures have created, to the dishonor of God, and spreading of infidelity."

"He but echoed the time-hallowed errors of the masses, which have gone further to make infidelity than any other machine which the ingenuity of the devil or man could devise."

"The recital of that sad and gloomy faith, which marred and blotted the brightest attributes of God, cast a thrill of vague horror over the listening multitude"—of from 300 to 400.

And again:

"The radiant glory of the King of heaven seemed wofully begrimed and sullied by the black anguish-tossed smoke, which arose forever from the billowing flames of eternal pain. Where was the mercy, where the justice, where the wisdom of such insensate revenge? . . . Man might fear, but who could love a sovereign God like that?"

Remarks like the foregoing we find made from time to time in disproof of the doctrine therein disparaged; but such denunciations will be powerless to convince, where argument is demanded. If those who thus write have the Scriptures on their side, they do not need to indulge in expressions productive of no good, and which can but produce unfavorable impressions respecting the tendency of teachings thus defended. We would therefore entreat those who wield such weapons to substitute for their argument and logic.

### The Heinousness of Sin.

Human opinions respecting punishment for sin, are necessarily graduated by appreciations of its heinousness. Where sin is regarded as a venial and trivial thing, the punishment justly due for it will be deemed disproportioned to the offense; but where the full heinousness of it is realized, there will cease to be any reflections on the wisdom, justice, or mercy of Him whose prerogative it is to mete out to each one his just deserts.

How God regards sin is manifest by the punishment he has prescribed for its commission. And if any regard such punishment as unmerited, it is because their views of the turpitude of sin differ from God's.

How God regarded the first sin which man committed, is seen in the whole past history of the human race.

The Scriptures teach that "by one man sin entered into the world, and death by sin." Adam committed only a single act of transgression; but what untold agony has been the consequence of that act! If such consequences are the legitimate fruits of one sin, who shall assume to limit the amount of punishment justly due for a life-time of sinning?

### Views Wrongly Imputed.

A man's opinions are his property; and a part of the legacy which he transmits to posterity, is the reputation he leaves for soundness in the faith. The regard which posterity have for those who have preceded them, is dependent on the estimate of their judgment, ability, integrity, &c., and this estimate is materially dependent on the theological doctrines they inculcate. If therefore, sentiments not held are imputed to any one, there is injustice done; which should be as sedulously avoided, as an injury to a man's person or estate.

These remarks have been induced by the following quotation, copied from the *Crisis* of Nov. 24th:

"Feuquardentius says, 'I call most Lutherans new Sadducees, who, when they read in Luther's comments that the dead so sleep as to know and feel nothing. . . say that the soul of man dies with the body. I call the great mass of the Calvinians new Epicureans, who, hearing daily from Calvin and his ministers that all blessed spirits are dead, are larvae and shades with which we have no communion, exclaim, with the support of Calvin, 'Let us say that the soul [life] is extinct with the body, and forthwith purgatory and the Mass and the Romish priest will be done away.' I call those Anabaptists, now sprung from the Lutherans and soul-killers, who, in the year 1668, scattered through Poland the Cracow theses, of which the tenth is, 'We deny that any soul remains after death, but call that a device of Anti-Christ, to furnish his kitchen by the figment (fiction) of purgatory and in the invocation of saints.'" *Hud. p. 259.*

To the above we reply, that,

1st. Feuquardentius, who is thus quoted was a bigoted Papist, and has falsely charged Luther and Calvin with views they never entertained, for the purpose of bringing those teachers into disrepute. It is a sound maxim, that no one should be adjudged as holding sentiments imputed to him by an enemy, without the necessary proof. If the Papists may be cited as witnesses, what may not be claimed to have been the teachings of the apostles of the reformation? The Pittsburg Catholic of Dec. 4, has the following:

"The doctrine of devils was a favorite theme with the 'Reformers.' Luther, on more than one occasion, owned his familiarity with them, as well as his inspiration from them, particularly as regards his rejection of the Mass. Zwingle also acknowledged his indebtedness to a devil, but could not say whether it was black or white! Thus, from the start of 'the Revolt,' there appears to have been the entente cordiale between the Reformers and devils; and the alliance appears to be as firm as ever, to this day, as regards their successors and the same choice spirits, if we are to judge by the accumulation of lies and calumnies that they publish through the press against the Catholic Church."

If the Papist Feuquardentius' testimony is evidence respecting Luther's doctrine of the intermediate state, then the Pittsburg Catholic is evidence that he claimed inspiration from devils! If the latter is no proof then the former is none; and no logician should peril his reputation, by a course of reasoning so defective in its conclusiveness. Our Saviour was thus condemned, by the testimony of false witnesses suborned against him,—they perverting and misrepresenting Christ's words, as this Papist does Luther's and Calvin's. For

2. Luther and Calvin taught no such doctrine; and the immediate followers of Luther, whom the Papist more particularly branded with it, denounced it as a "calumny" and denied that he ever inculcated that the soul died with the body. They, certainly, had opportunity to know what Luther taught. Mr. Bayle, in replying to a Papal divine said,

"Though he attributed rest to the souls of the predestinated, he does not thereby mean a rest which is a profound sleep, and that deprives them of the vision and conversation of God and the angels."

And,

3d. Both Luther and Calvin taught that the intermediate state is one of rest and consciousness—though both denied the now common view of eternal

reward at death. Luther says of the death of Abel: "God enquires for Abel, who, having been removed from this life, he does not wish to forget him. He retains the memory of him. He asks where is he? Therefore God is the God of the dead. By this, therefore the dead both live, and have God, caring for and saving them in another life."

Calvin also says:

"Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go before the head, the order of things would be reversed and preposterous. But we shall follow our Prince, when he shall come in the glory of his Father, and sit upon the throne of his majesty."

Thus far we have frequently seen quoted from Calvin by those on the other side of this question; and Calvin apparently favors their view. But we have never seen that they have ever quoted the words that immediately follow, and which put a different face on Calvin's teaching; for he adds:

"In the meantime, That liveth, which is in us, of, or from God, namely our spirit, because Christ liveth who is our life; for it would be absurd that we should perish, while our life liveth. And because our life is with God, it is therefore with God and happy."

Such being the teachings of Luther and Calvin, all who are well informed respecting them, must know that the sentiments imputed to them by Feuquardentius, are calumnies and untrue. Any person knowing this, if perfectly ingenuous and fair in his reasoning, would omit adducing him as proof; and if logically keen-sighted, whether knowing its falsity or not, must see that the accusation of an enemy is no proof of one's actual sentiments—his friends and not his enemies being the interpreters of his opinion.

Some months since, we read the following from Wesley in the same paper:

"It is indeed very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but this opinion has not the least foundation in the word of God. On the contrary, our Lord says, to Mary, after his resurrection, 'Touch me not, for I am not yet ascended to my Father in heaven.'"

But there the quotation from Wesley stopped—no allusion being made to the words that follow: viz.

"But he had been in Paradise, according to the promise to the penitent thief, 'This day shalt thou be with me in Paradise.' Hence it is plain, that paradise is not heaven. It is, indeed (if we may be allowed the expression), the anti-chamber of heaven, where the souls of the righteous remain, till, after the general judgment, they are received into glory."

Another quotation in the same paper, made within the last few weeks, is the following from Justin Martyr.

"If you have conversed with some that . . . say that there is no resurrection of the dead, but that the souls as soon as they leave the body are received up into heaven, take care that you do not look upon those as Christians," &c.

But Justin also says, and this we have never found quoted on the other side, in connection with the above,

"I affirm, that no soul perishes entirely, or is annihilated: for that really would be good and joyful news to the wicked. What then? why that the souls of the righteous are reserved in a place of happiness, and those of the wicked and unjust in a place of misery and torment, in expectation of the great day of judgment. So that those which shall be judged worthy to appear before God, shall not die any more; but those shall be punished so long as it shall please God to suffer them to exist, and to punish them."

As the omitted extracts from the writers quoted, are needful to determine their actual views respecting the intermediate state, it always violates our sense of propriety, when they are only partially quoted. And as we like to feel that our opponents are most honorable, upright, and high minded, capable and able, our enjoyment of their effusions is always marred by quotations, implying want of information respecting the opinions of those quoted from, or disingenuousness in making the quotations, or lack of logical acuteness; which should see at a glance that quotations weigh nothing, unless they are fairly made and are expressive in full of the actual opinions of those quoted from, on the points which they are quoted to substantiate.

### Insensibility not Security.

The Church at this season reminds us of the second coming of Christ to judge the world, in righteousness. And the caution our Lord give us—to watch, for we know not the day nor the hour—is applicable to us all, even though centuries should pass away before his appearing; for our own death may occur at any moment, and as that places us beyond probation, puts us where we shall be found when the world shall be summoned to judgment, so



to us individually Christ may come at any moment. It is sad and fearful to think how, well knowing the uncertainty of life, men will live unprepared to meet their God and yet apparently feel secure.

A conviction of absolute security, he who lives in the wilful neglect of acknowledged duty, cannot enjoy. But in its stead one may become indifferent and insensible, so that he can be in a measure undisturbed in his neglect. But for all this, death, eternity, must come; and indifference cannot set aside the truth. The antediluvians and the inhabitants of Sodom, because by some process they had rendered themselves insensible to danger, may have imagined that no danger was nigh.

And so though Noah, showed his commission from God, and day by day timber and plank and story were added to the ark, yet in the midst and in the sight of all these fearful preparations, business and pleasures were uninterrupted, and even when the heavens gathered blackness, and the moaning winds and the trembling earth gave signs that the desolation was nigh, many a heart beat quietly, and there was fancied security.

And when with like authority Lot stood a preacher of righteousness, his words fell like the sighings of the wind upon the ears of the filthy and polluted inhabitants, and mirth, and song, and the din of commerce rose upon the air—insensible all, but the day of desolation came.

Even so now, while from many a one comes up the cry, "what shall I do to be saved?" and in many there are deep searchings of heart, and the Sabbath bell summons to holy rest, and preaching, and prayer, and sacrament, follow each other in their wonted round,—yet anon the gay load of Sabbath breakers wheels by, the man of business is poring over his ledger, robbing God of Sabbath hours, and the man of many week-day cares is idly lounging at home, all neglectful of Sabbath duties, and others are quieting conscience by some excuse which one vigorous effort of the will might remove. Among them all is no deep anguish of conviction, no trembling at the thought that upon God's law their feet are planted—there is even a measure of security.—And why? Not because God's word has not gone forth—not because the judgment is not certain—not because those only who have signed a covenant with God shall be held accountable—no, but because these have rendered themselves insensible to their peril. It is a state they have coveted. They cannot avert the impending calamity, and so by treating the truth as though it were falsehood, they have made it to all practical purposes a falsehood to them.

They cannot avert the calamity, and so they have hardened themselves to it. Is it a desirable position? Alas! the antediluvians found it not so, and the Sodomites found it not so, when their desolation came like a whirlwind upon them. And they who neglect the duty of preparation, will find when the Lord suddenly comes, that insensibility is not security.—*Gospel Messenger.*

**THE FULTON STREET MEETINGS.**—The N. Y. Correspondent of the Boston Journal, names a paper in Philadelphia, which he says, "is quite savage and quite untruthful in regard to the Fulton street meeting. It declares that the statements about the meetings are manufactured—that the pretended answers to prayers are bogus—that the aim of the men who circulate these things is to get up an excitement to manufacture and sell a book in the market—that the conductors of the meeting contend that the 'mediatorial throne is located in Gotham,' and other things equally satanic and false. A more humble class of men cannot be found in the world than those who frequent and control the Fulton street meeting. The requests for prayer that come in are not sought. They frequently embarrass the meeting, and it would wish they would not come. And the reports made from the meeting and about the meeting are not according to the taste of men there.

"But the meeting is open to all the world, and if reporters will come and take note of what is said and done, no one can help it, and the work, humble, devotional, attractive, will go on, and scoffers will have their day and then pass on. The simple aim of the meeting at the start was to have a place where business men could go one hour in the day and sing and pray to the Lord, and this aim has not been lost sight of nor changed. Strangers come there, and men and women, children and parents, the sick and the afflicted, send in requests that they may be remembered."

The river of God is full of water; but there is not one drop of it that takes its rise in earthly springs. God will have no strength used in His own battles but the strength which He Himself imparts; and I would not have you that are now distressed in the least discouraged by it. Your emptiness is but the preparation for your being filled; and your casting down is but the making ready for your lifting up.—*Spurgeon.*

**WATER AND MORALS.**—A very slight declivity suffices to give the running motion to water. Three inches per mile, in a smooth, strait channel, give a velocity of about three miles per hour. Now what is true of water, is equally true of morals. The best of men need only a slight push from adversity to obtain a downhill momentum. Be careful, therefore, how you lose your equilibrium.

**MISQUOTATIONS.**—"In the words of Scripture, 'They roll sin as a sweet morsel under the tongue.'"

This I heard in a sermon not many weeks since. There is no such language in the Bible; it is a traditional quotation, and false as a figure, for we do not put sweet morsels under the tongue, as we all know if we would stop to think.

The nearest approach to this is in Job 20:12,—"Though wickedness be sweet in his mouth, though he hide it under his tongue."

Another:

"He will convince the world of sin, of righteousness, and judgment to come."

The true reading is, "He will reprove the world of sin, of righteousness, and of judgment."

The words to come are in another connection.—Paul "reasoned of righteousness, temperance, and a judgment to come."

**TO CURE THE APPETITE FOR TOBACCO.**—A clergyman who for many years was addicted to the chewing and smoking of tobacco, but who has entirely abstained from the weed for over thirty years, communicates to the Independent the method of cure which he adopted. We copy it, hoping it will prove effectual in many other cases:

"I had a deep well of very cold water, and whenever the evil appetite craved indulgence, I resorted immediately to fresh-drawn water. Of this I drank what I desired, and then continued to hold water in my mouth, throwing out and taking in successive mouthfuls, until the craving ceased. By a faithful adherence to this practice for about a month I was cured; and from that time to this have been as free from any appetite for tobacco as a nursing infant. I loathe the use of the weed in every form, far more than I did before I contracted habits of indulgence."

**THOUGHTS.**—Horace Walpole once remarked, "The world is a comedy to those who think, and a tragedy to those who feel."

"See what I am!" not "See what my father was!" is an old and excellent Arabic saying.

We never yet knew a man disposed to scorn the humble, who was not himself a fair object of scorn to the humblest.

If we reprove or chastise before we feel a painful regret on account of the necessity for it, the proper season for doing it has not yet arrived.

When one sin is admitted, it is generally found that it has a companion waiting at the door; and the former will work hard to gain admission for the latter.

The chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

Burns once said: "My idle reasonings sometimes make me a little skeptical; but the necessities of my heart always give the cold philosophizings the lie."

**UNSELFISHNESS.**—Jesus is our model as well as our Saviour, and the grace and excellency of our lives are proportional to our assimilation to him. His unselfishness was a prominent trait of his character. He was born a man of sorrows; privation was his constant attendant; he was stricken of God and afflicted, and from the commencement of his ministry to its close, he was oppressed with the weight of our sins, and sustained the wrath of God. Surely no sorrows were ever equal to his sorrows, and yet, so far from hearing Him bewailing his suffering, we find him daily employed as the comforter of others. He designs to promote the enjoyment of the guests at a nuptial feast in Cana; he diffuses a cheerful spirit through the smitten family circle of Martha and Mary and their brother Lazarus; he brightens the darkened horizon of the disconsolate widow by restoring her son to life; he heals diseases and casts out devils, thus bringing joy and peace to many a mourning household. Contrast these works of love with his own hidden griefs, and say, was he not unselfish? And if God bring sorrow upon us in the way of chastisement and discipline, shall we sit still and deplore our fate? Shall the still greater sorrows of a dying world be shut out from our view, while we are selfishly absorbed in our own griefs? To be like Christ, we must suppress our own suffering feelings, and open our hearts to a large and cheerful sympathy with the joys and sorrows of others.

Give me, O God, such a true sorrow for my sins, as shall enable me to embrace all the necessary means, how bitter soever, for rooting sin out of my soul.

**HIS STRENGTH.**—*Psalms 71:16.* "I will go in the strength of the Lord God."

Without his help we could not go at all. In him we live and move and have our being. I am weak and weary, ready to faint and fail, and the way is rough, and steep, and long, and I have not got strength to overcome. I have tried to go alone, and have fallen. "Hold Thou me up," or I shall fall again and perhaps perish by the way. The tempter is near, and never misses a chance to take me when I am at the weakest. My own strength is all weakness, and I must go in the strength of the Lord God.

**HUMILITY.**—It is out of a broken heart that all truly holy affections do flow. Christian afflictions are like Mary's precious ointment that she poured on Christ's head, that filled the whole house with a sweet odor. That was poured out of an alabaster box; so gracious affections flow out of a broken heart. Gracious affections are like those of Mary Magdalene, who also poured precious ointment on Christ, out of an alabaster broken box, anointing therewith the feet of Jesus, when she had washed them with her tears, and wiped them with the hair of her head. All gracious affections are a sweet odor to Christ, and fill the soul of a Christian with an heavenly sweetness and fragrant, and broken-hearted love. The desires of the saints, however earnest, are humble desires; their hope is humble; and their joy, even when it is unspeakable and full of glory, is a humble, broken-hearted joy, and leaves the Christian more poor in spirit, and more like a little child, and more disposed to a universal lowliness of behavior.—*Edwards on the Affections.*

"PLEASE, SIR." "Sir, do you want to know how I was converted, I, an old, grey-headed sinner?" said a good old man to his minister.

"Tell me," answered the minister.

"I was walking along one day, and met a little boy. The little boy stopped at my side. 'Please, sir,' he said, 'will you take a tract? and please sir, will you read it?' Tracts! I always hated tracts and such things, but that 'please sir' overcame me. I could not swear at that kind spoken 'please, sir,'—no, no. I took the tract, and I thanked the little boy, and I said I'd read it; and I did read it, and the reading of it saved my soul. I saw I was a sinner, and I saw that Jesus Christ could save me from my sins. That 'please, sir,' was the entering wedge to my old hickory heart."

**THE WAY AND THE TRUTH.**—O Lord, who art the light, the way, the truth, the life; in whom there is no darkness, error, vanity, nor death; the light without which there is darkness; the way, without which there is wandering; the truth, without which there is error; the life, without which there is death; say, Lord, let there be light, and I shall see light, and eschew darkness; I shall see the way, and avoid wandering; I shall see life, and escape death; illuminate my blind soul, which sitteth in darkness, and the shadow of death; and direct my feet in the way of peace.—*Augustine.*

**"TELL ME AGAIN."** A poor Caffre had heard a missionary speak of "the wrath to come," though he did not understand the meaning of it. He came into the Colony, was brought to the missionary, explained his anguish, and asked what he must do.

Mr. Hood preached to him the Saviour. He listened with eagerness, and stood trembling, and said, "Sir, I am old and stupid; tell me again." And being told again, the tears rolled down the sable cheek of this man of noble and athletic frame, and he confessed his wonder at the love of God, and the compassion of the Saviour.

He resolved to come and live near the missionary, that he might hear again and again the glad tidings. The little space in the village was, however, already occupied, and as he had acquired property, and that property was cattle, there would be no room to graze them.

He told his difficulty to the missionary, and added, "I am a Caffre, and I love my cattle; but I'll part with the last one I have, if that stands in the way of coming to hear the Word!" He had found the pearl of great price, and he would part with all he had to procure it. The missionary arranged matters for him, and he now resides on the spot, a consistent, devoted Christian.—*Moravian.*

Prayer is the rustling of the wings of the angels that are on their way bringing us the boons of heaven. Have you heard prayer in your heart? You shall see the angel in your house. When the chariots that bring us blessings do rumble, their wheels do sound with prayer. We hear the prayer in our own spirits, and that prayer becomes the token of the coming blessings. Even as the cloud foreshadoweth rain, so prayer foreshadoweth the blessing; even as the green blade is the beginning of the harvest,

so is prayer the prophecy of the blessing that is about to come.—*Spurgeon.*

**UNIVERSALISM.**—Elder Swan says, "If this doctrine be true, the Bible ought to read, 'Wide is the gate and broad is the way that leads to heaven,' and everybody goes there; strait is the gate and narrow is the way that leads to hell, and you can't find it if you try."

**"GOT LEFT."**—A genuine touch of woman's nature, as well as human nature, pervades the following:

A comfortable old couple sat a seat or two in front of us on the railroad during one of the hottest days of last summer. The journey was evidently one of the events of their lives, and their curiosity excited the attention of the passengers. At a way station the old gentleman stepped out to get a drink, or to buy a dough-nut, and heard the bell only in time to rush to the door of the eating house and see the train move off without him. The old lady in her seat had been fidgeting, looking out of the window in her anxiety for his return, and when she saw his plight, his frantic gestures for the train to stop, as it swept farther and farther away, she exclaimed:

"There, my old man has got left! he has! there! see, he has! Wa'll," she continued, sitting back in her seat again, "I'm glad on't; it's always been, 'Mammy, you'll get left!' all my life long; and now he's gone and got left, and I'm glad on't."

Her candid reflection on the accident, and the evident satisfaction she felt in the fact that it was the old man, and not herself, was greeted with a round of applause. Not a few of the ladies in the car were delighted that it was the old man and not the woman who had made the blunder, and "gone and got left."

**SCRIPTURE TROPES.**—Corrected.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

**"F."**—AS EDITORIALY CORRECTED.

**FACE, n.** Lit., the countenance or visage: "When Aaron and the children of Israel saw Moses, behold, the skin of his face shone; and . . . he put a veil on his face," Ex. 34:30-33.

A Simile, when anything is illustrated by its resemblance to a face, or when the face of one is likened to that of another: The locusts "faces were as the faces of men," Rev. 9:7-1. e. in form. "Of the Gadites, there separated themselves unto David into the hold to the wilderness, men of might . . . whose faces were like the faces of lions," 1 Chron. 12:8-1. e. in boldness.

A Metaphor, expressive of the surface of anything: "Men began to multiply on the face of the earth," Gen. 6:1.

A Synecdoche, for person: "I had not thought to see thy face," Gen. 48:11. "Behold, I send my messenger before thy face, which shall prepare thy way before thee," Mark 1:2.

A Metonymy, for the presence: "Let us flee from the face of Israel," Ex. 14:25.

A Substitution, when setting, turning away and hiding the face, &c., is expressive of determination to do, withholding of favor, or anger, &c.: "I have set my face like a flint, not to be ashamed," Isa. 50:7. "The Lord will not turn away his face from you," 2 Ch. 30:9. "How long wilt thou hide thy face from me?" Ps. 13:1. "The Lord make his face to shine upon thee," Num. 6:25.

**FADE, v.** Lit. to lose color: "By the river shall grow all trees for meat, whose leaf shall not fade," Ezek. 47:12.

A Metaphor, illustrative of decay, or the wasting of disease: "We all do fade as a leaf," Isa. 64:6. "So also shall the rich man fade away in his ways," Jas. 1:11.

**FADETH, v.** Lit., a metaphor, for disappearance: "An inheritance that fadeth not away," 1 Pet. 1:4.

**FAIL, v.** Lit., to become deficient, insufficient, or wanting, or to desert, or disappoint: "Joseph said, Give your cattle, and I will give you for your cattle, if money fail," Gen. 47:16. "He shall not fail nor be discouraged, till he have set judgment in the earth," Isa. 42:4.

A Substitution, for discouragement, or inability to endure: "Let no man's heart fail because of him," 1 Sam. 17:32. "Mine eyes fail with looking upward; O Lord, I am oppressed," Isa. 38:14.

**FAINT, v.** Lit., to swoon, and become senseless and motionless: "I Daniel fainted, and was sick certain days," Dan. 8:27.

A Substitution for becoming dejected, or losing courage: "If thou faint in the day of adversity, thy strength is small," Prov. 24:10.

**FAIR, a.** Lit., clear, beautiful: "Thou art a fair woman to look upon," Gen. 12:11.

A Metaphor, for pleasing: "Believe them not, though they speak fair unto thee," Jer. 12:6.

A Substitution, for moral purity: "Thou art all fair, my love; there is no spot in thee," Cant. 4:7.

**FAITH, n.** Lit., undoubting confidence in God's testimony: "Without faith it is impossible to please him," Heb. 11:6. "Being justified by faith, we have peace with God," Rom. 5:1.

A Metonymy, for the doctrines or truths believed: "So were the churches established in the faith," Acts 16:5. "Ye should earnestly contend for the faith which was once delivered to the saints," Jude 3.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## The Late Discussion.

Continued from our last.

Polycarpus, bishop of Smyrna, may also be classed among those holding "those tenets, which antiquated superstition and imperfect understanding of the Scriptures have created, to the dishonor of God and the spreading of infidelity." He was a disciple and pupil of the apostle John. And this was the Christian hero, who, when his persecutors demanded he should "blaspheme Christ," touchingly replied, "Eighty and six years have I served Christ, and he has never done me an injury; how can I blaspheme my King and Saviour?"

Now mark well his fearless answer, when the proconsul threatened to burn him alive: "I fear not the fire that burns for a moment; thou knowest not that which burns forever and ever!"

Noble martyr for Christ! We honor and respect thy memory, and base it that heart that can traduce and cast contempt upon thy faith!

Candid reader, look at the unqualified testimonies of Justin Martyr and of Polycarpus the disciple of John the beloved, and say if it be not more than probable that these sentiments were taught the latter by him who has left upon record his own belief in the future destiny of the wicked in the following energetic language: "shall be tormented day and night forever and ever."

The same belief may be found in the "Epistle to Diognetus." The author of this letter, may not be easily determined; while its authorship remains in doubt, there is no doubt of its antiquity;—"it unquestionably" assays a well known writer, "belonging to the early part of the second century." Neander says, "that the Christian simplicity which reigns in the letter bespeaks its high antiquity."—Hefele says, "that in all probability, it was written in the days of Justin, as it has been ascribed to him, and does not contain anything which can with propriety be referred to a later age. Its tone of elevated piety, and the picture which it gives of the Christians, as a persecuted yet widely spread community, justify us in assuming that it belonged to an age when the new faith had begun to raise its voice with greater boldness, and to make a more marked progress. It is one of the earliest and most touching fragments of primitive Christian literature." It says:

"In a word, what the soul is to the body, that Christians are in this world. . . . The soul lodges unseen in the body. . . . The soul, itself immortal, occupies this perishable tabernacle."

I am yet to see the evidence, and doubt if it can be furnished, that the materialism, such as was defended by him who took the negative of this question, ever found favor in the church, "when Christianity was yet in the freshness and purity of its first love." Of the great value of such well authenticated historic testimony, those of the negative of this question have oft acknowledged, by the effort they have made to make them testify in their favor, as shown by giving quotations from which, a person not acquainted with the belief of the early Christians on this specific point, might draw such an inference, and also by their putting those abstract sentences in italics, small and large capitals, and annexing to them exclamation points, in order to give them a peculiar significance. And also, when these writings have been examined, and the demonstrative evidence furnished, that early Christians, held such views in utter abhorrence, and maintained most implicitly, that "all men" at death; "go into a state of sensibility;" "that the soul survives the body and exists in a state of sensibility," that "the souls of ill men are tormented;" that "the souls of the righteous live and remain in some better place, and the souls of the unrighteous in some worse place, both expecting the judgment!"—they have never deemed it prudent to candidly set before their readers the simple truth in the case.

And reader, if such perversions of the faith of the early champions of Christianity, have exerted the least influence in turning the balance of your opinion in favor of the negative, then are you not only obligated to remove this much from that scale, but to place it in the opposite, so that truth shall be permitted to exert its legitimate force on the mind. And more, candid reader, as you have been led

astray by unjust extracts, you have a moral right to call such teachers to an account, and demand that they by a righteous confession disabuse the minds of others relative to this department of the controversy.

And when, in the light of unquestioned history, we consider the learning, piety and profound knowledge in the Scriptures of such men as Justin the martyr, and Polycarpus; know that the latter was a pupil of John the Revelator, and that they were the recognized representatives of Christianity, it becomes a matter of serious and melancholy interest to learn that there are those living in these last days and professedly looking for the coming One, who can sneeringly denominate "those old tenets," they humbly and prominently cherished, as the creation of "antiquated superstition and imperfect understanding of the Scriptures," "to the dishonor of God and the spreading of infidelity," and "which have gone further to make infidelity than any other machine which the devil or man could devise."—Such a spirit bears with it its own condemnation.

J. P. Jr.

To be continued.

## Encourage Young Ministers.

Few, indeed, seriously consider the trials and the temptations of the servant of Christ and the church, in his early experience in the ministry. Some there are who do; and such become the special friends of the ministers of Christ, because they have shown them kindness and sympathy, in their poverty and trials, and given them counsel and encouragement in times of temptation and opposition. There are some it is true, who have such a degree of self-esteem, of native hope, combativeness, and firmness, that they need the check-bit, with strong restraining influences about them to keep them in their places. But with most men it is otherwise. Though they have faith in God, have believed he called them to preach the gospel of his Son, and have consecrated all to him and his work, there are many things which often come across the mind which almost overwhelm them.

First. He knows his work is great, and he feels inefficient.

Second. He knows that there are many other ministers more capable of teaching than himself; have had more experience, more study, greater advantages, and perhaps greater talent. He knows the people have heard good, able preaching, and and many of them are not willing to hear anything else; that they take little notice of small men, either to hear, feed or support them. How can a man surmount all these difficulties without a mighty struggle of human nature? They never would do it, if the Lord had not some fathers and mothers in Israel.

I wish to call attention to this subject. How came there to be such strong able ministers as we now have? They were young once, diffident, slow of speech, perhaps of small reading in the beginning, illiterate, perhaps awkward, withal. But God called them to preach; they obeyed, some listened, gave them sympathy, counsel and a living, perhaps. It may have been some good old mother who cared for the servants of God. They improve; God disciplined them in his church and by his people.—And now they are able, fluent or powerful speakers, "mighty in the Scriptures." You who would have turned from them with derision, and scorned to support them in youth, now delight to hear them, and talk freely of the importance of supporting them, while other young ministers, of equal promise, you think little of, and those you would never had but for more considerate persons than yourselves.

When a young man commences to preach, it is generally thought he should go out into some back towns, among the ignorant and unbelievers, to instruct them, while the old, established, critical, theological believers must have well-trained, learned and sound theologians to teach them just what they now profess to know.

Many a church has starved out and died while making efforts to secure the labors of an efficient speaker, waiting months and years without a minister, because they could not get such as suited their controlling member's fancy. Young men might have been obtained and sustained, to the mutual benefit of all, but for this desire to gratify self, "the old man."

How often it has been said, "I don't care about going to meeting to hear that stripling preach. He is not much of a preacher—I can get more information reading." Or, "I don't want to hear a man preach, unless he knows more than I do. What do they think that young fellow can do here?"

All such remarks are made and many stay at home. The young man knows the state of the case, feels as though he had rather die; but God calls, the world is perishing, church-members are sleeping. He is determined to obey the Lord, yet he can do but little, because the Aarons and Hurs are scarce to stay

up his hands. A living, active, consistent church will do more with a mere stripling for their preacher, than a cold, theological, critical, speculative church under the labors of a D. D.

Consider the beautiful granite or marble pillars of a splendid temple, chiseled, and polished, and fitted for its place. It was once an uncouth, rough block, taken from the quarry. An experienced person in that art would think but little of it in that state; but now it has been hammered, chiseled, and polished. They look upon it with great delight, noticing its great beauty and its great utility. Yet all its excellent properties were in it when it was but the rough block. It only took the energetic, patient labor to prepare it for its present use and beauty. So it is with the servants whom the Lord calls to preach the gospel. They are not hewn, squared, chiseled, polished, and finished for the heavenly temple at the beginning of their ministry. It takes study, experience, trial, labor, counsel of brethren, the co-operation of the church, with the grace of God, to do it. Men often try to do it by school education, but as often fail. It is not obtained there. God's minister-school is the church.—His church.

Therefore, let us all consider that they should encourage the young men who give evidence that God has called them to the ministry.—Be ready to hear them preach, and feel interested in their discourses, even if they do not present anything new to you—nor present that as well as you could yourself. He is doing his best, and will improve by practice. Encourage him to come again. Tell him where to make improvement in his work; give also of your means to support him. He must live, and be clothed, as well as older ones. Many have been discouraged and left the work, because they were neglected and starved out. The church needs many more laborers. God has them to call, and will do it, if the church will sustain and take care of them.

Shall it be done? I. C. WELLCOME.

Richmond, Me., Dec. 4th, 1858.

## The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the *Herald* of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the *Herald*, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

No. 3.

Continued from our last.

It is the greatest inconsistency, to argue that the millennium brought to view in the 20th chapter of Rev. will be in the new earth, under the new heavens, subsequent to the second Advent of the Lord Jesus Christ, or at the time he shall sit upon the throne of his glory, from the brightness and glory of whose presence the earth and heavens shall pass away with a great noise, and the elements of which will melt with fervent heat. Will the new heavens and earth, think you, the glorious abode of the saints, pass away with a great noise, and its elements melt with fervent heat, and forever disappear, so that no place can be found for it in all the universe of God? If you are correct in fixing, as you have in some of your numbers, the restitution of all things and the resurrection of all the just at the binding of Satan, and the millennium in the new earth under the glory of the new heavens. And if as you in answer to Mr. Pearce say that the last five verses of Rev. 20th, "do refer to a post-millennial epoch," then it must be the new earth that will pass away from the presence of him that sitteth upon the great white throne—seeing no other earth will then exist according to the views of the negative.

Other inconsistencies and impossibilities appear from the views of the negative, in supposing that the sea, Rev. 20:13, will give up her dead at the end of the millennium, a thousand years after it has passed away. If the sea gives up her dead at the end of the millennium, it must then exist. If it then exists, it must be before the new creation, because in the new creation there will be "no more sea." Consequently you cannot be correct when you say that the earth and sea passed away at the commencement of the millennium, a thousand years before the latter epoch. If our earth and sea give up their dead, and then pass away at the end of the millennium; it must exist until that time. Consequently the millennium can be no where else but in this world prior to the advent of our Saviour.—Nothing can be more conclusive.

Another erroneous opinion appears in the foregoing quotation upon the judgment of the dead. "It is the dead, and not the resurrected living, who thus shall stand before God. It is necessary that the ad-

judication of each of the dead should precede the first resurrection, for it must be pre-determined who will, and who will not have part in it." The doctrine of the negative in this quotation seems to be this: the wicked dead will be judged in their graves a thousand years before they rise; judged while dead; judged and sentenced not to live again until the thousand years of the first resurrection is past.—Such is the doctrine taught by the negative in this discussion, so far as we can understand; which we say is very erroneous, unreasonable, and perfectly unscriptural. No earthly tribunal ever sits in judgment upon the accused unless they are present themselves, or their agents, or attorneys to hear, and answer to their charges, and allegations brought against them. And will the Infinite Jehovah, think you, sit in judgment upon the wicked while they are dead in their graves? And will the judgment sentence be that they shall not rise and live again for a thousand years? If this be the judgment sentence of the wicked, then, when this period of time is past, their punishment must have an end, seeing they have suffered out the full sentence, in judgment passed upon them. This view of the negative, we have said to be antisciptural.

The Scriptures show that the punishment of the wicked will be something, that will be realized, and that it will commence at the day of judgment, and from thence continue on forever. 2 Peter 3:7, "But the heavens and the earth which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men." The perdition of ungodly men therefore commences at the judgment, and not a thousand years after. 2 Peter, "The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished." This text teaches the same doctrine that the wicked will be punished at the day of judgment. Matt. 25:46—"These shall go away into everlasting punishment." Will the dead, think you, be in their graves when they are judged, and thus punished? Will they stand in their graves before the judgment seat of Christ, and from thence go away in their graves into the fire prepared for the devil and his angels, or will they not first be made alive? Which is the most reasonable?

Matt. 11:22, 24, "But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." Now how, we inquire, can it be more tolerable for one class of sinners in the day of judgment than for another, if they are all judged while dead and in their graves, where they must remain for a thousand years from the said day of judgment. If the views of the negative be correct it will be the same in the day of judgment, with all classes of sinners, and will so remain with them for a thousand years. But it will not be the same according to our Saviour, Matt. 11:22, 24.—Therefore the views of the negative cannot be correct. Luke 11:31, 32, "The queen of the south shall rise up in the day of judgment with the men of this generation and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here. The men of Nineveh shall rise up in the day of judgment with this generation and condemn it: for they repented at the preaching of Jonas; and behold a greater than Jonas is here."

From these verses last cited we see that both the righteous and the wicked will be present at, and rise up in the judgment together, one passing condemnation on the other. The believing queen of the south, and the Ninevites shall rise up in the day of judgment with the unbelieving Jews of our Saviour's day; the former condemning the latter for rejecting the Lord Jesus Christ, who came down from heaven to save them from their sins. The queen of the south heard of the fame of Solomon and came from the utmost parts of the earth, at great expense, and through many dangers, leaving the interests of her own government, not knowing that she should find favor with Solomon, on her arrival at his court in Jerusalem. The men of Nineveh repented at the preaching of Jonas, who came a stranger among them, performed no miracle in their presence to convince them that he was divinely sent, remained among them in their city but a few days, and preached them one short discourse which was a message of wrath, without offer of pardon, on the condition of repentance.

But the Lord Jesus Christ came down from heaven to his own people and kindred, and performed many, and the most wonderful miracles to convince them that he was divinely sent to turn them from their evil ways to serve the living God, remained with them for many years teaching them as never man taught them before, from city to city, by parables and sermons, beautifully illustrated and enforced by the most striking and instructive comparisons, offering mercy and eternal salvation to all men without money or price.



The former—the queen from the most distant south, and the men of Nineveh believed, and were saved,—while the latter repented not, and were lost. In the judgment day, they both rise and live again—they come forth at the Saviour's call from their long slumbers in the graves to meet each other at the judgment seat of Christ. And now the privileges of each from the records of the Judge, written in the books there to be opened will be made known, the sins and deeds of their lives to an assembled world, and when the queen of the south, and the men of Nineveh shall see the greater privileges of the Jews from Jerusalem, compared with theirs enjoyed in Nineveh failed to lead them to repentance, they will rise up in the judgment and condemn them, because they in the city of Nineveh repented at the preaching of Jonas, while they in Jerusalem abused their opportunities and perished under the ministry of the Son of God from heaven. These views prove the personal presence of the righteous and the wicked—the believers, and unbelievers at the same judgment day. The believing and converted Ninevites, and the unbelieving Jews of our Saviour's day from the city of Jerusalem, where stood the temple of God where the divine Shekinah dwelt, and where the Prophets prophesied and named them from time to time before our Saviour came, meet in the judgment; which proves the resurrection of both classes at the same time. They do not meet here at the judgment, one in their resurrection bodies, and the other dead and in their graves, as the negative would have us believe. But each in their corruptible bodies, having been raised from the dead; they come together remembering their former opportunities, slighted and improved while on earth, and now capable of judging each other accordingly.

Yours as ever, EBENEZER PEASLEE.  
Newton, N. H., Nov. 30th, 1858.

Bro. Israel Conover writes from Upper Pittsgrove, N. J., Dec. 1st, 1858:—

Dear Bro. Himes:—I will first say that I am pleased with the doings of the late conference, and trust it will prove a blessing to the cause of truth. I am isolated from believers in our blessed hope; but they have my sympathy and prayers. I esteem it a privilege to be identified with them as a believer in the soon coming of Him, whose dominion shall be from sea to sea, and from the rivers unto the ends of the earth.

I trust the time has arrived when other ministers (some of them) are beginning to see that they have been clinging to a broken reed, in preaching the world's conversion and temporal millennium, and are beginning to raise the warning cry, "Behold the Bridegroom cometh."

A minister of the M. E. church, of Philadelphia, Bro. W., recently visited the town W., N. J., and called on Bro. H.—the Methodist preacher of the place, and preached a few times in his church. His principal theme was the pre-millennial personal advent of Christ, and his reign with his saints on the new earth, &c. As might be expected, he was denominated by some of his hearers a Millerite. I had the privilege of hearing him, once only, from Mark 13:33: from which he zealously defended the faith we hold. I enjoyed it much, it being the first time I ever heard the doctrine preached outside the Advent ranks.

Two weeks subsequent heard Bro. H.—the one above alluded to,—from Matt. 24:44, from which he defended the above doctrine in an able manner—which was the more unexpected, as I heard him contend for the doctrine of the conversion of the world, &c., only a few weeks previous. I had almost forgotten to state that he (Bro. H.) took occasion to say during his remarks on the second advent of Christ that he believed that the neglect manifested by ministers generally of that doctrine was a fear of being suspected of leaning towards Millerism. He called to see me soon after; told me he believed the Lord had specially sent Bro. W.—to enlighten his understanding on the subject of Christ's coming and kingdom. I gave him Hill's Saints' Inheritance.—Bro. H., is a man of brilliant talents. That he may fully embrace the truth, and proclaim it fearlessly, regardless of its unpopularity among his hearers, is my prayer.

Yours, looking for redemption.

Bro. D. Winchester writes from Springfield, Vt., Dec. 1858:—Dear Herald:—To those of us who are journeying (as we humbly trust) to the Heavenly Canaan it is cheering to hear, through the Herald, of the tried and faithful who have the same object in view whose sympathies are with us, whose hopes, aspirations, and desires tend to the same consummation. It is the herald also of glad tidings of great joy, which shall be to all people. It is laden, too, with the precious fruits of experimental knowledge, and true wisdom which is the reward of patient toil, and persevering study.

By it we are cheered and comforted in our pilgrim-

mage, for we are but pilgrims and sojourners. Judging Him faithful who hath promised, we seek a better country. We have seen the vanity of earthly enjoyments, and the evanescence of her most enduring pleasures. We have witnessed the decay of our dearest hopes. Those in whom we trusted, have failed us in the day of adversity, thus realizing the exceeding frailty of human support. Then when we are left helpless, defenceless, bruised, and despairing, we turn to him, "who was wounded for our transgressions, and by whose stripes we are healed." We could never realize, even in the smallest degree, the poignant grief of the "man of sorrows," when forsaken by his friends, betrayed by one who had shared his ministry and love, denied by a beloved disciple, surrounded by an insane mob, with madness in their speech, and murder in their hearts, were we not chastened by the rod of affliction ourselves, that we may be brought to a sense of the matchless love, that moved the only-begotten Son of God, to suffer, to pray, to agonize, and die, that we might be partakers of his glory. That we may use our utmost endeavors to promote his cause, and advance his kingdom, and finally, when our work in finished, we may behold him face to face, and together celebrate the marriage feast with his redeemed Bride, is the prayer of your companion and brother.

Bro. W. A. Matthews writes from Braintree, Mass., Dec. 6th, 1858:—

Bro. Himes:—I have been almost a hopeless delinquent truly. For I have been in a close place for about five years, it being that length of time since I embarked in the Loan Fund Association; and this together with poor health, has rendered all my efforts to pay your debts fruitless; until now, I have in some measure extricated myself, and it gives me the greatest pleasure to enclose you four dollars; with the promise of the remaining four dollars before the close of this month.

Come, my brother delinquent, let us make one effort to do brother Himes justice as he has not failed to give us a rich meal weekly, to nourish our spiritual natures; for which we have anxiously waited more than they which watch for the morning. Notwithstanding all our delinquency, may God help us to make one effort at this time, and thus release our brother.

Yours with Christian affection.

He that trusteth in his own heart, is a fool.

## OBITUARY.

[The following obituary was given last week with the name of the deceased as Webster, which was according to the manuscript of Bro. Robinson. We reprint it at the request of Bro. Currier, who has apprised us of the mistake.]

DIED, in East Kingston, N. H., Nov. 1st, 1858, of typhoid fever, Sister LUCY E. CURRIER, aged 47 years, formerly, Mitchell, of Kennebunk, Me., wife of Bro. Wm. H. Currier.

She was converted when about 16 years of age, and united with the F. W. Baptist church in Kennebunk. She was married in 1837. In 1843 she embraced the faith of the Lord's coming soon, and remained in the faith of it till her death. Her health was feeble for years, from nervous debility, from which she often suffered much.

She went to Kennebunk to visit her friends a few weeks before she died, with the impression, as she said, "of the last time." She had a remarkably good visit, and was much blessed at a camp-meeting at that place. She returned and went the same week to Kingston to meeting, and gave her last testimony to the church there, with remarkable joy and power. She was then taken down, and most of the time for nine weeks had not her senses fully. But she had lucid intervals, in which she conversed with friends of her state, and the blessed hope, and prayed with great fervor. She did so with me twice, and with sister Gale once. She said she should not get well—that she was resigned; that she was unworthy, but Jesus had heard her prayer and forgiven her all, and would receive her; that Jesus was precious, and was her all. At times there appeared some hopes of recovery. But at last she fell asleep in Jesus—to rest till the Lord shall descend from heaven with the voice of the archangel and the trump of God, and the dead in Christ shall rise first.

Elder Plummer preached on the occasion, from I Cor. 15, and the body was borne to the grave. She leaves a husband of the same faith and hope, and two children, a son and daughter, both recently converted and baptized, to weep their loss, but not without hope of speedy re-union, and everlasting communion together in glory. Let us all watch and be ready also.

Yours truly, D. I. ROBINSON.  
Haverhill, Mass., Nov. 24th, 1858.  
Crisis please copy.

## ADVERTISEMENTS.

### Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alternative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

### AYER'S

### Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as Eruptions and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, OR ERYSIPELAS, PIMPLES, PUSTULES, BLOTCHES, BLAINS and BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSPPEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

### Ayer's Cathartic Pills,

### FOR ALL THE PURPOSES OF A FAMILY PHYSICIAN.

are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache, arising from disordered stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulency, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

### Ayer's Cherry Pectoral,

### FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

PREPARED BY

DR. J. C. AYER & CO.

LOWELL, MASS.

All our Remedies are for sale by

Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Barr & Co., and by all Druggists and Dealers everywhere.

Every Lady should have one of

GROVER & BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, BOSTON.  
495 BROADWAY, NEW-YORK.  
130 CHESTNUT-ST., PHILADELPHIA.

Sept 18—1y pd

### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers.

if may 29, '58

### Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies.

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curer.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1-2 KNEELAND-STREET, (UP STAIRS,) BOSTON, MASSACHUSETTS,

in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad;

BY JOSHUA V. HIMES.

**TERMS.**—\$1 for six months, or \$2 per year in advance. \$1.13 " " " \$2.25 per year, at its close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a-year, in addition to the above: i.e. \$1 will pay for twenty-three numbers, or \$2.25 a-year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay two cents postage on each copy, or \$1 04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a-year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grace Road, Bermondsey, near London.

**POSTAGE.**—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

### Agents.

Albany, N. Y. .... Wm. Nichols, 185 Lydian-street.  
Bridgeport, Ct. .... Ali Andrews.  
Burlington, Iowa. .... James S. Brandenburg.  
Bassoe, Hancock County, Illinois. .... Wm. S. Moore.  
Bristol, Vt. .... D. Bosworth.  
Cabot, (Lower Branch), Vt. .... Dr. M. P. Wallace.  
Cordova, Rock Island Co., Ill. .... O. N. Whitford.  
De Kalb Centre, Ill. .... Charles E. Needham.  
Cincinnati, O. .... Joseph Wilson.  
Dunham, C. E. .... D. W. Sornberger.  
Durham, C. E. .... J. M. Orrock.  
Derby Line, Vt. .... S. Foster.  
Eddington, Me. .... Thomas Smith.  
Fairhaven, Vt. .... Elder J. P. Farrar.  
Hallowell, Me. .... I. C. Wellcome.  
Hartford, Ct. .... Aaron Clapp.  
Homer, N. Y. .... J. L. Clapp.  
Haverhill, Mass. .... Edmund E. Chase.  
Lockport, N. Y. .... R. W. Beck.  
Johnson's Creek, N. Y. .... Hiram Russell.  
Morrisville, Pa. .... Wm. Kitson.  
Newburyport, Mass. .... Dea. J. Pearson, sr., Water-st.  
New York City. .... Dr. J. Croft, No. 108 Columbia st.  
Philadelphia, Pa. .... J. Litch, No. 47 North 11th st.  
Portland, Me. .... Alexander Edmund.  
Providence, R. I. .... Anthony Pearce.  
Phillipsburg, St. Armands West, C. E. .... G. P. Dow.  
Princess Anne, Md. .... John V. Pinto.  
Salem, Mass. .... Chas. H. Berry.  
Springwater, N. Y. .... S. H. Withington.  
Shabbona Grove, De Kalb county, Ill. .... N. W. Spencer.  
Somonaug, De Kalb Co., Ill. .... Wells A. Fay.  
St. Albans, Hancock Co., Ill. .... Elder Larkin Scott.  
Stanbridge, C. E. .... John Gilbreth.  
Sheboygan Falls, Wis. .... William Trowbridge.  
Toronto, C. W. .... Daniel Campbell.  
Waterloo, Shefford, C. E. .... R. Hutchinson, M. D.  
Worcester, Mass. .... Benjamin Emerson.



## ADVENT HERALD.

BOSTON, DECEMBER 18, 1858.

## ITEMS AND NEWS.

A new variety of coal, exceedingly oily, has been discovered at Parkersburg, Va. It is extremely gaseous, and fit only for making gas or oil.

Specimens of gold, worth \$15,000, taken from recent discoveries in Montgomery county, N. C., are on exhibition in New York. The largest specimen weighs nine pounds, and is worth \$2000.

The store of Bowen & McNamee, in New York, was robbed of black dress silks to the amount of \$3000 recently. The robbers hired a room in a house in the rear, adjoining the store, and cut a hole through both walls, a distance of nearly three feet, and through this aperture obtained their plunder.

A culvert in the Morris Canal, at Drakeville, Del., twenty feet above the level of the road, gave way about a week since, and the water rushed out with terrible force, sweeping away fences, buildings, rocks, and everything that lay in its path, including the house of a Mr. Hurlburt, in which Mr. H.'s wife and two children were swept off and killed.

A gentleman residing in the upper part of New Haven was met late in the evening, a few evenings since, by two fellows who demanded ten dollars. He gave them two, and they let him go on his suggestion that they should call the next day for the balance. One of them actually appeared according to appointment, but all that he got was a sound drubbing.

Mr. Walter Haywood, of Fitchburg, raised this season, on four and a half acres of ground, 405 bushels of corn—more than ninety bushels to the acre. Who says great crops cannot be raised in New England.

Diamonds of fine quality have been found in Georgia, and arrangements are making to commence washing for them.

Since October 17 forty fugitive slaves have passed through Albany, N. Y., for Canada, says an Albany paper.

It is understood that a bill for the suppression of polygamy in Utah and all other territories will be introduced at an early day in Congress, and vigorously pressed.

An investigation of contracts and other financial operations of the New York city government, by the Committee on Accounts, has caused such a fluttering among interested parties that a guard is constantly kept about the Comptroller's office, where the public documents are deposited, lest the guilty ones should set fire to the building in order to destroy the proofs of their guilt.

A. C. Johnson, a young man living at Mount Vernon, Illinois, is said to be a master of the Latin, Greek, Hebrew, Spanish, French, German, Italian, Portuguese, Dutch, Danish, Swedish and Russian languages. At the age of ten years he commenced the study of Latin, and he continued his studies as rapidly as his means would allow him to buy books.

The New York Post says some forty professional English thieves, house-breakers, &c., many of whose portraits figure in the "Rogues' Gallery," left for home in recent European steamers, some of them carrying away comfortable fortunes.

The Archbishop of Cologne has ordered prayers to be offered up that the approaching elections "may be agreeable to God," and in a pastoral letter has recommended "good Catholics" to take an active part in the elections, by voting for men who are notoriously faithful to God, and are devoted to the country and the regent (of Prussia).

Mr. Grindley Thaxter, of Machias, Me., walked off a wharf one dark night a few weeks since, and received injuries which resulted fatally.

"You look," said an Irishman to a pale, haggard smoker, "as if you had got out of your grave to light your cigar, and couldn't find your way back again."

There is reason to fear that the barque Parthenia, which sailed from Richmond Nov. 1, for Rio Janeiro, with one hundred and forty passengers, is lost, and perhaps all her passengers.

At Peytona, in Boone county, Va., lately, two men, Ballard and Walden, took a man by the name of McCann and held him under the water in the river until he was dead.

At the Virginia Annual M. E. Conference lately held in Portsmouth, the agent of the publishing house at Nashville, reported that its assets are valued at \$431,263, and its liabilities at \$112,489; and that there are about 2500 itinerant and 5000 local preachers, and half a million members in the Methodist church South; yet their publishing house and periodical suffer for want of patronage.

## The Discussion.

At the close of the late discussion between Dr. Litch and Elder Grant, Dr. Litch gave me the right on his part, of publishing it. I at once made an arrangement with Elder Grant to publish mutually, and spread the work as widely as the interest on the subject would warrant.

There has been some delay, over which we had no control; but at length the work is perfected, and all orders can now be supplied.

It may not be unimportant to say a few words, on the origin and object of the discussion.

Several years ago, Dr. Litch took the position that the question of materialism, as it was propagated by a portion of the professed Advent ministers, was very injurious to the Advent cause, and took his stand and wrote and preached against it. He at the same time invited any one, or all the advocates of the doctrine, to discuss the subject with him.

At the late Conference in Worcester, Mass., Eld. Grant accepted the invitation, and the report of the discussion is now published.

I have several reasons for engaging in its publication.

First: I believe the doctrine of materialism is utterly at variance with the word of God. And therefore any Scriptural light that can be thrown on the subject of man's nature, his state in death, and final destiny, will be a blessing to the church and the world.

Second: As the question has been introduced among Adventists, and is being pressed with great zeal and industry, by the advocates of the material-

istic view, I am interested all the more in this publication, as it gives—not one, but both sides.

Third: As another, and important reason, those Adventists who reject materialism as an error, can no longer, in justice to the cause of truth, remain silent. Things have arrived at such a state that we from necessity, are obliged, while we do not turn aside from what we have considered our more important work, to both defend ourselves from misrepresentation, and show the truthfulness of our own position.

Finally, we commend this work to all who wish to read a brief, yet clear and sound view of the Bible argument, by Dr. Litch. And I would also commend to all, the arguments of Elder Grant, as giving a fair view of the school of materialism to which he belongs.

To those who think the subject should not be agitated, I have only to say, that they nor we cannot help it. With some, it is the great question, and they will advocate it; and we have got to meet it. We who have been disposed to take the position of silent forbearance, can do so no longer.

Let every one consider this question candidly, carefully and prayerfully, and then act as will best subserve the cause of Christ and the salvation of men. J. V. H.

BRO. BLISS:—Your reply to the enquiry of Bro. O. R. Fassett, was strictly my meaning. Perhaps such an inference as Bro. F. has expressed, might be inferred from the disconnected quotations he gave, but it really seems to me, not readily inferable from them as they stand in my communication. I beseech Bro. F. to read the article once more.

Your note annexed to my last, is appreciated. Elder Grant did reply to what he understood Dr. Litch to charge him with, in saying he presented a garbled extract from the writings of Justin Martyr.

We wait content till the report is received, and if it contains a definite answer to two things: 1st, the adduced evidence of Justin Martyr's belief in the eternal conscious punishment of the wicked, and 2d, why Elder Grant presented that extract from Justin Martyr, then we stand corrected.

Other expressions may need explanation, defence, or most likely correction; and we hold ourselves ready to do either with equal cheerfulness. J. P. J.

My dear Bro.:—There are shares in the Boston Advent Association held by me. I have drawn no dividend. I presume it is held to my credit and order. Will you please inform me what the amount is, and I will draw on the Treasurer in favor of the A. M. Association, and will then advise you how much to put down for me and my family annually in addition; for I esteem it a privilege which I would exercise with thanksgiving, to be able to contribute of what the Lord has given me, in aid of that interpretation of the Scriptures for which the "Signs of the Times" and its successor the Advent Herald, and kindred publications, have been the means of teaching me,—interpretations which I realize to be so valuable to me, in contemplation of the contrast, with the foggy mysticism which "darken counsel with words without knowledge," and in which mazy heresy I was once enveloped. The profit to myself and family is valued more highly than all values of this world: and I regard the idea of "duty" to sustain the same, for the profit of others and the honor of God, as expressive of a standard of action too low for one who is instructed in the things pertaining to the kingdom of God, according to the Scriptures. I trust no such one will wait to be impelled by a consideration of "duty," for that mercenary feeling, in such a case, was the ruin of Ananias and Sapphira his wife; but as those who can appreciate what we have received of the grace of God, vie with each other in the exalted "privilege" of promulgating the same, until we shall behold His face in Righteousness, whom having not seen we love.

As ever yours, J. WOLSTENHOLME.

Providence, Dec. 5th, 1858.

A GREAT REFORM IN PROGRESS.—The New York Chronicle (Baptist) says:—"The practice of congregational singing is gradually being introduced into the churches of this country. A number in this city have adopted it and others will undoubtedly follow their example." The Maine Evangelist says:—"A change will come. A change from what is called choir singing in our religious assemblies to singing by the congregation will come. It must come; it is coming." A correspondent of the New York Evening Post, writing from Bloomfield, New Jersey, says:—"While writing it occurs to me to mention the abominable, wretched state into which the singing in most of our country churches and this one in particular has fallen. Is it not a gross shame for a congregation of two hundred persons, who are gathered to praise and worship a common God and Father, to commit their praise to the hands or rather voices of five or six very humble followers of our

old friend Parr, and who, for all the true music they utter, might as well hammer upon the barn-door or wheeze through a comb."

This we call a great reform; it is nothing less than the restoration of one of the most important parts of divine worship. Almost next to the struggle with Rome for the restoration of the Bible to the people, do we deem important this struggle for the restoration of the right of the people to the most animating exercises of divine worship.—N. Y. Christian Advocate.

A PRECIOUS TRUTH.—Christ did not count his converts by thousands, nor yet by tens; but he counted them by units, saying, "There is more joy in the presence of the angels of God over one sinner that repenteth." He valued individuals: and yet at last shall be welcome his redeemed as an innumerable multitude, whom no man can number.

No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad; and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient into reward—God so dresses us for heaven.—Jeremy Taylor.

LETTERS LOST.—I mailed a letter at Auburn, N. Y., Nov. 30, and one Dec. 1, both of which are lost. One contained My Journal up to Nov. 12, with business for the Herald, and the other also contained business on the Herald, relating to subscribers in Auburn. I shall be glad if any concerned will inform me how much they paid me, as I mailed the only account I had. J. V. H.

MARRIED, at Northfield, Mass., by Rev. Mr. Jones, LEMON ROBBINS, of Montgomery, Vt., to Mrs. L. C. MERRILL, of Northfield.

## PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station.

## TRACTS.

The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. \* THE SIX KELSO TRACTS, at 6 cents per set, or

- |   |                |
|---|----------------|
| " 1. Do you go to the Prayer-Meeting?   | \$0 50 per 100 |
| " 2. Grace and Glory  | 1 50 "         |
| " 3. Night, Daybreak and Clear Day  | 1 00 "         |
| " 4. Sin our Enemy, &c.   | 50 "           |
| " 5. The Last Time  | 50 "           |
| " 6. The City of Refuge   | 1 00 "         |
| " 7. The Second Advent, not a Past Event. A Review of Prof. Crosby, by F. G. Brown. (1851). | \$0 12 single  |

- |  |      |
|--|------|
| B. 1. The End, by Dr. Cumming              | 04 " |
| " 2. Litch's Dialogue on the Nature of Man | 06 " |
| " 6. Word of Warning, by W. W. Pym (1842)  | 20 " |

- |   |      |
|---|------|
| C. 1. Prophetic View of the Nations (Whiting) | 04 " |
| " 2. The Sabbath, by D. Bosworth              | 04 " |
| " 3. The Christian Sabbath                    | 01 " |
| " 4. Israel and the Holy Land. H. D. Ward     | 10 " |

## D. EIGHT SECOND ADVENT LIBRARY

TRACTS, at 25 cents per set:—

- |  |            |
|--|------------|
| " 1. The World's Jubilee                     | 04 single. |
| " 2. Prayer and Watchfulness                 | 04 "       |
| " 3. The Lord's Coming a Practical Doctrine  | 04 "       |
| " 4. Glorification, by M. Brook              | 04 "       |
| " 5. Miller's Apology and Defense            | 04 "       |
| E. 1. The Earth to be Destroyed by Fire      | 04 "       |
| " 2. First Principles of the 2d Advent Faith | 04 "       |
| " 3. The Bible a Sufficient Creed            | 04 "       |
| " 4. The Present Age—Its Hope Delusive       | 02 "       |
| " 5. Form of Sound Words                     | 04 "       |
| " 6. Churches, Church Order, &c.             | 03 "       |

## F. TRACTS FOR THE TIMES, 10 cents per set.

- |                                     |           |
|-------------------------------------|-----------|
| " 1. The Hope of the Church         | 02 single |
| " 2. The Kingdom of God             | 02 "      |
| " 3. Glory of God filling the Earth | 02 "      |
| " 4. Return of the Jews             | 02 "      |
| " 5. The World's Conversion         | 03 "      |
| " 6. Our Position                   | 01 "      |
| " 7. Waiting and Working            | 01 "      |
| " 8. The Bride of Christ            | 02 "      |
| G. 1. That Blessed Hope             | 01 "      |
| " 2. The Saviour Nigh               | 01 "      |
| " 3. The True Israel                | 02 "      |
| " 4. Time of the Advent             | 02 "      |
| " 5. Motive to Christian Duties     | 01 "      |

- |                                 |      |
|---------------------------------|------|
| H. 1. The Eternal Home          | 04 " |
| " 2. The Approaching Crisis     | 10 " |
| " 3. Letter to Everybody (1842) | 04 " |

- |                                |             |
|--------------------------------|-------------|
| I. 1. Facts on Romanism        | 12 "        |
| " 2. Promises—Second Advent    | 04 "        |
| " 3. Declaration of Principles | .25 per 100 |

\* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

## APPOINTMENTS.

I have appointments to preach as follows: At Warner, Universalist meeting-house, the 2nd Sabbath in Dec.; at Canterbury, Town house, the 3rd Sabbath; and at South Sutton the 4th Sabbath. T. M. PREBLE.

D. I. Robinson will preach, Providence permitting, at Exeter, N. H., Sabbath, Dec. 19th; East Kingston, Dec. 26; Kingston, 1st Sabbath in January, 1859.

I am at liberty to travel and hold conferences and protracted meetings, as friends may wish, till further notice. D. I. ROBINSON.

I. H. Shipman will preach at North Springfield, Vt., Dec. 19th.

The third quarterly meeting of the Military Tract district will be held at Warsaw Prairie, Hancock Co., Ill., to commence Dec. 22 at 7 o'clock P. M. The 3d quarterly meeting of Galena district will be held at Elizabethtown, Ill., to commence Jan. 13, 1859, at 7 o'clock P. M. MOSES CHANDLER.

Cordova, Nov. 15, 1858.

PS. I would give notice to the friends in Missouri that I will spend a few days with them, as they may arrange, after our quarterly meeting at Warsaw Prairie. The friends who wish my labors will notify me at the above-named meeting. M. C.

## BUSINESS DEPARTMENT.

TRANSFER OF THIS OFFICE TO THE AMERICAN MILLENNIAL ASSOCIATION.—This day, Tuesday, Dec. 14th, I have transferred to the American Millennial Association, the Advent Herald office,—its publications and all the other property. I have no time to say more this week. I call upon all the friends of the Cause to give their hearty support to this mutual arrangement on my part and that of the Association. J. V. H.

THE NEXT TWO WEEKS.—I want all indebted to me for the Herald, or books, to make immediate payment of their dues. Remember! the first of January I shall have to meet bills of over Fifteen Hundred Dollars. Do not forget. Now is the time. J. V. H.

## BUSINESS NOTES.

W. C. Cooley.—There was \$3 your due for dividend last January, and we have ch'd you \$4 for cr. to I. C. to Jan. 1, 1858. The dividend for the present year is not yet declared, and will not be till after New Year's.

G. W. Shaffer, \$2.—Sent you on the 8th inst., one gilt pocket Harp, \$1, and one plain one, 60 cts., and the 2nd volume of tracts, 35 cts. The postage on the three is 27 cts., making 22 cts. more than the money sent. We send but one plain Harp, for the reason that it is the only one in the office, and as you had mistaken the prices, you might wish to vary the order. Have sent you some back numbers, containing list of books and prices.

I. Conover.—Sent Hill's Saints' Inheritance the 8th. Are out of the other work which you order. Can send the Time of the End, if that will answer.

J. Roberts.—We can send.

Rec'd \$2 for the Herald from some one, who neither signed his name, nor dated his letter.

## RECEIPTS.

UP TO TUESDAY, DECEMBER 14TH.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 867 was the closing number of 1857; No. 893 is the Middle of the present volume, extending to July 1, 1858; and No. 919 is to the close of 1858.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

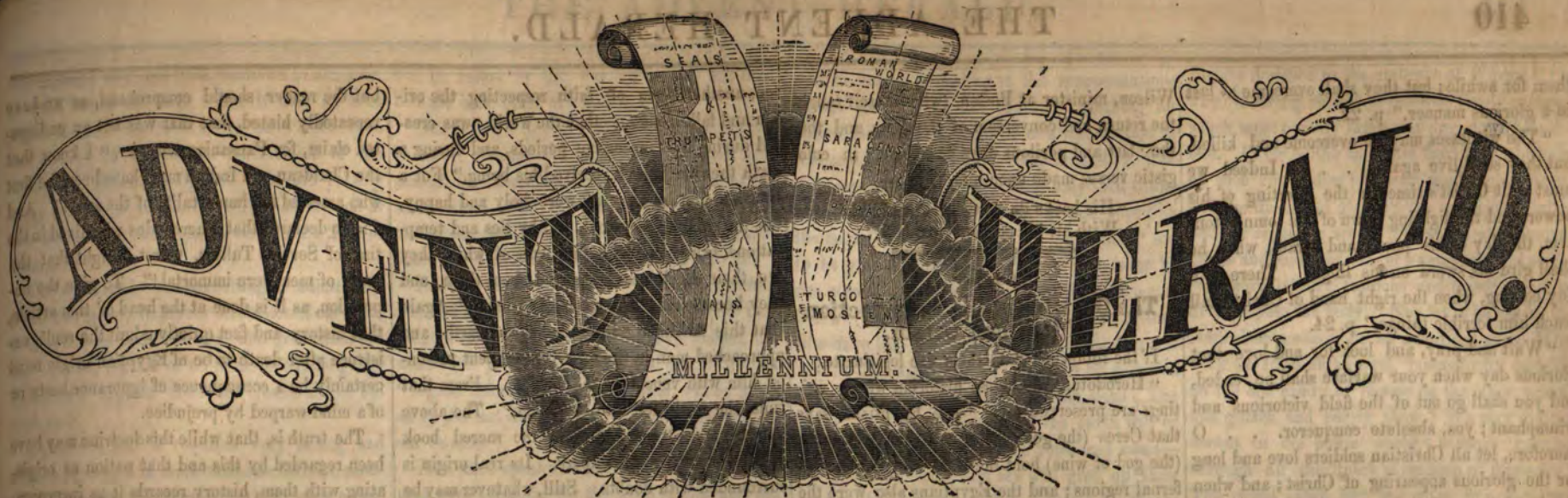
H Russell 936, T Bell 945, R W Beck 919 and 3 Miller's Memoirs returned, O E Bennett 935, Mrs L Ticknor 919, J Landrith 919, J W Philbrick 919, M C Philbrick 919, G W Mitchell 962 and postage; B Colton 925, B S Reynolds on acct, cr. \$6, Nov. 17; Mrs A Du Bois 924, E Edgerton 932 and book, H House 927, R Holland for Z E Sabin 927, Geo Bates 945, J Nelson 919, G N Simonds 919—each \$1. A Hind 950, J Schutt 958, C Robinson 958, L Campbell 945, M Hazen 925, S A Greenough 919, J Roberts 972, D H Baker 945, J W Robinson 906, L D Whitmarsh 887, D Winchester 919, Mrs S Brown 919, G W Gregory 919, A C Willey 919, E L Caswell 919, A Irish 928, J Cady 919, E Parker 919, S A Geer 919, J Clark 937, S C Burnham 919, H Adams 919, E Perkins 919, tracts and G.; G S Chase 919, J Ireland 971, J Mann 971, A Jenne 958, L Webster 945, Uri Baker 919, S Foster 971, A Kimball 945, L Reed 971—each \$2.

S S Garvin 932 and Harp; W S Miller on acct, S Minor 945 and book, T C Barber 961 and book, J Range 919, E Tenney 919, W Bennett 919, J Allen 919 and 74 cts over; J Stoughton 919, N Miller 919, P Sawyer 919, L Barker 971, W Hall 919, J Campbell 924—each \$3.

W A Matthews 815, H Carrier 919—each \$4. Chase, jr., on acct; R Renfrew 893, \$1 due; N Pickett 971—each \$5.

M Harmony 919, \$1.50; W B Noyes 919, \$2.75; P B Hart 919, 3.40; W Shepherd 919 2.25, C Dutton 919, 1.80; J T Orton 919, \$1.80; J Seeley 919, \$1.25; E Bailey 919, \$1; J Chapman 919, \$2.25; L Marsh 919, \$1.13; J M Orrock on acct, \$4.62; S Foster on acct, \$8; L Wiswell, on acct, \$50; Mrs A Colgan 919, \$1.50.





WHOLE NO. 919.

BOSTON, SATURDAY, DECEMBER 25, 1858.

VOLUME XIX. NO. 52.

**"A FRIEND LOVETH AT ALL TIMES."**

How precious is my Saviour's love,  
Exceeding all on earth, above,  
It is the better part ;  
I want to know Him more and more,  
And high on wings of love to soar  
And render Him my heart.

This world to me has proved untrue,  
For those who've loved are only few,  
The rest lov'd but in name ;  
They left me in the cloudy day,  
To walk alone the rugged way,  
When gloom and sorrow came.

But Jesus never did forsake,  
When man forsook, He did me take,  
And bore me on His breast ;  
Nay more, He us'd my foes for me,  
Then calm'd the raging of the sea,  
And gave me peace and rest.

And shall I not to Him prove true,  
In all I think or speak or do,  
And never once Him leave ?  
By grace I'll keep to Jesus' side,  
And ever in His love abide,  
And never more Him grieve.

Canada East. R. H.

**Sabbath Readings on the Acts.**

BY REV. JOHN CUMMING, D. D.

**CHAPTER XVII.**

This chapter contains some truths that are worthy of special notice. It states to us, first of all, that there is a true and lasting order of nobility, to which every one may aspire, and the honors of which every one may wear. It declares these Bereans—for it alludes to the inhabitants of Berea—were more noble than those of Thessalonica, who had rejected the apostle, sought to persecute him, assaulted even the house of Jason, and tried to raise an immense tumult among the people.

In contrast with the conduct of the inhabitants of Thessalonica is the conduct of these Bereans, of every grade, and class, and rank in that city; who, it is said, received the word with all readiness of mind, and searched the Scriptures whether those things were so or not. This conduct of theirs gave them a patent God alone can bestow and man cannot degrade or take away. They are selected and set up as a precedent for all ages of what constitutes, in the estimate of Heaven, true and lasting nobility. These were more noble than the others. Pride debased the one; humble inquiry dignified and ennobled the other. Ancient and venerable Levites; all that ever wore a crown upon the head or held a censor in the hand, were not more noble, in the judgment of God, than those that bowed at his footstool, searched his blessed revelation, and came, by his teaching and his grace, to the conclusion that Jesus is the Christ, the Son of God, the Savior of sinners.

This distinction which they received, this true nobility with which they were invested, was real. All the distinctions that sound so musical to our ears in this world, and appear so bright in the blazonary of this age, are ephemeral, transient, short-lived; but this dignity which the Bereans earned by their reading and searching God's word is lasting and real. This order to which these Bereans belonged had shields on which were emblazoned love, and truth, and peace, and charity, and lowliness of mind; theirs was the sword of the Spirit, the shield of faith; their feet were shod with the preparation of the Gospel of peace;

and for an helmet they had the hope of salvation. To them the only contest was which should do the greatest good, give to their blessed Master the richest glory, and be most adorned with that moral grandeur which will brighten when all earth's greatness has passed away like a shadow, and is forgotten forever.

Into this order of nobility the lowliest that is born under earthly roof-tree may rise; and to a participation of this dignity, the very humblest upon earth may aspire. Whosoever in this world searches God's word, while he listens to the preaching of the Gospel, to ascertain whether these things be so—whosoever tramples down prejudice, and preference, and passion, in order that he may hear God's voice—whosoever prefers truth and the service of truth, to profit or to pleasure, or attraction of any sort, has a nobility, and receives from God a nobility, that dims the crests and outshines all the quarterings of ancient heraldry; for these were noble, not ephemerally, but really noble indeed.

Nathanael was an Israelite, in whom was no guile. Among these Bereans were nobles; indeed they were more noble than the noblest in Thessalonica, because they searched the Scriptures, whether those things were so; and therefore many of them believed. I do not mean that this at all levels those distinctions and grades that exist in social life; but I mean to say, it places before the highest upon earth, and the lowest upon earth, a dignity greater than earth can give—a star brighter than eye hath seen, a cross that is real, a genealogy that no parchment can record, a hope that never maketh ashamed. This distinction, I have said, is real; it is illustrious, it is lasting, it is given by God himself, and will not cease when time has ceased to flow.

Having seen their dignity, let us ascertain what it was that was the ground of their being invested with this true nobility. The ground of it is, that "they received the word," spoken by Paul and Silas, "with all readiness of mind." This clause does not mean that they yet believed it; it is simply, they listened to it with all willingness to be taught—or, as we should say, with all teachableness—or, as Peter calls it, "received the engrafted word with all meekness." They laid aside every consideration of the birth-place of these Jews, of their relations, of their origin, or their circumstances; they gave up prejudice, prepossession, preference; they heard these two men speak something nobler, grander, more comforting than they had ever heard fall from the lips of the philosophers of their own country; and they heard them make claims to a commission from God himself, to an inspiration from the Fountain of truth.

And when they heard all this, they felt they were not warranted yet to believe Paul, as if Paul's message was divine; but they were commanded at least to give a fair, impartial hearing to what he said, and to test his message by God's written word; and if it was true, then they were bound not only to listen to it, or to give it a fair and impartial hearing, but to receive it into their hearts, and to live in it and live by it.

Now, when any one comes and makes a statement on authority divine, or based upon a book that is divine, and asks you to listen, you are bound to listen. The least compliment that you can pay the preacher is a fair, impartial, and

earnest hearing. You are not called upon to accept what he says, unless he prove it; but you are called upon by your position on every occasion to give a fair and impartial hearing; and so far to develop the first trait in the Berean character, by giving an honest hearing to the sentiments, or arguments, or statements that are addressed to you. But you are bound to do more. You are not to listen to the preacher merely to hear, and then retire without questioning whether he state truth, or the reverse; but you are bound, when you hear, to bring what you have heard to that infallible test which alone is the criterion of the true or the false. And hence the Bereans not only gave Paul and Silas the hearing I have referred to—not only received the word with all readiness of mind; but they searched the Scriptures daily.

Now, this clause, before I further explain it, leads me to notice that these Bereans, being laymen, had the Bible in their hands; or how could they have searched what they were not permitted to possess? It is quite plain, therefore, that in the apostles' days the hearer had the Bible in his hand to which to appeal for the truth of the statement made in his hearing. And you will notice, in the next place, that they must have had liberty in those days unquestioned to read the Bible; for no man's shadow was cast upon its page when they attempted to attest what Paul said by what God had written. They had full liberty to possess it, full liberty to read it. There was no censor then of the press—there was no Index Prohibitorius in which the Bible could be put. It was not an interdicted book but a free book, and an open book, and an accessible book to all. And, more than that, it must have been, and they must have felt it to be, an intelligible book; for what would be the use of reading and searching what they could not understand? and how could they have come to determine whether Paul spoke truth or error, if they could not understand the book by which they were to test what he said, and determine whether it was truth or error?

And, in the next place, we have the lesson here that they regarded the Bible, as they searched the Scriptures, as the only rule of faith. It is not said that when they heard Paul and Silas, they went and asked what were the traditions of the elders, or what had been handed down in the synagogue; but they appealed at once to the nearest, the readiest, and thank God the conclusive test—God's own inspired record. They seem as if they had learned then what Paul told the Galatians, "If we or an angel from heaven preach any other gospel to you than that ye have received, let him be anathema." So, in the same manner, if the Bereans brought an apostle's preaching to the test of God's word, it is the duty of the laity still to bring the preacher's sermon to the test of God's revealed will. No preacher now is infallible, no preacher is inspired; his mission is not to supersede the Bible, still less to contradict the Bible; but to unfold, and expound, and enforce what is in the Bible. And if the basis of all that he says be not in that book, what he says cannot edify you as candidates for glory, as pilgrims and strangers seeking a better, even an enduring country.

And you will notice too, that with these Bereans, when they tested what Paul preached, it

was not the pastime of an hour, but the labor of each day. The language is, "They searched the scriptures daily." You remember our Lord's prescription: "Search the scriptures." The Greek word translated "search" is applied to a mine—explore, investigate, dig into the Scriptures. Now, these Bereans searched them—explored the Scriptures daily; it was not a glance at them, but a laborious use of them.

And if these Bereans did so when the Scriptures were—what? Not a little book, such as the modern Christian can put in his pocket and carry with him to church, but a large parchment-roll; a single book of the Bible, the prophet Isaiah alone, occupying a parchment-roll probably twice the length of an ordinary church. And this difficult, unmanageable document these people searched when written, not printed—they searched daily to ascertain whether these things were so or not. If they, with so few facilities that modern science and improvement have placed within our reach, giving us the Bible in so small a compass, and with so many comments and explanations, accessible to every one—how responsible are we if we neglect so great salvation!

Original.

**Early New England Adventism ;**

*Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c.* By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. XIII. — URIAN OAKES, JOHN NORTON, JOHN WILSON.

Oakes was born in England, 1631, being brought to New England, while in childhood by his parents. He was educated at Harvard College, of which he in 1679 became President, but died in faith and honor two years afterwards.—Dr. Allen says he "excelled equally as a scholar, divine and Christian;" all his contemporaries regarding him as "one of the most resplendent lights that ever shone in this part of the world." So testifies Increase Mather. He published four or five small works, all of which we have examined.

In a sermon on Deut. 32:29, printed in 1673, he expressed his belief that the time of the end had come, styling his day, "the last and perilous times described in 2 Tim. and chapter 3rd." From "The unconquerable, all conquering, and more than conquering soldier, &c., a sermon on Rom. 8:37, 4to, p. 40, Cambridge. 1674," I make the following extracts, viz.—

"There is a glorious day coming wherein the believer shall receive the reward of all his labors and travails, and combatings with the flesh, world and devil. And this reward will be adjusted to him that overcometh." p. 21.

"The Lamb and his followers shall be illustrious conquerors. The beast may arise out of the bottomless pit and raise the posse inferni, or Inferorum, come with legions of devils and their instruments, and set their hellish armies in array and make war upon the witnesses and overcome



them for awhile; but they shall overcome at last in a glorious manner." p. 22.

"The witnesses may be overcome and killed, but they shall live again. . . . Indeed we must wait Christ's time for the exerting of his power, and the lighting down of his omnipotent arm, the day of his power and wrath, when he shall gird his sword on his thigh. There is a day coming, when the right hand of Christ shall teach him terrible things." p. 24.

"Wait and pray, and look for and love that glorious day when your warfare shall be ended, and you shall go out of the field victorious and triumphant; yea, absolute conqueror. . . . O therefore, let all Christian soldiers love and long for the glorious appearing of Christ; and when you are beset and encumbered and engaged in any hot dispute with your enemies, look upward and sigh to heaven as for present assistance and enablement, so after for after, perfect deliverance, victory, and triumph which shall be brought to you at the appearing of the Lord Jesus Christ. . . . I long for an end of the wars and bloodsheds, the destructions and desolations the poor world is filled with. O, when will the iron age expire, and that glorious morn appear, that lightsome day dawn, wherein the nations shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." p. 37.

I do not find that Pres. Oakes taught a temporal millennial reign of Christ nor can I think that he expected one. On the contrary, the advent element filled his heart, though he does not, like Pres. Mather, distinctly avow himself a premillennialist. Nor does he mention the Jews or the 1000 years,—a common omission among his cotemporaries.

We come to John Norton, who, born in England in 1606, started for the colonies 1634, in the same ship with Thomas Shepherd, but narrowly escaping shipwreck was driven back, and did not reach N. E. till the following year when he became minister at Ipswich, afterwards at Boston. He was beloved and pious: Cotton Mather wrote his life. He died 1663, his death "filling every corner of Boston with lamentations." (Magnalia, B. III. ch. 2.) He was the author of some ten works.

Like Shepherd and many others our author's light on the Lord's advent did not always burn clear. He makes too much of death. Still he alludes to Christ's personal return, and of the literal resurrection then occurring. In his "Orthodox Evangelist, &c." a 4to. of pp. 355, London, 1657, he observes that the resurrection will greatly enhance the joy of the saved, and says:

"How would it sweeten the bitter waters of this wilderness to live and die in the mount, in the sight of this Canaan, unto the comparative speediness of Christ's coming at the resurrection, when we shall enjoy the blessedness of our persons, which yet in itself considered admits long delay, Heb. 10:37, as an effectual cordial against the sorrows of this present life." pp. 354-5.

In "The Believer's consolation, a sermon on John 14:3, preached March 29th, 1663, and printed in 4to. pp. 38. Cambridge, Mass., 1664," he writes thus of that "last advent long desired:"—

"Christ's coming is either his last coming or his coming by death. Of his last coming you read in 1st Thess. 4:18. Of his coming by death you read Luke 23:43. The soul goes to Christ when he comes to us by death, at his last coming soul and body shall be together with him." p. 17.

"There are some on earth that do long after Christ, there are those on earth that do desire after heaven; and do any love another as Jesus Christ loves the new man? There must be a meeting between these two lovers. 'I will come and receive you to myself.' Mark how John concludes the Revelation, 22:20, 'Behold I come quickly,' saith Christ.

"He which testifieth these things saith, Surely I come quickly: Amen. Even so, come Lord Jesus? Here is a longing to be with Christ." p. 21.

Norton was not a prophetic student, nor does he write of the Restitution; but his friend John

Wilson, minister at Boston, (who himself taught the return and conversion of the Jews, and that the 'last and perilous days had come,') in eulogistic verses made upon him, says:—

"His books do Antichrist confute,  
With all his perilous broods."

Original.

### The Doctrine of the Resurrection of Heathen Origin.

If the following deductions are legitimate:

"Herodotus, the oldest historian whose writings are preserved says, 'The Egyptians say that Ceres (the goddess of corn) and Bacchus (the god of wine) hold the chief sway in the infernal regions; and the Egyptians also were the first who asserted the doctrine that the soul of man is immortal!'

"We have now found the origin of the doctrine. Are we prepared to adopt their doctrine about the infernal regions of Ceres and Bacchus? we may do so with as much propriety as we can receive from them the doctrine of the immortality of the soul. It is very singular that the Egyptian heathen found that the soul was immortal before it was revealed to the Hebrews, God's people; who, by the way, never did learn any such doctrine from their Scriptures, but when they did receive it, they adopted the belief from the heathen.

"Gibbon very truly remarks, 'The doctrine of the immortality of the soul is omitted in the law of Moses.'—'The World's Crisis.'

"Gibbon very truly remarks," "The doctrine of the resurrection was first entertained by the Egyptians!"

"We have now found the origin of the doctrine. Are we prepared to adopt their doctrine about the pyramids and mummies, and 3000 years?" We may do so with as much propriety as we can receive from them the doctrine of the resurrection of the dead. It is very singular that the Egyptian heathen found that the "body would have a resurrection," before it was revealed to the Hebrews, God's people; who by the way, never did learn any such doctrine from their Scriptures, (of course not if the Egyptians "first entertained" it) but when they did receive it, they adopted the belief from the heathen. Is it not a very clear case that the doctrines of the immortality of the soul, and of the resurrection of the dead are of Egyptian origin, "first entertained" by them? It is certainly undeniable that the Egyptians assert their right of origin to them both, hence, for it is a self-evident deduction, there is just "as much propriety" in receiving all their superstitions connected with these two doctrines, as to entertain the belief of the soul's immortality or that the dead will be raised. A person with but a cursory knowledge of the religious ideas and boastful claims of the heathen nations of antiquity, will readily detect the utter futility of such arguments, and that by such a mode of reasoning, there is not a fundamental truth of divine revelation but what may be discarded as of heathen origin.

The heathen philosopher, Plato, approved the following:—

"One God there is alone, great, uncreated, Omnipotent, invisible, seeing all, Himself unseen by mortal flesh."

Plato says he learned these things in Egypt. But Justin Martyr declares that Plato, "being in the fear of the Arcopagus, did not think it safe to mention the name of Moses, a teacher of the one and only God."

The ancient Persians entertained notions of the One self-existent Jehovah, such as we cherish and draw from Holy writ. From this Creator they taught sprang two personages: one the representative of the principle of good, the other that of evil. One of these, called Ahriman, fell from his holy condition, thus becoming not only the representative, but the agent of wickedness. The other, named Ormuzd, will finally obtain the complete ascendancy and victory, and then "introduce an eternal reign of righteousness and peace!" They believed that Ahriman tempted man, and through his temptations man fell: and he will continue to reign over the world until the close of time, when the promised Redeemer will come, raise the dead, judge angels and men, and burn the world. They had,

too, another form of faith respecting the origin and fall of man:—that the world "was created during five successive periods, and during a sixth the man himself received his being." For a time the first human pair were holy and happy, but the evil one appeared, and by lies and temptations, bringing "with him fruit of which they ate, their excellences departed from them, and they became subject to misery and death." Again that this Ahriman "descended to the earth, and approached man in the form of a serpent poisoned him with venom, so that he died. From that time, the world fell into confusion." The above extracts were translated from the sacred book of the ancient fire-worshippers. Its real origin is surrounded with doubts. Still, whatever may be the opinion of christian scholars on this point, true it is, that the Persians affirm its authorship to be Zoroaster their great teacher. And to ask the Persians from whence did Zoroaster derive his doctrine would be like enquiring of the christians concerning the teachings of their great teacher, the Lord Jesus Christ.

The Chaldeans had a remarkable legend, which involves a truth of the Bible. In their history the names of ten kings are given who reigned before the flood; the first of whom, Alorus corresponds with Adam, the last Xesuthrus, corresponds with Noah." Of the latter king, the legend has reference: to him, "Chronus appeared in a dream, and warning him that mankind should be destroyed by a flood, commanded him to build a ship, into which having previously stocked it with provisions, and introduced into it a certain number of fowls and four-footed beasts, he, with his friends and nearest relatives, as also a band of pious men, should enter. Xesuthrus did as he was ordered. He built a huge ship, the dimensions of which are given, stocked in the manner described in which he himself embarked with his family, and pious associates. By and by a flood came; and when it began to abate, he let fly some birds, which soon returned to the ship. After a few days he sent them out again, and they came back with their feet darkened with mud; but when for a third time he dismissed them none of them ever returned. The ark floated towards the mountains of Armenia, and when the waters had subsided the just men there embarked and returned to Babylonia."

There is hardly a doctrine vital to human salvation, but may be distinguished among the mythology of the heathen nations of antiquity, and (what is significant to such as base their rejection or approval upon heathen claims) each or most affirm that they were "the first who asserted" and maintained them:—the belief in a One Eternal God; good and bad angels; the leader of all evil, whom we call the Devil, and the champion of good whom we term the Messiah; the creation of man, his primitive condition, fall and manner of his fall, and the consequences; the reign of sin; the promised Redeemer, and eternal reign of happiness and holiness.

Who among the heathen, will acknowledge that the great doctrines, around which are flung the superstitious imaginings of their darkened minds, were derived from the Hebrews whom they despised, or from the Hebrews' religious books? Self exaltation is among the first and strongest promptings of the human heart, therefore it would be natural for the heathen to think and feel and assert that their religion is the religion, and communicated to them from their gods. But with the light of the Holy Scriptures in our hands, what should be our conclusion in this matter? How should christians reason? To credit their impious claims? or when we find a great truth, or cardinal doctrines buried amid the rubbish of heathen absurdities to trace them up to the pure fountain of all true religious knowledge and regard them as corroborative of the authenticity of the Scriptures? To do otherwise would be fatal to any faith in the Bible, as a lamp unto our feet and a light unto our path. It seems to me that only the scoffer at holy things; or the ignorant; or one whose eye is single to the maintenance of a favorite and all absorbing theory, would dare to tread on such dangerous ground.

Yes, the doctrine of "the immortality of the soul," not as we hold it, but having the radical scriptural idea, the Egyptians claimed to have been "the first of mankind" who defended it;

but the reader should comprehend, as we have repeatedly hinted, that that was not an undisputed claim, for Pausanias remarks, "I know that the Chaldean and Indian magi have been the first who asserted the immortality of the soul!" And Cicero declares that Pherecydes who lived in the time of Servius Tullius, "first taught that the souls of men were immortal!" To give the impression, as it is done at the head of this article, that history and fact quietly admit the soul's existence after death to be of Egyptian origin must certainly be a consequence of ignorance, haste or of a mind warped by prejudice.

The truth is, that while this doctrine may have been regarded by this and that nation as originating with them, history records it as incorporated in the religious sentiments of almost every nation and tribe of ancient times. "It is well known that the philosophical systems of the ancient world, generally revolved around the idea of the Infinite, and in their higher forms recognized the existence of a Supreme Intelligence, and the immortality of the soul." In all ages, fragments of these truths have been avowed by the heathen, bearing the evidence of tradition, and not frequently traceable to the Hebrews as the origin, but plainly derived from divine revelation. And as we find them so universally entertained, and precious enough in their estimation to tenaciously claim them as their own great doctrines, they appear to have been deeply and indelibly written on the great human heart, by the Holy Spirit, so that God has never been without a witness.

If it be conclusive that because the Egyptians say that they were the first who asserted the doctrine that the soul is immortal, we must regard it as of heathen origin and reject it, or receive with it all their vague and foolish notions which they associated with it—so, as the Egyptians claim to be the first that entertained the doctrine of the resurrection, it becomes a valid reason why the doctrine of the resurrection should be discarded as of heathen origin, or received with all the ridiculous fancies which they connected with such a faith.

With this sort of logic, these two doctrines have one parentage, the Egyptians. They are twin sisters, born together, inseparable in life, and if they die, the same blow will slay them both: hence consistency demands the reception or rejection of both.

J. P. Jr.

For the Herald.

### The Millennium.

A discussion of the question: "Will the Millennium predicted in Rev. 20th, and the synchronous reign of righteousness, brought to view in parallel Scriptures, precede Christ's personal and visible advent?"

[This was opened by Rev. Ebenezer Peaslee of the Methodist Episcopal church, in a series of six articles in the Herald of May 7th to June 19th, inclusive; which were replied to and the negative defended, by the editor of the Herald, in a series of twenty Nos., beginning in the paper of June 26th and ending in that of Nov. 6. The following is Mr. Peaslee's Rejoinder.]

No. 4.

Dear Sir:—You seem to manifest some unwillingness to have the events revealed in the apocalypse take place in the order of their symbolization. If it is not so, it will be quite as much against the negative, as the affirmative. And now, as the negative hath claimed this to be so, in order to avoid the force of an argument presented by the affirmative; we hope and trust he will allow the same to be good when claimed by the affirmative, to set aside the conclusions of the negative.

If they do not take place in the order, in which they were given to saint John; how can we determine with any degree of certainty of the order in which they will be fulfilled? And if we can know nothing of the order of their fulfillment then all the labor of the negative is lost in trying to show how and when these different events recorded in the book of Revelations will come to pass. If this be so, we might as well lay down our pens, and close our lips, as to write and speak upon these great events,—seeing there is no certainty how, or when they will take place. The last may be first, and the first last.

If the negative be right in this matter, then nothing can be known of those events, only they



will in some way, and time, unknown to all, come to pass sooner or later. But if they so take place in the order revealed to saint John, then the coming of Christ, the resurrection of the dead, the general judgment, and the passing away of heaven and earth, will be at the end of the millennium brought to view in the 20th of Rev.

The negative is also unwilling to admit, that small and great, embraces all classes of our race, both good and bad. If small and great does not embrace all, I know of no terms in our language that would express these two classes of the human race.

I perceive that it requires very strong and clear language, and more than conclusive reasoning to convince the negative, where such a conviction would be against his belief, when language less clear, and strong, and arguments less conclusive, are quite sufficient, when it does not conflict with his religious opinions.

Small and great in scripture, means all of the class of things, or persons spoken of. Consequently when the dead small and great are spoken of as standing before God for judgment, it must mean all the dead of every age—good and bad, old and young, are all embraced in the terms "small and great."

It was argued by the affirmative that when death, hades, the sea, and the graves give up their dead, that both good and bad will come from these depositories of death.

To this the negative replied,—“It is not necessary however for the sea, death and hades, in giving up the dead that are in them, to give up more than those that are in them at a given resurrection epoch. They may have given up all the righteous that were in them before this, and still give up all that are in them now, giving up only the wicked.”

It will be necessary for the negative to show, that these depositories of the dead, have, at some former epoch, given up all the righteous dead, before his answer can be admitted by the affirmative. As yet there is no proof of this, aside from the theory of the negative. According to the views of the negative, as we have before shown, there can be no sea at this epoch to give up the dead, it having passed away with the earth at the commencement of the millennium,—a thousand years before this epoch.

We argued the resurrection of the righteous dead at the day of judgment brought to view, in Rev. 20:11-15, from the proceedings of this judgment. It is very clear to my mind that I was correct in supposing that some of the righteous will then be raised and judged.

In the 12th verse it is affirmed by the apostle, that “the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life was cast into the lake of fire.”

If this portion of scripture has any meaning to it all, it most clearly teaches that the righteous and wicked will be raised, and judged at this time.

They were judged from the books there opened by the judge sitting upon his great white throne, according to their works in them recorded. Judged out of those things which were in the books, the book of life being one of those books from which they were judged. And whosoever was not written in the book of life was cast into the lake of fire. Now if this does not imply, that some were written in the book of life, and judged from the same, there can be no meaning in language. And such as were written in the book of life, and judged from the same, will not be cast into the lake of fire, with those judged from the other books, and which were not found written in the book of life.

If the doctrine of the affirmative cannot stand upon this portion of scripture, I know not how it can be possible for the negative to stand upon such texts of scripture as he has frequently cited and commented upon in this discussion.

The affirmative cited John 6:39, 40-44-54, to prove the resurrection of the just at the last day. To which the negative replied,—“that it is a logical inference that none but those there described

will be raised by the Saviour at the last day, because none other are said to rise.”

This is not a correct conclusion. We are not to infer, because the other class were not here named, that therefore, they will not rise at the same time. Our Saviour sometimes spoke of one class, and sometimes of the other, and at other times of both classes, see John 5:28,29.

In John 12:48, He says—“He that rejecteth me, and receiveth not my words hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day.” Is it a “logical inference” that none other, will be judged at the last day, but the one here described by our Saviour?

Rev. 20:4 speaks of the resurrection of those that were beheaded for the word of God and the witness of Jesus. Is it therefore “a logical inference” that none other will be raised at the same time? Does not the negative contend for the resurrection of all the just at this epoch? Why not draw the same “logical inference” from Rev. 20:4, as you draw from John 6:40?

Matt. 25:31-32 and 46, speaks of both classes—the righteous and the wicked—being judged at the same time. “And these shall go away into everlasting punishment, but the righteous into life eternal.” Now what is the “logical inference” of this portion of scripture? And what is the logical inference of both when taken together? We must be careful and not draw an inference from one portion of scripture, that will not harmonize with the general tenor of the same.

Upon Matt. 25:46, just cited, the negative has the following remarks—“But there is nothing said in the context of this, of a resurrection at this epoch, and other scriptures show that the resurrection of the righteous only, then transpires.”

If there is nothing said in this scripture cited, nor in the context about a resurrection at this epoch, the “logical inference,” according to the rules of interpretation, as given by the negative upon John 6:39-54, is, that there will be no resurrection at this epoch, neither of the righteous, nor of the wicked, because none is mentioned in the text, nor context.

But says the negative, “Other scriptures show that the resurrection of the righteous only then transpires.” But where these other scriptures are to be found we are not told. We think if the negative had given us chapter and verse, we might have found the resurrection of the wicked as clearly brought to view in those scriptures as that of the righteous. These other scriptures, alluded to by the negative, proving the resurrection of the righteous at the coming of Christ, we have been looking for, and as we supposed they proved with equal clearness the resurrection of the wicked at this time, as they do the righteous.

Matt. 25:31,32. “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats,” which shows that the righteous and the wicked will be arraigned before him for judgment when he sits upon the throne of his glory.

Rev. 20:11,12. “And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them. And I saw the dead small and great stand before God, and the books were opened, and another book was opened, which is the book of life and the dead were judged out of those things which were written in the books.”

In these verses we have a description of the judge sitting on his great white throne, which is the same throne of glory brought to view Matt. 25:31,32. These quotations from Matt. 25:31,32 and Rev. 20:11,12 must be descriptive of the same general judgment. In Matt. 25:31,32, it is said that all nations shall be gathered before him, and in Rev. 20:11,12, the dead small and great stand before God the Judge.

The negative supposes that none but the living of the earth will be gathered before the Son of man at this time brought to view in the 25th of Matt.—that it is the living nations that will

then be judged according to the representations of our Saviour in this chapter. Nothing he affirms, is said in the context of a resurrection at this epoch—but that other scriptures show that the resurrection of the righteous only then transpires. All these affirmations of our friend on the negative are incorrect. If “all nations” are to be gathered before the Son of man when he sits upon the throne of his glory for judgment, it is a “logical inference” that all those nations who have lost their nationality will be there as well as the living nations. All will be gathered before him, both the living and the dead: The living from the four ends of the earth will be there—the dead will hear his voice and come—the graves of earth and sea will give up their dead at the Saviour’s call, and before his throne they all will stand, and be judged according to their works. Those nations that have become extinct, are as fully included in the “all nations” that shall be gathered before him, as those living at that epoch.

To be continued.

### An Affecting Will.

The following, says an exchange, is the remarkable introduction to the will of the late and lamented Duchess of Orleans. It will be remembered that her husband, then heir apparent to the throne of France, was killed a few years since, by being thrown from a vehicle in which he was riding out. The spirit of the widow had been chastened by sorrow. She was by profession a protestant. Her experiences, as the daughter-in-law of the exiled Louis Philippe, were sorrowful. She was much esteemed.

“This is my will. In the name of the Father, and of the Son, and of the Holy Ghost. In dying I commend my soul to God, and in the name of Jesus Christ I implore his infinite mercy, praying him to receive me in the eternal abode, there to reunite me to my beloved sons, and pray the Lord to guide them through this life, to give them prosperous days, and to grant them eternal felicity when they shall have nobly fulfilled their destinies here below. I bid them here a last adieu, whilst thanking them for the happiness they have contributed to my existence. I entreat the Queen to accept the last expressions of my respectful gratitude. I bid farewell to my mother, to whom I owe so much; to my brothers and sisters, for whom I have ever felt sincere affection; to my mother’s family, whose tender hospitality has lightened the bitterness of exile of my sons and myself; to my friends and servants, whose fidelity in the midst of misfortune has inspired me with grateful attachment; and, finally, I bid farewell to France, which I have loved so much, and where the happiest years of my life have glided away. I recommend my sons never to forget that the fear of God is the beginning of wisdom, that it is a guide and a beacon in prosperity, and a stay amidst misfortune; to remain ever faithful to the precepts of their childhood, and continue steadfast likewise in their political faith.”

### The Change of the Vile Body.

*A Discourse on the Present Vileness of the Body, and its Future Glorious Change by Christ. By MATHER BYLES, D.D., Pastor of a Church in Boston. Acts 17:18—“He preached unto them Jesus, and the Resurrection.” The Second Edition. Boston, New-England: Reprinted by Thomas and John Fleet, at the Heart & Crown in Cornhill, 1771.*

Continued from our last.

Thus we have seen with what propriety vileness belongs to these bodies. How suitable and emphatical the degrading epithet? Let us here pause, and improve, and set limits to the description.

Is this body so vile and wretched? How vain and foolish it is to be proud of our body. Vain man! proud of the very body of humiliation; vile, debasing, sinful clay. Why should we set our eyes upon that which is not; or in a little time will not be? Why should we prefer our bodies, and forget our souls? Cloath and adorn those, while we are regardless of the salvation of these? Why, ye fair, should ye be proud of a

Beauty destined to the embrace of Worms? Or why, ye strong, should ye boast the hardy nature? which must quickly faint, and drop down breathless. O far be the thoughts from us, to be vain of such vile bodies! Away the haughty mien, and the disdainful glance; the conscious smile, and the assuming brow. Away the artful movements and managed airs of wantonness and pride. No more let airy fashions and looser modes of dress expose the body. Nor let it be lost in the studied dispositions of an ambitious garb. Why need we affect an apparel, fantastically demure, on the one hand; or choose on the other, pomp, and glitter, and empty show? We may appear decent in the polite world, without running through all the quick succession of fopperies: The round attire like the moon, in a perpetual circle of changes. Let the vile body be clothed with humility: Modesty and sobriety are the best ornaments.

But let us set limits to the exclamation, and not carry it too far. No; our bodies, vile as they are, are to be honored and respected by us. They are the wonderful production of Omnipotence, the curious Workmanship of an alwise Artificer. Let the body of the sinner be as vile as it will, your bodies, ye happy believers, are raised above the common clay in a nobler honor. What, know ye not, (says the apostle) that your bodies are the members of Jesus Christ?—Know ye not, that your bodies are the temples of the Holy Ghost, that dwelleth in you. Our bodies, it is true, are in many respects vile; but yet, under all their humble circumstances, they are the Members of our Lord Jesus. Let us always then, when we call our bodies vile, remember that they are noble too, and entitled to the sublimest honors. Let us take care of them, cherish them, view them in the light in which Christ looked upon his own body, John 2:21. Let us respect and reverence our bodies, as the temples of the Holy Spirit; the members of Jesus Christ, and the candidates of a glorious resurrection. When we wash, or feed, or cloath, or adorn our bodies, let such Meditations as these, produce, and sanctify the act.

But we come to the second doctrine.

These vile bodies of ours shall be changed. The greatest part of believers on Christ shall be changed by a resurrection from the dead. But not all. Some shall never die, but be found alive at the appearance of Christ: These shall be caught up to meet the descending Judge, and shall be changed in the shining ascent. See in the first Epistle Cor. 15. chap. where the apostle treats this subject at large, ver. 51, 52. Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet, (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed. So that in the end, there will be very little difference between the dead believers, and those whom our Lord finds alive at his coming. Both shall be changed at our Lord’s descent; caught up to meet him in the regions of the air, as his fiery chariot rolls down amidst thunder, and clouds, and whirlwinds. The living saints shall be snatched from the earth, and changed from the feeble state they are now in: those who are dead, and sleep among the tombs shall shake off the dishonors of the graves, and be changed from the vileness of dust and worms. Of these in their order.

This vile body shall be changed from the state of death. What though our bodies die; they shall revive from the condition of curse and corruption. If a man die, shall he live again? Yes; at the resurrection of the dead shall he be raised. God shall raise the dead, by the Man whom he hath ordained, whereof he has given assurance unto all men in that he raised him from the dead. So long ago as the time of Job, the holy man could look to a Redeemer, who should call him from the corruptions of the grave, and renew his consumed limbs to strength, and his eyes to light. [Job 19:25,26,27.] For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and not another, though my reins be consumed within me. We must die, but what then, we are



as sure of a resurrection as we are of death. But Oh! what a blessed change will the resurrection make upon our dead bodies. Perhaps the worms have seated themselves upon our last dust; but they shall refund it, and give back every atom: all that really belongs to our numerical body. The fishes perhaps have eaten the carcase, buried in the waves, and lost in the depths of the ocean: But the sea also shall return it back and give up the dead which are in it. These bodies may dissolve, and scatter among the elements. Our fluids may forsake their vessels; the solid contract, and fold up in its primitive Miniature. And even after that the little invisible bones may moulder to finer dust, the dust may refine to water, wander in a cloud, float in a river, or be lost in the wide sea, and undistinguished drop among the waves. They may be again sucked up by the sun, and fall in a shower upon the earth; they may refresh the fields with dew, flourish in a spire of grass; look green in a leaf, or gaudy in a flower or a blossom. For we know Matter is continually changing, and one element perpetually losing itself in another. But let our dust wander where it will, throughout the whole material creation, yet at the first blast of the last trumpet, it shall all at once rush together, and start up a complete man. The vile body shall be changed, wherever it lay hid: The dust shall be called together; the bones shall harden, and the joints connect; a new, unknown, incorruptible fluid suddenly fill the vessels; the sinews shall brace with an immortal strength, no more to be parted; and the skin cover all with everlasting beauty, never to fade any more. This shall be the change from the state of death, which our vile bodies shall pass through—The prophetic vision of Ezekiel, shall be literally fulfilled at that day. Ezek. 37: 14.

This vile body shall be changed from its present state. Though it shall be raised from the dead, it shall not revive to its present mean and dishonorable condition, but shall be changed. Now it is a body full of uncleanness and corruption, disease and death. But it shall be changed. Though it is sown in corruption, it shall be raised in incorruption. Now our body is mean and vile, and upon many accounts dishonorable, but it shall be changed. Though it is sown in dishonor, it is raised in glory. Now they are weak, and faint, soon exhausted, and spent with long and close labor: but they shall be changed from their feeble state. It is sown in weakness, it is raised in power. Now how gross and heavy are our bodies! How sluggish and unactive the unwieldy flesh! But it shall be changed. This I say, flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. It is sown a natural body, it is raised a spiritual body. What can we say more to illustrate the blessed change? Our body is now in a thousand respects an infirm and dying body: But, O glorious transformation! This corruptible must put on incorruption; and this mortal must put on immortality. This is the change from the present state, of which these very vile bodies are the candidates. But we will not prevent ourselves from saying,

These vile bodies of ours shall be fashioned like unto Christ's glorious body. They shall be changed from the corrupt and unclean state of death. More than this: they shall be changed from all the dishonors and meanness of the present life: But O sublimest glory of all! O divine expectation, and sacred hope! They shall be fashioned like unto his glorious body. Like the illustrious and immortal body of our blessed Lord Jesus Christ. Observe; Christ still has a body. His body has a form and shape belonging to it. It is not, our bodies shall be made like unto Christ's glorious body; but shall be fashioned; *summorphon*, shall receive a like figure and shape, and be changed into the same Image. So says the apostle, 1 Cor. 15:47,49. The first man is of the earth, earthy: the second man is the Lord from heaven. And as we have born the Image of the earthy, we shall also bear the Image of the heavenly.

But what is this Image? and what is implied in that most expressive idea, our vile body shall be changed; and fashioned like unto Christ's glorious body? I shall just hint at a few particulars very briefly.



## ADVENT HERALD.

BOSTON, DECEMBER 25, 1858.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

### The Next Volume.

This No. closes the 19th volume of the *Herald*. Our readers are all aware that the *Herald* will hereafter be published by the "American Millennial Association." Owing to the necessity of a little time to perfect the details of this transfer, there will be no *Herald* issued next week. The first No. of vol. 20 will be dated Jan. 8th and will be issued, as usual, on the Wednesday previous to its date, so as to reach most of its readers by the close of the week. As there are 53 Saturdays in the year 1859, the subscribers, by this arrangement, will receive their usual number of copies, fifty-two during the year.

There has been no change made in the editorial department of the *Herald*, or the hands in the office, except as by the discontinuance of the *Guide*, one less compositor is needed. The present publisher, is continued as the chairman of the Publishing Committee under the new arrangement. Being appointed traveling agent, his relation to the body at large will continue much as it has been. The clerk of the office, and foreman of the printing department, continue the same, and the one who has been the business agent of the present publisher, continues as the Publishing Agent of the Association.

The *Guide* has been necessarily discontinued, because of its lack of support, and because it was not advisable for the Association to burden itself with more than one paper that is not self-supporting. It has been issued only monthly; and in its place our children will have a "Children's department" in the *Herald*; which, being a weekly issue, will come to them four times as often as the monthly, and therefore may be of more interest to them than even that excellent sheet was.

An advantage hoped for from this change is that the children, finding a department in the *Herald* in which they are interested, will fondly anticipate its weekly arrival; and when they have perused the department especially appropriated to them, it is hoped that they will find themselves gradually interested in its other articles, until they shall regard the whole paper as an interesting and instructive messenger.

With the present copy of the *Herald*, we shall bid adieu to a large portion of our subscribers, who are in arrears one dollar or more. The Association is compelled to this step, from its limited resources; though it would be glad, if it had the means, to circulate its issues far and wide without money or price.

Those who have paid in advance will be supplied by the new arrangement. It is hoped however that large numbers of them, in the generosity of their hearts, will direct that their subscriptions commence anew with the new arrangement—giving what they have prepaid to the Association; or that they will pay the two dollars required to constitute one an associate member of the Association. Subscribers to the *Herald*, who have paid in advance for the *Guide* will be credited, according to their respective amounts, on the *Herald*; and those who are not subscribers, will have the *Herald* forwarded to them till they are paid; when it will be discontinued, unless they order it longer. If any prefer to have the amt. that is thus prepaid, sent to them in tracts, they will so direct.

Two or three persons have ordered their papers to be discontinued with this number,—giving as a reason, that the editorial department was to be changed. Their papers will be discontinued as they direct, but as there is no such change, it is hoped they will re-order it.

The publication of the *Herald* by an Association, instead of an individual responsibility, had become a matter of absolute necessity, for the perpetuity of the paper. This, even, is an experiment; but henceforth, the paper belonging to the body, and every member of the association being an individual owner in it, it is presumed that there will be scores of men, and hundreds, who will take an ardent interest in its future support,—it being their paper.

### The Conference not Incorporated.

Dear Bro. —I have received your note of reply in the *Herald*, and also by letter; but I wish to say,

that I and others did read the report of the Worcester Conference with the understanding that it was to be a corporate body. Some have so written to me: others have so stated to me, and as I have always and constantly denied that the Adventists would do so, brethren have been at it to show me that they had prophesied right, while I was in error.

I will therefore cite you to our reasons for so understanding it. In the *Herald* Nov. 20th, in the Constitution, Article 2d, Section 7th, we read: "To place the conference in a condition to receive and appropriate gifts and legacies for the furtherance of the aforementioned objects;" and in Article 9th, Section 7th, "It shall further be the duty of the board of managers, to take immediate and necessary steps to qualify them, to legally receive and hold for this conference all gifts and legacies which may be made to this body."

Now from these statements we decided that they—the board of managers must become a body politic to represent and act for the conference, virtually, in the same or similar way that the board did of the A. M. Association. Now if our conclusion is incorrect, as your reply makes it, we wish to know how said board are to be "legally qualified," &c.; for we may want to be members, or be represented in that body, or may not, as we think duty.

As ever yours, in hope, I. C. WELLCOME.

ANSWER.—The conclusion drawn in the above, from the wording of the sections quoted, is made legitimate, by the word "legacies" which therein occurs. "Gifts," can be received and appropriated, but not "legacies," by an unincorporate body. An incorporation of it, however, has not been intimated to us; no steps for it have been taken; and it is now too late to take any—the conference having been already organized without the requisite steps to constitute it a corporate body. It is then too late to become one under the General Incorporate law; and the "board" can not be incorporated even by a special enactment; because it is not a permanent body, but is elected annually. As it cannot become a corporate body, our reply, before given, is correct; but the language quoted from the articles specified, carries a different idea, and should be corrected at the earliest day practicable.

We have no idea that the originators of that constitution expected to become incorporated; but think they incorrectly supposed the Conference might take some legal steps to receive "bequests," as well as "gifts," without such act.

The Association was organized solely because an unincorporated body, like the Conference could not perform the functions of a publishing association. But had the Conference been constituted a corporate body, the Association would have been needless. As the former is not and cannot be such, the fears of our eastern friends are groundless.

### The Perdition of the Ungodly.

ED. OF HERALD:—I have taken a deep interest in the discussions that have been going on in the *Herald*. I think the only way to get at the light and truth of different belief, is to discuss them in a Christian spirit and feeling that we are liable to err or be mistaken. In your discussion with Mr. Peaslee, you have taken the ground that the earth will undergo its purification at Christ's appearing, to take vengeance on them that obey not the gospel. 2 Peter 3:7, says, "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Now ungodly men must have a resurrection, which is at the end of the thousand years, before they can receive their perdition, and Peter says that the world is to receive its purification at the same time. Now how can you reconcile this with your view? If it is not asking too much, I hope you may answer it in the *Herald*.

L. BUELL.

The word rendered "perdition," in 2 Peter 2:3, is "*apolia*," which is applied to whatever is wasted, or irrecoverably lost. Thus the disciples said of the woman's box of ointment, Matt. 26:8: "To what purpose is this (*apolia*) waste?" also Mark 14:4: "Why was this waste of ointment?" Gesenius says it is spoken of "eternal expulsion from the Messiah's kingdom." As Christ's coming terminates the probation of all, those who are not then saved, are irrecoverably and eternally lost. The resurrection of the wicked is no interruption or cessation of their lost condition; and therefore is not incompatible with their being irrecoverably excluded from the kingdom at Christ's coming. Nor is it any reprieve from the eternal punishment which Matt. 25:31,41 and 46, shows that those on the left will be consigned to at Christ's coming. And as the wicked are lost, when denied an inheritance in the kingdom at Christ's coming, it follows that the conflagration must synchronize with Christ's advent.

### To The Friends and Patrons of the Herald.

After a service of about nineteen years, in the publication department of the Advent cause, I am called, in the providence of God, to transfer all my personal interests in the *Herald*, and other publications, into the hands of the American Millennial Association.

I opened an office and began the publication of the *Herald*, or Signs of the Times, as it was then called, Feb. 28, 1840, and shall close my personal agency Dec. 31, 1858.

I have many things to say to my kind and liberal patrons, which I must reserve until another time. A press of business, has prevented me from preparing a proper closing address. So I can only touch on a few things.

First. I will notice the number of the papers published from the beginning.—The "Signs of the Times," "Advent Shield," in Boston, Mass., "Midnight Cry," New York; "Glad Tidings" at Rochester, N. Y., "Western Midnight Cry," Cincinnati, O., and the "European Advent Herald," in London, England. The last three, were continued only from one to two years. Eight volumes of the "Midnight Cry," at New York, were published, and of the "Herald," there have been published nineteen volumes. I originated and sustained these papers financially and otherwise, during their existence. They have all now passed away, except the *Herald*, which I now transfer to the Association, of which I am one. Besides these papers, I have published about five millions of books, pamphlets and tracts, of various kinds and sizes.

In publishing so many papers, and other works, together with almost constant preaching abroad, it cannot be supposed that I could write much for these publications, much less edit them. I had a heart to work, and a heart to trust in God. I therefore put the machinery in motion with strong faith, and called to my aid the best and ablest men of the churches, to carry it forward. The cause is indebted, therefore, to others more than to myself for its success. I must name some among those to whom honor is due, who have assisted me in sustaining these publications: Father Miller, and Josiah Litch, Apollos Hale, N. Southard, R. Hutchinson, Prof. N. N. Whiting, S. Bliss, and many others. But for these men, I could have done comparatively nothing. And I must in justice speak especially of my faithful and able colleague, last named, as being of the greatest service to me and the cause, during the last sixteen years. While I have been abroad at work, he has been equally hard at work, at home, and whatever of strength and efficiency the *Herald* has possessed, is owing mostly to his great ability and industry. And it gives me pleasure to corroborate a statement made in another part of this paper, that there will be no change in the editorial department. My relations with the paper will, it is true, in some respects be the same as before. And in my proper place and field of labor, I hope to do more for its success than I ever have done.

Secondly. In carrying on so large a business, I could have done but little without the aid of others. I have had voluntary help from large numbers, who contributed for the gratuitous distribution of the Advent message broadcast through the land and world.

In acting as a steward, I have done my duty to the best of my ability. The whole matter is sealed up for the judgment, and I am ready to meet it.

I will add in this place, that if any person living who has entrusted me with funds, thinks he has any reason to believe, I have not been faithful, I call on him to make immediate application to me, as I am ready to show in any such case, the justice and honesty of my conduct. And further, I call on any, who have any just claims against me, to present them without delay, as I wish to be honest and faithful with all men.

Thirdly, to our faithful and prompt patrons, I owe a debt of gratitude. We have always had a large and noble company, who have given us their prompt and liberal support in every time of need. But for these, I should have sunk in despair, in many of my times of trial.

Fourthly. To the honest poor, who have read the *Herald* and paid for it by their prayers. God bless them. Their prayers have been worth more than silver or gold, to me, and the cause.

Fifthly. The negligent and unfaithful, by withholding our honest dues, have greatly embarrassed and impoverished us. We have one word to say to them: you can yet redeem your character by a speedy payment of your bills.

In conclusion, as I am not to leave this work, or disconnect myself from the office, but as a servant, to work as I am instructed by my brethren, I cannot absolutely take leave of my fellow laborers, or my former patrons, but renew my covenant to work with you all in harmony, and with the hope of a successful termination of our enterprise.

Our work is not yet done. The Lord is soon to



come, and very much work, in a way of preparation, is to be done. Our cause is yet to see its best days, as one that publishes the day of the Lord is nigh. I remain your faithful servant in Christ. J. V. H.

#### Special Notice.

**THE COLLECTING AGENCY.**—I have arranged with the Millennial Association, to act as their Agent, in collecting funds to carry on its work of publishing the Advent Herald, books, tracts, &c. As I am to receive a salary from the Association, it will not be expected that money should be given to me, hereafter, but to the Association. And I wish all persons to feel, that in giving it to the Association, even if personal friends should wish to help me, they cannot do so well as to pour all their gifts into the general treasury. This will be the way to give support and success to the cause, I wish to serve to the extent of my ability.

I commence with the first of January, 1859. Notice will be given in the Herald, of time and place of meetings.

I begin with the purpose and plan of raising \$5000, this year. I must find ten persons who will give \$100 each. Also ten, who will give \$50. And then I wish to obtain one hundred life members at \$25, and five hundred Annual members, at \$2 dollars each. We also need 500 new subscribers to the Herald. Lastly, we shall take collections, from all, from a penny to a pound.

Finally, where I preach, I shall expect the people to pay for my services for the benefit of the Association, the same as they do to others, as I must in this way get what I can, to help the Association and support me.

My story is told. It is short, but plain to all who will read.

Now, brethren, friends, and my old generous and faithful patrons, I come to you for help, for what I believe to be the best cause on earth. I know you will not deny me; but you will do what you can.

My heart is set on the perfect achievement of the work. If God will give me health and strength to accomplish my part of this great work, and I can see the Herald office placed on a firm basis, I shall be ready and willing to lay off my armor and rest. Dec. 18, 1858. J. V. H.

#### The Collecting Agency.

I shall commence my work, for 1859, in Boston, Sabbath, Jan. 2d.

Preach in Abington, Mass., Monday evening, January 3d.

Kingston, Mass., Tuesday, and Wednesday, Jan. 4th and 5th.

Truro, Mass., Thursday, Jan. 6th, and over the Sabbath, Jan. 9th.

Begin in Providence, and vicinity Tuesday evening, Jan. 11th. Further notice of my labors in R. I., will be given, in due time in the Herald. In the mean time, all that want me to call on them, and preach, will write, without delay.

Being invited to spend a few weeks in Hartford, and vicinity, I shall visit them, after the middle of the month. I shall visit many towns when I come. And all who want a call, must write without delay. J. V. H.

46 1-2 Kneeland St., Boston, Mass.

#### Notice.—Direction of Letters.

1. Hereafter, all letters relating to unsettled business for the Herald or books, up to Jan. 1, 1859, should be directed to me as usual.

2. All letters on the business of the Collecting Agency should also be directed to me.

3. All donations to the American Millennial Association, or payments for Life or Associate membership, or for the aid of the office, should be directed to Sylvester Bliss, its Treasurer. To him also should be directed all letters relating to the business of the office, and communications for the Herald.

J. V. H.

Boston, Dec. 20th, 1858.

**DISCONTINUANCES.**—I wish to say a word to any who have discontinued the Herald, of late, or think to do so, at the close of the volume.

1. This is the very worst time in our history for any one to stop the Herald. We need their support, for the coming year more than at any former time. I do hope, therefore, that any who have stopped on account of the prospective change of my relations to the paper, will reconsider it. Hold on at least six months, for a trial. I know the result will be good.

2. I wish all my old friends and patrons to feel, that my interest, and connexion with the Herald will not be changed in a way to make them feel any less interest in its support. As you respect and esteem me, as an old laborer in the cause, I entreat you all to stand by in this time of our need. Let no one stop, but let every one get all the subscribers he or she can, and send them in by the first of January. J. V. H.

**WANTED.**—Some responsible person, in each town, where delinquent subscribers reside, who will aid me in collecting my dues. I will pay them for expenses and trouble out of what they collect.

Any friends, who will volunteer in this work, will be so kind as to drop me a line, and I will forward to them the bills and authority to collect.

Boston, Dec. 18, 1858. J. V. H.

**MY OFFICE ACCOUNTS.**—I wish to hear from all persons indebted for books or papers, whether they will pay their bills now, or not. I shall make things easy for any who are cramped at this time. But I must hear from every one. And unless they write, I shall be obliged to incur expense in looking them up. I must have an immediate settlement with all. And there is no reason why each one who has received either the Herald, or books on long credit, for which we have paid the cash in advance, should not respond to this most reasonable request.

I shall have to give 10 per cent. for collecting, and this will be paid by those indebted. They had better save this, and respond, on the receipt of this.

I shall be at home, for two weeks, and can attend to all communications personally. And I wish to settle up all, before leaving on my agency.

Let the five hundred persons now delinquent, send me five hundred letters promptly, and close this matter up before January 1, 1859. J. V. H.

**WESTERN NEW YORK.**—My late visit in Western New York was necessarily a brief one. I shall visit them again in due time, when none will be passed by. J. V. H.

#### Our Free List—Sale of Books, &c.

We regret that with this No. we shall have to part company with many of those to whom the paper has been sent free. The financial condition of the Association requires this. But ministers of the various denominations can still be supplied with the Herald, or can be thus supplied by their friends on the payment of one dollar a year—if paid in advance.

The treasurer is in need of the payments due from life-members, as soon as it will be practicable for them to send in,—that purchases may be made with cash as far as practicable. For while the Association is largely in debt for the purchase of the books, tracts, type, &c., of the Herald office, it will be well to not unnecessarily add to it.

Those in want of books, tracts, &c., will hereafter need to accompany their orders with the money; for the Treasurer is not authorized by the Association to sell on credit, which has been the rock, that has made this transfer a matter of necessity.

#### The State of the Dead.

Of late, correspondents have turned their attention more to the consideration of this question than its relative importance merits. It is hoped that under the new arrangement, our friends will find their thoughts and pens more employed in the great issues that have respect to Christ's coming and kingdom.

A more than its proportional space is appropriated to this question in this No., for the reason that it is the last of the present arrangement, and it was wished to close up the correspondence that was on hand on this subject.

#### The Discussion.

**The Doctrine of Everlasting Punishment: a Discussion of the Question "Do the Scriptures teach the Doctrine of the Eternal conscious suffering of the wicked?"** Between Dr. J. Litch, of the church of the Messiah, Philadelphia, in the affirmative; and Eld. Miles Grant, of Boston in the negative: On the Evenings of November, 9, 10, 11, and 12, A. D. 1858, At the Music Hall, in Boston. Phonographically reported, by Jas. M. W. Yerrington. These shall go away into everlasting punishment.—Matt. 25:46. They shall be as though they had not been.—Oba. 16. Boston: Published by Darnell and Moore. 1859.

Price 37 1-2 cts. 25 per cent off to agents.

It is now ready, and we will send to any at a distance, free of postage for 40 cts.

We solicit orders; and hope this work will be widely diffused and read.

The reader will, on page 12, third line from the bottom, for "ten" read two. Page 15, at the end of eleventh line, read supposed instead of "suffered."

**CORRECTION.**—Bro. A. Brown, of Louisville, Ky. writes in reference to the article in the Herald of Dec. 11, under the head of "Persecution for righteousness' sake,"

That, "Mr. Langar was neither tried nor expelled for preaching Adventism, but for preaching the doctrine of the unconsciousness of the dead, and the extinction of the wicked."

Bro. W. S. Moore writes from Basco, Hancock Co. Ill., Dec. 6th, 1858:

Brother Himes:—I see by the Herald that you are

about to give up the paper to the Association. I hope that it may be conducted as well as it has been heretofore. We have very little preaching here, and what there is, is of the cast that does no good, but rather distracts and divides. I see that you are made a general agent, and expect to travel. If you should ever come to Illinois again, you may be assured of a welcome with us. We have had a very bad year for farmers. In fact the poorest crops have been made the past season that I have ever seen in the State. Consequently we have very hard times, and money is hard to be got in consequence of farmers having no grain to sell. Yours with great respect.

Bro. J. D. Boyer writes from Benetette, Elk Co., Nov. 9th, 1858:

Dear Bro. Himes:—Your kind letter has been received, and we would have replied to the same, long ere this, but a succession of trials which we have passed through within the last few months, has prevented. . . until the present.

I see Mr. Barr has written to you about our late loss by fire.

Our loss is estimated at the lowest calculation, between eight and nine hundred dollars. The house was insured, over two years ago, when but partly finished, for three hundred dollars, which we hope to receive. Thus you see we are left nearly destitute. We have removed to Benetette, where Bro. Winslow has kindly offered us a house for the winter, and we are quite comfortable. Quite a number of my best books were destroyed, and I stand very much in need of a library; but shall have to wait until I am able.

No doubt you have learned of the death of our dear mother. She died August 2d, while on a visit to her son's at Philadelphia. Her remains were brought to Harrisburg, and buried on the 5th at the Cemetery there. I stood by her bedside, and saw her breathe her last. She died with the happy assurance that she was the Lord's. She sweetly sleeps in Jesus. He that sustained her while living, sustained her while dying.

On the plate of her coffin was inscribed the following: "Mrs. Mary M. Boyer, departed this life, August 2d, 1858, aged 63 years, 10 months, and 10 days." Thus we have been called upon to separate with one we love; and while we sorrow, it is not without the blessed hope of a resurrection.

I would further say, though we passed through trial, as you have learned from the above, yet I have continued in the ministry. The cause is onward throughout this entire region of country.—Bro. Hollen was ordained last May, and now occupies my old circuit. I have an entirely new one, in charge, taking in the Caledonia Circuit, connected with the old one. The Lord has blessed our labors in this new district. The church at Tobynow numbers fifty-five members. We recently held a meeting at Caledonia church. It has in time past been in a low state, but is now being revived. The last day of the meeting, baptized seven, and received nine in church fellowship. Bro. Wm. H. Swartz, from Kylesstown, Penn., is now with us. He is much beloved by all who know him. He is wholly devoted to the cause. Dear Bro. we sympathize with you in your trials, and would love to relieve you, but you shall have our prayers. Yours in the blessed hope.

Bro. Thos. Hollen writes from Pine street, Elk Co., Pa., Dec. 8th, 1858:

Dear Bro. Himes:—I would say, the cause of our Redeemer is still onward, and the call for Advent preaching is increasing, and our time is all taken up in preaching, or in the duties of our family.

I saw your article in the Herald of some time ago, and when you spoke of the blessed cause and the poverty of the church, and that you were determined to sustain the cause, if you had to labor with your own hands, I was sorry that it was so; but was glad to find that you were willing to sacrifice all, even life itself, for the blessed cause.

I was sorry that it was necessary for you to sell your interest in the Herald; for although those who may be called to conduct it may feel for the cause, none may feel the sympathy for the poor that you have always manifested. O that the great Head of the church would raise up laborers—men who could sacrifice ease and comfort for the glorious cause. My prayer to the Lord is that in your present relation you may be abundantly blessed and your labors crowned with the accompaniment of the Spirit.

**REMARKS.**—Our brother and friends abroad may feel sure, that in the transfer of the Herald with all its interests, to the Association, there will be the same liberal and benevolent spirit manifested, and the same great objects will be carried out, as when conducted by me. And besides, with the wisdom and enterprise of those composing the active members of the Association, we may hope for much more than could have been done under my individual administration. It should be remembered that I have the confidence and support of my brethren, as always heretofore, to aid me in doing as much—or more, in another position,—as I have ever done. So, my dear Bro. Hollen, let us all take hold anew in the work. Let us all labor in harmony, and the cause will live and prosper. J. V. H.

**MR. ADAMS AND THE BIBLE.**—In a letter to his son, in 1811, John Quincy Adams says: "I have for many years made it a practice to read through the Bible once every year. My custom is to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue."

**SECRET PRAYER REWARDED OPENLY.**—When Jacob and Esau met—on one side the shaggy chieftain, with his four hundred swordsmen, and on the other side the limping shepherd with his caravan of children and sheep—a flock of sheep approaching a band of wolves; when the patriarch took his staff in his hand and stepped forward the embattled company; and the anxious retinue awaited the issue, they saw the tear start into the rough huntsman eye—they saw his brawny arms around Jacob's neck—they saw in the red Savage a sudden and unlooked for brother. They saw the result, but they had not seen the prelude which led to it. They had not viewed his agony and heard his prayer; and though they had noticed the halting limb, they did know the victory whose token it was. They saw the patriarch, the husband, and the father: but they knew not that he was a prince with God, and had gained Esau's heart from Him who has all hearts in his hand. The halting thigh and the pacified foe were obvious; but the wrestling over-night was unknown. The reward was open, but the prayer was secret.

**DANGER OF PROOF BY ARGUMENT.** It is well in the pulpit that we should conceal all forms of reasoning. There is sometimes too much of the logical forms; and very frequently in an elaborate attempt to prove a proposition, the people do not understand it. A preacher once having no subject on which to discourse extemporaneously, thought he could profitably spend an hour in proving the "being of God;" and this he did to his own satisfaction, very elaborately. The chapel keeper asked an old lady who regularly attended, what she thought of the discourse. "Oh," said she, "it was very fine, but I am inclined to think that there is a God after all he said." The old lady believed it before he began; and the sermon, intended to confirm, had weakened her faith: but having recovered her sense of gravity, she relapsed into her old belief.

**HOME.**—To build a happy home six things are requisite. Integrity must be the architect, tidiness the upholsterer. It must be warmed by affection, lighted with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all as a protecting canopy and glory, nothing will suffice except the blessing of God.

#### SCRIPTURE TROPES.—Corrected.

[Having given under the Correspondence head, the tropes beginning with this letter, as defined and classified by the one to whom it was assigned, and waited for corrections from others of the class, we now republish it according to our own taste and judgment.]

"F."—AS EDITORIALY CORRECTED.

**FALL, v. Lit.** To drop from a higher to a lower place, or from an erect posture: "There shall not an hair fall from the head of any you," Acts 27:34. "All these things will I give thee, if thou wilt fall down and worship me," Matt. 4:9.

—A Metaphor, expressive of the failure of words spoken, of the termination of events, of being overcome by anything immaterial, or of lapsing into sin or folly, &c.: "And Samuel grew, and the Lord was with him, and let none of his word fall to the ground," 1 Sam. 2:29: "Sit still my daughter, till thou knowest how the matter will fall," Ruth 3:18. "God caused a deep sleep to fall upon Adam," Gen. 2:21. "The wicked shall fall into mischief," Prov. 24:16.

—A Substitution, for apostatizing, perishing irremediably, or losing favor: "Lest any man fall after the same example of unbelief,"—Heb. 4:11: "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come to the Gentiles, for to provoke them to jealousy," Rom. 11:11.

**FAMINE, n. Lit.** Scarcity of food: "There was a famine in the land, besides the first famine that was in the days of Abraham," Gen. 26:1.

—A Metaphor, expressive of want, or destitution, of any kind: "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro, to seek the word of the Lord, and shall not find it," Amos 8:11,12.



## CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*, over their own signatures.

## The Late Discussion.

The remark was made in the last communication, that it was a matter of considerable doubt, if materialism, in the form presented on the evenings of the discussion, ever obtained any foothold in the Christian church, during the freshness of its first love.

In this article we feel prepared to affirm, that the evidence plainly defined, and based on good authority, is yet to be given, that this doctrine has ever found favor in the true, spiritual church. It is a question worthy of our consideration, if there have not been more sermons preached, time spent, books and tracts published, and editorials and essays written, during the last ten years, by a few professed Adventists, in defence of it, than during the whole previous eighteen hundred years! I mean by men who profess faith in the gospel of Jesus Christ, and of that feature of materialism defended by Elder Grant and opposed by Dr. Litch, and as expounded in "The Crisis."

It is admitted and most cheerfully granted, that the primitive Christians and the Reformers, condemned as a heresy, the doctrine of man's immediate ascension to heaven at death. A long line of worthies may be mentioned who were positively arrayed in opposition to this view, now so universally sanctioned. But did Justin Martyr, because he said to Trypho, "should you happen upon some who are called Christians indeed, and are yet far from holding these sentiments, but ever dare to assail the God of Abraham, Isaac and Jacob with blasphemy and say, there is no resurrection of the dead: but instantly when they die, are received up into heaven, do not count these Christians," believe in the unconsciousness of the dead, the annihilation of the wicked? This is the point we have demonstrated to the contrary, and we challenge "the champion of our faith," with all his "consummate knowledge of the subject," to show that we have not presented a just and true view of the opinion of Justin Martyr touching this question.

The venerable bishop of Lyons, Irenaeus, who "wrote a celebrated tract against heresy, about A. D. 187," and was beheaded A. D. 202, had been brought forward as favoring materialism. But let the reader contrast what he said on the creation and soul of man, with the declaration of Elder Grant on this subject. Listen: "Are our souls likewise mortal as our bodies? No, for our souls are incorporeal, if compared with our mortal bodies. For 'tis said, that God breathed into man's face the breath of life and man became a living soul. But this breath of life is incorporeal, nor can they possibly affirm that to be mortal, which is the breath of life. And for this reason, David says: 'my soul shall live in him,' it being of its own substance immortal."

Again he says, "'Tis the body that dies and is dissolved, but not the soul nor the spirit. For to die is to lose the vital powers, to cease to breathe, to become inanimate, and without motion, and to be resolved into its first principles. (The very words used by Dr. Litch.) But this cannot happen to the soul: for 'tis the breath of life.'"

Athenagoras, who lived about ten years after Irenaeus, says, "By the will of the great Creator, man is made up of an immortal soul, and a body."

The German Reformers, too, have been cited in such a way as to give many the impression that they entertained an opinion similar to the negative of this question. To effect this, the writings of Martin Luther have been handled after the same manner as those of earlier writers. But in his last moments he thrice repeated these words, "Father, in thy hands I give up my spirit." And with his expiring breath, he said, "I pray to thee, Lord Jesus Christ, let my soul be recommended to thee, O My Heavenly Father, though I must leave this body of clay, and depart this life, I know for a certainty that I shall remain forever with thee, and that no one will pluck me out of thy hand." In one of his sermons, speaking of the wicked, he said, "They do not offer frankincense to Christ, but loathsome brimstone, wherein they shall be burned forever."

Man, as a complex being, composed of "body, soul and spirit: 'the capabilities of the soul to exist and

think and feel pain or pleasure when separated from the body; the eternal conscious punishment of the wicked, are doctrines, which, according to the light of history, were generally entertained by the Primitive and Reformed churches: nay, they have been the prevailing belief from the days of the apostles to the present time. Individuals may be found who cherished materialism in some one or other of its forms, and it is apparent from the writings of the early Christian Fathers, that they contended against two kinds of heresies: the instant ascension of the pious to heaven at death, and that of human annihilation. Of the latter were the Epicureans, who held "that our souls are born and die." And the Academics, who made it "a matter of doubt and uncertainty," "whether the soul was perishable or immortal." The Stoics, a sect which positively "denied the immortality of the soul." And the Peripatetics, who, "insinuated, in no very obscure terms, a disbelief of the soul's future existence."

And here we leave this part of our subject, purposing, should the occasion demand, to take a more critical view of the moral condition of men and society where a denial of the soul's existence after death was sanctioned. The history of the affirmative, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked," is indissolubly connected with that of Christianity, notwithstanding the scorn and reproach which some have been pleased to cast upon it.

"And when he (Elder Grant) exclaimed, after alluding to the dogma of eternal torture, 'I wonder that it has not made more infidels than it has already done! neither the sacred nature of the subject, or the calling of the disputants, could restrain the multitude from breaking forth into a hearty approval of the sentiment.'"

In the above extract from the article which appeared in the Crisis, there is one thing stated truthfully: the "hearty approval." It is to be presumed that no one, however friendly they may be to the speaker or his declaration, will charge with exaggeration when I pronounce the manner of expressing the "hearty approval," to have been a genuine common caucous demonstration; *the clapping of the hands and stamping of the feet!* The position of the speaker was, that God was too good or merciful to punish the wicked forever. It was the loose way he was handling one or both these attributes of Jehovah, and the spirit in which he spoke the words, that removed all solemnity from the mind, and produced that peculiar kind of "hearty approval:"—it was his counterpart in the minds of his sympathisers, and a very expressive comment. I have heard the same thing over and over again, times without number, from Universalists, and if any such were present, there was no possible reason to prevent their joining with all their might, with hands and feet, in the boisterous commendation. I confess that my cheeks tingled with indignation and shame for such a desecration of holy things. It had not the aspect of that kind of exultant joy that springs forth from the humble and subdued heart of the believer; but it seemed to me, like the swelling up of the proud and rebellious nature of man, defiantly exclaiming to the great Ruler, "Thus far shalt thou go and no farther!" It was the "hearty approval" of the favorite and stale argument, (if it is worth the appellation of argument,) which, ever since the birth of Universalism, has been employed with more or less success; of a judging of the Divine government and attributes by a human standard; and the earnest appeal to the common sympathies of our nature, playing around this fond, but fatally deceptive desire of the poor, yet stubborn sinner, that God is too good to punish the incorrigible transgressor forever and ever, "brought down the house," to use an appropriate phrase.

When Dr. Litch presently arose, another spirit, as different as one can conceive, reigned over the assembly. A friend at my side whispered in subdued tones, "There will be no boisterous demonstration following his remarks." There was that seriousness and deep solemnity resting upon the mind, that are the clear evidences of conviction, and of the presence of the Spirit of the living God. Of the nature and character of his reply, the candid will have the privilege of reading and judging:—that I leave with the simple remark, that his opponent was so straitened as to be forced to the denial that there would be any day and night on the new earth!

"The discussion has brought forth some excellent fruit already, and that it may take root and spread, and bring forth abundantly, I most heartily say, Amen." This is the closing benediction of the communication which appeared in the paper, of which one of the disputants is the editor. And if the author will permit, I will also add a hearty, "Amen." For I had the pleasing assurance that among the sober, thinking and closely observing, an impression was made for good. When a young man, under the impulse of the moment, steps forward, and professes that he has been convinced of the truthfulness of the

Scriptures, there remains a doubt—the thoroughness of the conversion, and the motive that has moved him, are yet to be proved: but when men of undoubted piety, of logical minds, and who have been for years believers in the negative of this question, and are also acceptable preachers of the gospel, acknowledge, as two of them did personally to me, that Elder Grant had failed to meet the arguments of his opponent, then, we have reason to believe that "the discussion has brought forth fruit already," and with hope pray "that it may take root and spread and bring forth abundantly;" and to such a petition we feel "most heartily" to say Amen, and Amen.

J. P., Jr.

## A Correction.

BRO. HIMES:—Please allow me the privilege of correcting a few wrong impressions gathered from the articles of my brother, J. P., Jr., published in the *Advent Herald*, Dec. 4th and 11th.

We learn the idea was obtained from the first article that we believe "the Bible inculcates no future retribution." We wish to say, as we said during the discussion with Dr. Litch, we believe, without a doubt, in eternal punishment;—not in eternal torment—but, "everlasting destruction," that "the wages of sin is death."

In the second article, Dec. 11th, he says:—"Why Elder Grant so far presumed on the ignorance of Dr. Litch as to quote a garbled passage (I use this term in the sense Dr. Litch did on that occasion; 'to serve a purpose') from the writings of Justin Martyr, to give the impression that this primitive Christian favored the doctrine he, Elder Grant, was thus advocating, viz. That the Scriptures do not teach the eternal conscious punishment of the wicked. . . The Dr. enquired, if it was not quoted for that object, why it was introduced? The answer was wanting." Permit me to quote from the printed report of the discussion. On page 41 Dr. Litch remarks, "Justin Martyr did say, as my friend read, but it was not all that Justin Martyr said."

We did not intimate that it was all he said, neither did we introduce the extract to show that Justin Martyr did not believe in "the eternal conscious punishment of the wicked;" for we did not discuss the subject of punishment till the third evening. This extract was used the first evening when we were discussing the state of the dead. The passage was introduced to show that the popular idea of going to heaven at death was not believed by Justin Martyr.

We do not recollect, neither do we find in the published report, that Dr. Litch "enquired if it was not quoted for that object (to serve a purpose): why was it introduced?"

But, admitting the question, we will quote from the report to show that "the answer was (not) wanting."

On pp. 47, and 48, we read,—"A word in relation to my object in bringing this in, last evening, among other extracts from old writers. It was to show that these persons did not believe they should go to heaven when they died, and that the soul is not immortal; for I wish to have it established most fully, if possible, by my opponent, that the souls of the dead do go to hades, and I shall at once intrench myself behind that Scripture which says, 'There is no knowledge, nor wisdom, nor device, in hades' (sheol, the state of the dead. . . You know Mr. Chairman, that it is a very common belief among the people that, when men die, their souls go to heaven. . . I quoted the passage for that object, to show Justin Martyr did not believe in going to heaven at death. Mr. Abbott, (the Professor at Harvard college) gives it as his opinion that Justin Martyr did believe that the souls of the righteous were in hades, and that they were conscious."

Dr. Litch said in reply:—"Perhaps the word I used ('garbled') was too strong. I certainly would not have it understood in the sense of the definition which has been given—('to serve a purpose') As far as that is concerned, I exonerate my friend."

Mr. Abbott also says, "that quotation is correct, and that it is not garbled in the sense in which that term is generally used, that is, to 'answer a purpose.'" When Mr. Abbott was asked by Elder F. H. Berick, "Do you know of anything in Justin Martyr's writings that does, in any sense, qualify this passage, so as to add to or diminish its force?" he answered,—"I do not."

MILES GRANT.

REMARKS. We cheerfully give the above, notwithstanding a defense of ourself by J. P., Jr., against an article on us in the *Crisis* sometime since, was denied a place in that paper.

The first point in the above was corrected in our reply to an inquiry of O. R. Fassett, two weeks since. On that point J. P., Jr., did Elder Grant no injustice—his article not being legitimately susceptible of the meaning imputed to it, and Bro. F., being the only one we know of who thus understood it. If, however, it was capable of being thus

understood, we had corrected it, by our answer that Elder Grant was not understood by any one as denying retribution,—that not being referred to in the discussion: and our explanation of J. P., Jr.'s, meaning was accepted by him. Now, Elder G. claims to believe in "future retribution," and "eternal punishment." But as his belief is that the subject of this retribution or punishment is entirely unconscious of suffering it, is not in the least discommoded by it, and is in a condition forever not unlike what he supposes the righteous to be in between death and the resurrection, he does not convey any legitimate meaning to us when he calls such a condition of nonentity, punishment. He confesses that he believes not in "eternal torment,"—although that is the rendering in 1 John 4:18, of the word rendered punishment in Matt. 25:46—the only other place where the same word occurs in the New Testament? He also believes in everlasting destruction and death; but if he would believe the words of John in Rev. 20:10, that in destruction and death, they "shall be tormented day and night forever and ever,"—according to the only legitimate construction which we think can be put on those words, then we have no difficulty in making his expression of belief in punishment intelligible.

2. In the second point in the above, J. P., Jr., was in error, and we so stated in a note appended to his article—we being just as prompt to correct a misstatement made on our side as when made on the other; and Elder P., in his reply accepted of our correction, and stood corrected. That we think should have been ample; but as Elder G. wishes to reply; and to take from J. P., Jr., all excuse for referring to it again, we must add that Elder G., was understood by all on our side of the question as quoting Justin Martyr for the purpose of giving an impression that a belief in the soul's unconsciousness after death was a part of the early Christian faith. That was the point at issue, and if that was not what he had in view, then the quotation had no legitimate place in the connection where it appears. Dr. Litch called it "garbled," because Elder G. only read what Justin Martyr says against going to heaven at death, and did not read what he said about consciousness of the soul after death, which would have disproved Elder G.'s position. Dr. Litch should not have used the word "garbled," because its precise definition did not express his meaning; and when he heard the definition read, he recalled the word. Bro. J. P., Jr., therefore should not have used it—the phrase "a partial and unfair quotation of Justin Martyr's faith," being what would have expressed Dr. Litch's and J. P., Jr.'s meaning.—On the next evening, when Elder G., said he made the quotation to show that Justin did not hold to going to heaven at death, those on our side of the house felt dissatisfied with the explanation; and for the reason that going to heaven at death is not believed in by Dr. Litch, was not in issue between them, and was entirely irrelevant to Elder G.'s line of argument, which was the unconsciousness of the dead.

Elder G.'s position was, to quote his own words, that, "The man is separated, dissolved, and no longer exists as a conscious being," p. 15. In support of this, he quoted Kitto, Tillotson, Justin Martyr, and William Tindal—not one of whom was a believer in the soul's unconsciousness and mortality, which position was the one in the connection with which they are quoted.

On the second evening, when it had been shown by Dr. Litch, that Justin did believe in the soul's consciousness, Elder G. admitted it,—though that admission we have never seen in the *Crisis*. And farther, as the whole question had respect to Justin's views of the consciousness of the dead, and not of their going to heaven, what was asked Mr. Abbott, whether there was anything in Justin to qualify the sense of the passage quoted, and his reply that there was not, are also entirely irrelevant; for it was not the part of Justin given, but the part omitted respecting consciousness, that caused Dr. L. to show its injustice—which complaint we thought, entirely just, and we shall so think till the *Crisis*' readers can be permitted to know what Justin Martyr, Luther, Calvin and Wesley did believe respecting the soul's consciousness—all of whom have been quoted in the *Crisis* in a manner to leave the impress (we do not say it was so designed—it may have been an inadvertence) but in a manner that could but leave the impression of the uninformed, that they held with the *Crisis* respecting the state of the dead.

And now as we have cheerfully admitted Elder Grant's correction; will he reciprocate it by an act of simple justice, and copy from the *Herald* of last week, our article on "Views Wrongly Imputed." If he will do this we shall think him willing to enlighten his readers respecting the view of those named, and disposed to do an act of simple justice which we do not see how he can avoid.

Rev. J. V. Himes—Dear Brother:—I notice by the paper you purpose relinquishing your labors, as



Editor of the Advent Herald. I saw it with regret. It seemed like sounding the death-knell. With your name it has been associated, since '41. Faithful, untiring your efforts, my brother, in this good cause. As memory reviews the past, I trace the stormy scenes, the waves of trouble through which our good Lord has carried you. Now a very hurricane would foreshadow the shipwreck of our faith, and you to exclaim, "Ah! me, I have labored in vain and spent my strength for nought." But the storm lulled, the clouds broke away, the Sun of righteousness still shone on you, and the glorious truths you steadily, steadily, onward, proclaimed. God be praised for the good—the amount of which you may never know in time—the Advent Herald has accomplished.

And now my brother, your physical strength failed; and this child of your fostering care is consigned and confided to men of like faith, and zeal.—Well: may they perform their sacred trust; and rejoice your heart, by seeing its continued success.—My brother beloved in the Lord, the blessing of thy God rest upon thee, and all thy Mission efforts. Let us hear from you weekly, how the cause prospereth in parts where you may travel.

I have taken the paper since '42; 1st, the Midnight Cry, which was finally merged in the Advent Herald; and whilst it exists, I trust ever to be considered a subscriber.

I enclose you five dollars; wish it might be five hundred; but such as I have, offer I unto thee; use the same for the paper, as you deem expedient.

The Lord bless you, and make you a blessing, is the prayer of yours in Christian hope.

C. A. LUDLOW.

New Port, Nov. 29th, 1858.

REMARKS.—A word of sympathy and confidence from one who has always closely watched all my labors from the beginning to advance the cause of the Advent, is a cordial to my heart, and more expressive from one that I esteem so highly as I do sister L. She may be assured that those to whom the transfer of the Herald is made give me hope of a successful support of the new enterprise.

J. V. H.

#### The Two Songs.

The first a song of mighty triumph is,  
O'er foes: The next, the saints in perfect bliss.  
The first is common vict'ries of this life;  
The next the church, freed from all earthly strife.

The next, a thousand saints spring from the dust,  
And shout the praise of Him who is their trust;  
They sing o'er death, they of immortal birth,  
Glory to God! we now shall reign on earth.

A song of praise, a song of wondrous love,  
Sounds thro' all earth, and echoes from above;  
The millions in God's bright and distant lands,  
Rejoice aloud, while bliss the whole commands.

A song that man has never sung before;  
A song o'er new, whose sweetness ne'er is o'er;  
O, what a shout! from sinners saved by grace!  
Let me among them fill some vacant place.

No voice is missed,—the happy, holy choirs,  
In many groups unite in selfsame lyres;  
Like constellations scattered here and there,  
And yet one work, so are those life-stars fair.

Come grief, come pain, I welcome all earth's woes,  
If I may gain that land when time shall close;  
O, bitter tears! well ye may flow amain,  
If I that home do lose,—no glory gain.

MARIA.

West Danville, C. E.

#### OBITUARY.

DIED, in Stone's Settlement, Stanbridge, C. E., Nov. 12th, 1858, of lung fever, (Pneumonia,) Bro. EDSON KENNEDY, aged 42 years.

Since 1842, brother Kennedy has been a devoted Christian, and an intelligent believer in the near approach of Messiah and his kingdom.

In his much lamented death, the church of God in the vicinity, has suffered a great loss. Having lived the life of the righteous, his last end was like his. His short illness of two weeks was most distressing. Yet, joyful in hope, he looked beyond the gloom of hades, to the bright morn of rising, when the saints waking in Christ's likeness, "shall be satisfied."

His aged parents, and several brothers and sisters, being without hope; two days before he died, he called them to him, one by one, and gave them his affectionate warning, his parting exhortation, exhorting from each a most solemn pledge, to live for God the remnant of their days, and meet him in the kingdom; after which he continued to laugh about half an hour, saying to his sister Maria, "Oh I have got some good promises from them." May those promises not be soon forgotten by them, but speedily redeemed. Solemn promises, made to a beloved, dying son—a dying brother, and God was witness. His words of love, of tenderness, of warning, you will hear no more—but he being dead yet speaking,

eth, "Prepare to meet me."

On the day of his interment, a large number of sympathizing friends were present, to hear from the writer an appropriate address, based on Job 14:14; and such a scene of universal mourning on the part of all, has rarely been witnessed in the vicinity.

Truly, "the memory of the just is blessed," a "good name is to be chosen;" and as another remarked, "few men who have taken so decided a religious stand, and so fully and frequently avowed their sentiments, have had so few enemies, and so many friends;" for hardly an eye refused the tear of sympathy. Bro. Kennedy's wife having died about seven months before, without children, their house is left desolate, and as Bonar sings, thus we reflected by the open grave of our brother:

"Saint after saint on earth  
Has lived and loved and died;  
And as they left us one by one,  
We laid them side by side;  
We laid them down to sleep,  
But not in hope forlorn;  
We laid them down to ripen there,  
Till the last glorious morn.  
Come then, Lord Jesus, Come!"

C. P. DOW.

DIED, in Low Hampton, N. Y., Sept. 23d, 1858, LEMAN B., only son of Wm. S. and Caroline B. MILLER, in the 23d year of his age.

He sustained spinal injury about six years ago, which terminated with a lumbar abscess consumption. He was highly valued for his personal worth. His parents feel deeply to mourn his loss, as they had hoped he might have been spared to accompany them down the declivity of life. Our only hope is in God, who overrules all things well.

Elder Grant, of Whitehall, N. Y., preached his funeral sermon from a text selected by his father, as found in Hosea 13:14, "I will ransom them from the grave. O death, I will be thy plagues," &c.

Yours in hope of eternal life, Wm. S. MILLER.

FELL asleep in Jesus, at Shabbona Grove, De Kalb Co., Ill., Nov. 21st, 1858, Bro. SAMUEL SHERWOOD, in the 51st year of his age.

His death was sudden and unexpected. He left home to go a short distance on business, was thrown from his wagon and brought home in a helpless condition, being so badly injured that he survived but a few hours. He has left a wife and eight children to mourn his loss.

Bro. S. experienced religion at the age of 22 years, in the state of Vermont, and united with the Methodist church, in which connection he remained until the winter of 1854, when he heard the gospel of the kingdom from Bro. Chapman's lips and embraced it with all his heart. He was baptized, and united with the Advent church, of which he remained an active member until his death.

He was a constant reader and patron of the Herald. O death, when will thy work cease! May the Lord sanctify this sudden and afflictive dispensation of his Providence to the eternal well being of this bereaved family.

His funeral was attended by a large and solemn assembly, who were addressed by the writer from the 71st verse of the 119th Psalm.

N. W. SPENCER.

DIED, at Unity, N. H., Dec. 1st, at the residence of her son-in-law, brother L. May, after a painful sickness of about four weeks, with typhoid fever, Sister MARY WHITING, widow of the late Almond Whiting, of West Windsor, Vt., in the 54th year of her age.

Sister Whiting had been a professor of the Christian religion twenty-seven years, and I learn, ever adorned her profession with a devout life. She heard and embraced the glorious doctrine of the second advent at hand, in the year 1843; since that time I have been acquainted with her, and she has manifested a devotedness to the precious cause of her soon coming Lord that is manifested but by a few. Her home was a home for God's humble servants. It seemed to be a pleasure to her to administer to their wants. The widow and the fatherless shared her kindness. Her devotedness to the afflicted manifested that she remembered the saying of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." She was a Christian, not in word only, but in deed and truth. And when disease fastened its withering grasp upon her, it found her submissive to the divine will. Although her sufferings were severe, yet she manifested no desire to recover, but confidently anticipated the rest promised to the people of God. It may truly be said of her, in the language of the Spirit, "Blessed are the dead that die in the Lord; they rest from their labors, and their works follow them."

She has left an only daughter, who, with her husband and other relatives and friends, deeply feel their loss; but they have the full assurance that their loss is her infinite gain.

W. H. DOW.

Crisis please copy.

#### ADVERTISEMENTS.

### Ayer's Sarsaparilla.

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alternative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPESIA AND INDIGESTION, ERYSIPELARS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alternative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY

DR. J. C. AYER & CO.

LOWELL, MASS.

Price, \$1 per Bottle; Six Bottles for \$5.

### Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

### Ayer's Cathartic Pills,

FOR THE CURE OF

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetters, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

Every Lady should have one of

GROVER & BAKER'S

CELEBRATED

FAMILY SEWING MACHINES.

PRINCIPAL SALES ROOMS,

18 SUMMER-STREET, BOSTON.  
495 BROADWAY, NEW-YORK.  
130 CHESTNUT-ST., PHILADELPHIA.

Sept 18—1y pd

#### The Golden Salve.

This ointment is purely vegetable, the healing properties of it being extracted from a well known American plant. It contains no poison. It has no offensive smell. Its vast popularity has been attained by its almost universal success in the complete cure of pleurisy, scalds, burns, piles, lame side, lame back, sore nose, sore feet, spinal disease, erysipelas, festers, scald head, chafed head, chafed infants, wens, scurvy, rheumatism, fresh cuts, bruises, sprains, chilblains, fever sores and ulcers, cancerous and scrofulous sores, ringworm, "broken breast," corns, chapped hands, salt rheum, sore nipples, boils, frost-bitten limbs, chafed flesh, sore teats on cows, scratches on horses, sore back, warts, &c. Sold by all druggists at 25 cents per box.

Manufactured and for sale by C. P. Whitten, No. 37 East Merrimack street, Lowell, Mass.

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

The above is a fair specimen of acknowledgments from nearly every place where it is introduced.

Also for sale at this office. Any person afflicted with piles, rheumatism, humors, or any of the above complaints, by remitting two dollars to this office, shall have one doz. boxes sent by express; one dollar of which the proprietor says is for the Herald, to make up for delinquent subscribers. tf may 29, '58

#### Dr. Litch's Medicines.

Dr. L. continues to receive from every quarter the most flattering testimonials of the efficacy of his Family Medicines. When once introduced they continue by their own intrinsic value to make their way in community. They consist of the following remedies:

**Vegetable Antibilious Pills.**—These Pills, so far as they have been used, have won for themselves the highest commendations, as a very gentle but thorough anti-bilious cathartic. They are so compounded as to act upon all the glands, and affect all the secretions of the body. They are a mild, safe and efficacious family medicine. Price, 25 cts. a box. Four boxes sent by mail to any part of the Union, postage paid, for one dollar.

**Pain Curr.**—This is invaluable for sores, cuts, burns, colic, bowel complaint, rheumatism, neuralgia, toothache, and other complaints of like description. In eight years, not one person who has purchased this medicine, has complained that they have not got the value of their money. Price 25 cents a bottle.

**Restorative.**—Great cure for coughs, colds, croup, catarrh, consumption in its early stages, bronchitis, whooping cough, sore throat and general debility. It is all that is here represented. Price 37 1-2 cents.

**Dyspeptic Remedy.**—This is a liquid purgative, and is invaluable in all derangements of the digestive organs. In some cases it is preferable to the Anti-bilious Pills. It acts specifically on the liver, correcting and exciting it to healthy action. In cases of a complicated character, where there is disease of the lungs as well as liver, stomach and bowels, a combination of the Restorative and remedy, acts with great efficiency. It is also valuable for diseases of the kidneys and for dropsy. Price 37 1-2 cents.

**Cure for Fits.**—Dr. L. has been very successful in the treatment and cure of Epileptic fits. Those afflicted with that dreadful malady may consult him either in person or by letter. Medicine can be sent by mail.

**Agents.**—Responsible agents are desired in various parts of the country. Address Dr. J. Litch, 127 North 11th st. Philadelphia.

### THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 1-2 KNEELAND-STREET, (UP STAIRS,) BOSTON, MASSACHUSETTS,

in the building of the "Boston Advent Association," between Hudson and Tyler-streets,—a few steps west from the Station of the Boston and Worcester Railroad,

BY JOSHUA V. HIMES.

TERMS—\$1 for six months, or \$2 per year in advance. " \$1.13 " " " \$2.25 per year, at its close. \$5 in advance will pay for six copies for six months to one person; and \$10 will pay for thirteen copies. Single copy, 5 cents. To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a-year, in addition to the above: i.e. \$1 will pay for twenty-three numbers, or \$2.25 a-year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay two cents postage on each copy, or \$1 04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a-year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

#### Agents.

Albany, N. Y. .... Wm. Nichols, 185 Lydian-street.  
Bridgeport, Ct. .... A. J. Andrews.  
Burlington, Iowa. .... James S. Brandeburg.  
Bazook, Hancock County, Illinois. .... Wm. S. Moore.  
Bristol, Vt. .... D. Bosworth.  
Cabot, (Lower Branch,) Vt. .... Dr. M. P. Wallace.  
Cordova, Rock Island Co., Ill. .... O. N. Whitford.  
De Kalb Centre, Ill. .... Charles E. Needham.  
Cincinnati, O. .... Joseph Wilson.  
Dunham, C. E. .... D. W. Sornberger.  
Durham, C. E. .... J. M. Orrock.  
Derby Line, Vt. .... S. Foster.  
Eddington, Me. .... Thomas Smith.  
Fairhaven, Vt. .... Elder J. P. Farrar.  
Hallowell, Me. .... I. C. Wellcome.  
Hartford, Ct. .... Aaron Clapp.  
Homer, N. Y. .... J. L. Clapp.  
Haverhill, Mass. .... Edmund E. Chase.  
Lockport, N. Y. .... R. W. Beck.  
Johnson's Creek, N. Y. .... Hiram Russell.  
Morrisville, Pa. .... Wm. Kitson.  
Newburyport, Mass. .... Dea. J. Pearson, sr., Water-st.  
New York City. .... Dr. J. Croft, No. 108 Columbia-st.  
Philadelphia, Pa. .... J. Litch, No. 47 North 11th st.  
Portland, Me. .... Alexander Edmund.  
Providence, R. I. .... Anthony Pearce.  
Philipsburg, St. Armands West, C. E. .... C. P. Dow.  
Princess Anne, Md. .... John V. Pinto.  
Salem, Mass. .... Chas. H. Berry.  
Springwater, N. Y. .... S. H. Withington.  
Shabbona Grove, De Kalb county, Ill. .... N. W. Spencer.  
Somonaug, De Kalb Co., Ill. .... Wells A. Fay.  
St. Albans, Hancock Co., Ill. .... Elder Larkin Scott.  
Stanbridge, C. E. .... John Gilbreth.  
Sheboygan Falls, Wis. .... William Trowbridge.  
Toronto, C. W. .... Daniel Campbell.  
Waterloo, Sheffield, C. E. .... R. Hutchinson, M. D.  
Worcester, Mass. .... Benjamin Emerson.



## INDEX TO VOLUME XIX.

MISCELLANEOUS.		
Anecdote of J. Newton	115	Jesting with scripture 386
Almost incredible	194	Look on the bright side 11
Ancient and modern Rome	203	Locusts this year 51
Acts 1:9-11	251	Lasting sunshine 83
Advocate on the throne	259	Losing all 107
Assuming responsibility	259	Love of Christ 147
Adventure on Mt. Wash'n	267	Lepers 195
Are you born again?	275	Little while 203
Augustine	290	Look to Jesus 242
Annivers'y of Bib. Union	339	Ladies' feet in China 250
Alexander II. of Russia	354	Life's trials 282
Art of taking breath	355	Lord thinketh for me 322
Anticipated deluge	387	Lay by me till morning 322
Abduct'n of Jewish child	380	Lion and lamb 329
Bag with holes	25	Logic of life 361
Brigham Young	27	Lost found 378
Blessing at table	27	Living man's heart 403
Bro. Muller's work	90-3	Micronesia 10, 50
Broken cisterns	233	Mexican robbers 11
Burning of the Galena	235	Mormonism 43
Beatific vision	241	Martyr spirit in India 50
Book 900 years old	290	Moral effect of the panic 67
Bible in India	314	Magistrate outwitted 75
Balloonist lost in sky	314	Moral precepts 83
Bible classes	322	Mistakes of big and little 153
Burning of the Austria	323	Ministers' sons 155
Burning of Crystal Palace	336	Mind of Christ 242
Balloon fatalities	363	Manliness of Speech 251
Be courteous	402	Mathematical mysteries 259
Church of Yahveh	2	Moral condition of Eng. 297
Children saved	18	Mahometan Fanaticism 323
Come	18	Millenarianism 345
Confirmation of Scripture	19	Maid'n ladies not a nov'ty 394
Care of the eyes	35	Moses and the skeptics 395
Child's logic	35	Novels 2
Conversion of Spurgeon	50	Nail in a skull 27
Corn rot in the West	59	Novel reading dangerous 75
Curiosities of West'n wilds	59	N. E. heathen 234
Crime increasing	66	No getting from prayer 250
Career of calico printer	67	Needful grace 355
Changes in Jerusalem	83	Nun of Jouarre 402
C. Lamb's warning	91	Old Humphrey short way 43
Chinese religious service	91	Origin of Watts' hymns 83
Comment on 1 Cor. 15	97	Oromasdes and Arimanius 242
Character and destiny	131	One word 267
Chaplain's story	131	One of Spurgeon's gems 290
Christian freeman	155	Old sailor's faith 338
Canadian tour	235	Power of the pulpit 11
" journey	243	Pleasant sounds 19
Costly churches	249	Puritan's apology 58
Candlestick withdrawn	307	Presentiment 59
Comet	347, 321	Progress of the revival 91
Closing benediction	330	Parables not fables 107
Coal oil and candle coal	355	Ptolemy's Canon 194
Christian's work	362	Pair of gems 243
Church termagant	395	Pressing towards the mark 267
Courageous woman	395	Romantic story 34
Change of the vile body	403	Royal volunteer 34
Distinguishing features of prayer	19	Romanism and paganism 42
Do all speak with tongues	67	Rev. C. H. Spurgeon 58
Darby—a parable	82	Reprobate mind 67
Damascus	83	Religious interest in N.Y. 82
Deliverance of earth	251	Ripening of events 89
Dr. Tyng on Millenium	266	Romanism in U. S. 99
Dr. Johnson on punishment	266	Retrenchment 107
Destruction of Jerusalem	273	Resurrection of the dead 114
Deacon Gram	274	Restitution, by Cheever 123
Do we remember this?	274	Roman Catholic Intol'nce 131
Discourse on Atlan. cable	282	Remarkable dream 139
Double murder in Vt.	298	Rich'd Baxter on n. earth 250
Dr. Tyng and N.Y. Obs.	298	Ruins of the fall 307
Donat's comet	330	Rich men 338
Daughter's request	354	Sabbath readings on Acts 1
Extraordinary developments	3	Sudden death 11
Extempore preaching	34, 42	Sinful habits 27
Early rising	35	Spiritual things 35
Early N.E. Adventism	113	School house calamity 35
Exposition of Isa. 65:20	163	Self-control 59
Enquiries	234	Singular prayer 67
Earth man's dominion	251	Sick girl's dream 107
Effect of preach'g advent	231	Socialists at a banquet 107
Expulsion from Fernando	315	Snuff-dipping 131
Eternal life	362	Sinner's yielding 146
Exquisite story	363	Specimen of preaching 179
Faith	59	Sunny leaf of a preacher 235
Freedom in Russia	91	Sound doctrine 242
Fifty reasons for repent'g	115	Supreme investiture 243
First resurrection	131	Search me, O God 275
Fanaticism in Egypt	259	Science and the Bible 282
Five negatives	290	Seitching made easy 306
Fox and Whitefield	330	Solemn interrogation 322
French speculation	354	Secession from Rome 322
Fearful question	355	System 323
Faith a fountain of peace	377	Singular k'g'd'm in Africa 338
Faithless age	378	Speak not evil one of ano-
First table	387	ther 355
False prophet	393	Sym'm'ry of Ch. character 362
Growing in grace	19	Sentences from Spurgeon 395
Generation ago	82	Trouble 11
Great memory	107	Thrilling account 27
Grand lama	115	Truth 51
Grave without monument	243	Temporal and spiritual 123
Good story	243	Thomas Walsh 305
Go and pray	313	Terrific adventure 313
Grave offence	338	Talking in ecstasies 338
Honest John Brown	363	Three great rivers 363
Holy Spirit	116	True cleansing thro' Chr. 363
Hume's argument	186	Talents and temptation 386
Hist. Atlantic Telegraph	267	Turkish philosopher 386
Heart sounder than head	267	Traveling homeward 386
Hebrew prophets	267	Theory of missions 394
Hindoo religion	274	Tro strong a test 395
Hints to ministers	275	Vesuvius in eruption 266
Holy spirit and one ch.	363	Voice from Assyria 354
He gathers the lilies	378	Vatican Greek Testam't 394
How to sleep well	387	World's sacred books 43
How to believe	394	Word Selah 75
It is pleasant floating	83	Word Carriages 91
John Overs	3	Walled town in Iowa 91
John Anderson, my jo	59	Woman's influence 100
Japan	67	Way of transgressor 219
Jerusalem and Palestine	75	Worth of religious paper 234
Joseph Mede	193	Wonderful pens 267
Jedidah massacre	260	What Greatheart did 295
Jack's experience	347	Year one thousand 307
POETRY.		
Antique poem	73	Firm bank 2
Angel encampments	201	Follow me 65
All the same in a 100 yrs.	206	How precious is time 353
Alone with God	273	Home without a mother 377
Broadest the seed	26	Is he coming? 41
Beatitudes of the mt.	35	43 Impromptu lines 49
Best gift	137	Just as thou art 241
Blind Bartimeus	249	Jesus my hope 321
Behold he cometh	287	Lyrical of praise 9
Beautiful paraphrase	361	Longings of the bride 17
Christ our peace	25	Lines 18
Cling to the Crucified	65	Lord's day 265
Church, The	121	Last prayer 281
Cross and crown	217	Life's mystery 290
Dirge	185	Little while 305
Double plot	313	Mortality 314
End is near	105	New Jerusalem 314

Night thoughts	279	Simile 386
Nearer home	394	Thanatos 10
One by one	146	Triune Jehovah 41
Only one life	153	Time 63
Order of the day	279	Trust 75
Ocean cable	297	Twice I that did it 129
Our light afflictions	337	Thy dead men shall live 250
Prayer	37	To the church 382
Pilgrim in a storm	209	Unseen battle-field 81
Pope's ode on dying	233	Upper and nether springs 346
Precepts	97	Visit to a burying-yard 359
Quit you like men	257	What's the news? 114
Stand up for Jesus	177	Wandering sheep 161
Sleep of the Beloved	57	What of the night? 203
Sun-bright clime	49	Wanted, a minister 234
Sandalphon	243	What thou doest 329
Saints' prospect	287	Yonder's all 263

## EDITORIAL.

Another new year	4	Missionary report 357
Another tragedy	5	M. Byles, D.D. 397
Answer to a correspond't	21	New birth 52, 60
Advice to give	139	Nineteenth Conference 181
Art of restoring paintings	149	Name of Peter, 188
Age of Herod	245, 292	Not true 272
Adjourned meeting of the	288	New translation 288
19th annual conference	379	New-fangled notions 300
Am. Mill. Association	373	Once more—probably final 12
Alms deeds	389	On angels 36
Broke out in a new spot	237	" treasures of snow, &c. 84
Beard, The	285	" soul, spirit, &c. 84
Be surely right	392	" born and begotten 92
Costliness of worship	44	" faith & word immortal 92
Camel and the needle's eye	69	" Chronology of Cain's fall 100
Curse and restitution	124	" water 100
Cup of water	189	" Unpardonable sin 108
Conversion of Cooledge	205	" the word perished 116
Conference at Worcester	224	" 2d Psalm 116
Correction	229	Opposites 365, 381
Catechetical	285	Past expectation of good 177
Criticism on John 5:29	293	Pulpit ranting 149
Dedication at Providence	4	Painting of Titian 196
Dreams	13	Programme of discussion 204
Doom of Idumea	21	Peter and rock 205
Dream	129	Plants vs. animals 245
Demons, as a symbol	196	Penalty inflicted on Ad'm 253
Denial of sonship	205	Restitution—its epoch 44
Dedication at Westboro'	240	Roast and baked 245
Day of Adam's sin	316	Subjects for editorials 4
Discussion on the death of	373	Scripture tropes 21
Day and night, for ver, &c.	396	Seat of consciousness 124
Denunciation no disproof	404	Singular recovery of speech 132
Error vs. truth	285	Salvation of infants 148
Elijah to come	332	Stevens' Point, Wis. 149
Gathered lilies	13	Super-terrestrial influence 172
Great revival	85	Setting God at defiance 232
Games of chance	341	Swedenborgianism 269
Heaven not the 3d heaven	68	Statement to patrons 325
Heaven and new birth	76	Sewing by machinery 333
Her greatest trial	280	Site of the temple 341
Heinousness of sin	404	Synchronism of Daniel 388
If two of you shall agree	147	To our friends 4
Items from N. Y. Mts.	172	Time of restitution 20
Isa. 65:20	173	Test of truth 28
Island of Rhodes	187	Third ann. rpt. Bost. A. A. 30
Inspiration of Luke	244	T. Starr King 172
Important truths	380	Thou shalt surely die 285
Inspiration	295	That Bourne 341
Insensibility not security	404	Trees known by fruits 404
John Knox	117	Use of words 28
Kingdom, The	364	Unitarian view of death 156
Literal and tropical use	108	Universalist conference 341
of man, body, soul, &c.	108	Universalist conference 341
Last hours of D.A. Tyng	148	Voice of the church on
Living without food	157	the state of the dead 61 &c
Light needed	196, 280	Ventilation in cooking 213
Letter from L. Wilcox	380	Views wrongly imputed 404
Making it right	45	Way of salvation 36
Melchizedek	156	What think ye of Christ? 213
Meaning of Matt. 23:39	188	Waifs 275, 283, 291
Millennium	204, &c	

## CORRESPONDENCE.

Apology	102	Lord near in mercy 103
Believer's love for Christ	22	Lord's day 262
Blessed hope	139	Laborers failing 271
Burial of the Baptist	179	Light given 326
Coming of Christ and res.	94	Late discussion 392, 398, 406
Consummation	94	Musings of an evang't 6, 14
Coming glory	139	Millennium 146
Covetousness	150	Motives to repentance 308
Consider this	166	Not forgotten 27
Charity	167	No credit here 54
Confession	183	New birth 78
Carefulness	183	Names and titles of Ch'st 114
C. E. and Vt. conference	222	N. H. conference 126
Christian day of rest	246	On Judas 367
Christ's humanity sinless	343	Our paper 167
Church organization	398	Punctuation 14
Day of darkness	7	Pentecost, &c. 85
Duties of the times, &c.	38	Prayer meeting by river 187
Death of Wm. Ramsey	62	Pride 254
Dreams	78	Pennsylvania conference 294
Discuss'n of Univ. realism	150	" meetings 311
Death's doings in C. W.	246	Persecuted for rightness 399
Elder Fassett in C. E.	223	Questions 23
Effects of preaching	254	Queries 351
Elijah to come	349, 351	Recipe to make bad chil'n 159
Encourage young ministers	406	Res'n of defunct body 318
Fashion and business	78	Request 15
France a prophetic clock	122	Reign of Christ 38
Fourth Me. ann'l conf.	280	Rejoinder 327
Feetwashing	254	Rest 359
Good example	311	Second correction 15
Hard times	22	Seventh vial 70
Holy God	246, 262	State of the church 311
History of man	278	Spiritual barometer 326
Hints to parents	310	Stand up for Jesus 335
Home missions	374	Two Adams 95, &c.
Inquiries	150	Thos't on burden-bearing 139
Independence	278	Three warnings 219
Is the world to be con'd?	327	Triumphs of science 270
Instructions on prayer	342	Twelve hundred & 60 d'ys 319
Information wanted	374	Vision, A. 263
Joseph Wolf	211	Wallfall, A. 63
Leaven in meal	22	Word for the Herald 367

## LETTERS FROM

W. Busby, M. Fuller, G. 311, 374; H. Asselstyn 15;
E. Marsh, 23; D. T. Taylor, 32; S. H. Withington, 39,
351; D. W. Lamb, 39; S. Chapman, 46, 134, 214, 303,
390; A. H. Brown, C. M. Gould, L. Buel, 54; L. Long 55;
J. Pearce, 62; J. Linn, 83; D. Campbell, 63; R. Hutch-
inson, 79, 174; M. L. Jackson, A. Stone, T. Wardle, 70;
Z. Brown, 86; J. Fairbanks, 110; S. K. Baldwin, 118; S.
Sawyer, 126; I. C. Wellcome, 142; L. Edwards, N. W.
Spencer, 190; S. A. Chaplin, F. Gunner, 166; R. Robert-
son 174; J. Gerow, 190, 302; John Smith, O. R. Fassett,
206; W. Nichols, 207; S. Judson, 255; D. Guild, 262; M.
Chandler, H. H. Jones, 278; C. W. Waterhouse, W. Pri-
deaux, 286; C. R. Clough, 327; D. Taylor, L. F. Sander-
son, 343; R. Hutchinson, 351; J. Crofut, 374; from Eng-
land, 382; T. Dudley, 390.

## OBITUARY.

M. Benson, M. Chamberlain, J. Brittingham, 7; E. M.
Simpson, M. J. Bartlett, 23; G. M. Emrick, T. Elwell, R.
Grigg, 39; R. Laberee 55; E. Price, F. L. Needham, 63;
T. Watson, R. McMullen, E. Nyman, M. J. Barry, S. B.

Harvey, 71; P. Chamberlain, 79; S. W. Hale, 87; E. Philbrick, A. J. Hoyt, 95; L. B. Smith, A. A. Loomis, F. M. Gale, 103; O. Carpenter, E. Lee, W. Goodenough, 111; H. H. Carr, 119; M. F. Manter, J. J. Goll, E. Drake, F. B. Plummer, 127; J. Osgood, B. Haines, 143; S. Sayles, S. W. Peck, M. H. Coon, S. Bickford, L. Randall, A. A. Gilbert, 151; S. M. D. Coles, E. N. Robertson, E. M. Atwood, L. A. Chamberlain, R. Robbins, W. Simpson, 159; M. B. Hyatt, 167; L. Sweet, 175; A. P. Wells, 182; F. M. Howard, 182; M. F. Savage, E. I. Cobb, J. Dame, 191; Sister Mudgett, Lucy Shipman, 215; C. Clark, J. Libbey, L. Lawrence, M. Davis, W. Watkins, 239; M. Kennedy, A. Potter, 247; W. H. Hobart, 248; C. A. Crosby, J. Talford, S. Alberson, M. & A. Loomis, 255; Bro. Brown, N. Kincaid, 263; J. Bates, J. Shufelt, 304; J. P. Naylor 311; G. Roberts, 319; W. Benton, 327; E. A. Brooks, 359; R. T. Churchill, S. Turner, 360; Sarah Bush, 367; M. Crowell, S. Hall, 375; S. N. Nichols, D. Mixer, H. T. Dow, E. N. Pearce, 383; L. D. Payne, C. Mansfield, 391; L. E. Webster, J. Libbey, 399.

MARRIED, in Lawrence, Mass., Dec. 9th, by Rev. E. M. Tappan, Mr. Wm. F. Richardson, to Miss Phoe